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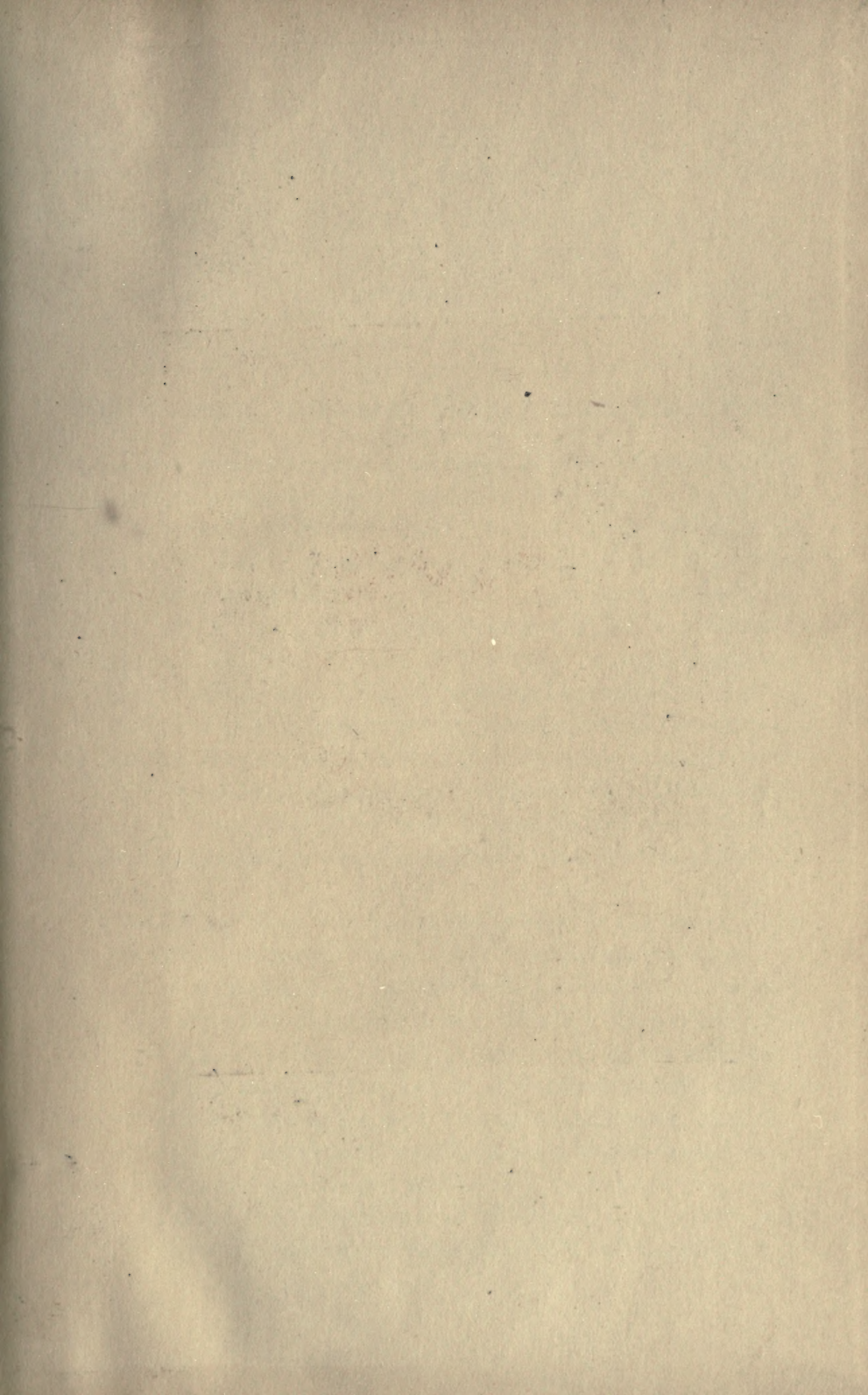


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SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

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Improvement in Human Nature, Sure but Slow.

—:O:—

I HAVE here to dwell on the misleading effects of certain mental states which similarly appear unlikely to co-exist, and which yet do habitually co-exist. I refer to the belief which, even while I write, I find repeated in the leading journal, that "the deeper a student of history goes, the more does he find man the same in all time;" and to the opposite belief, embodied in current politics, that human nature may be readily altered. These two beliefs, which ought to cancel one another but do not, originate two classes of errors in sociological speculation; and nothing like correct conclusions in Sociology can be drawn until they have been rejected and replaced by a belief which reconciles them—the belief that human nature is indefinitely modifiable, but that no modification of it can be brought about rapidly.....

Avowedly by some and tacitly by others, it continues to be thought that the human heart is as "desperately wicked" as it ever was, and that the state of society hereafter will be very much like the state of society now. If, when the evidence has been piled mass upon mass, there comes a reluctant admission that aboriginal man, of troglodite or kindred habits, differed somewhat from man as he was during feudal times, and that the customs and sentiments and beliefs he had in feudal times imply a character appreciably unlike that he has now; if, joined with this, there is a recognition of the truth that along with these changes in man there have gone still more conspicuous

changes in society; there is, nevertheless, an ignoring of the implication that hereafter man and society will continue to change, until they have diverged as widely from their existing types as their existing types have diverged from those of the earliest recorded ages.

Even those who have, as they think, deliberately freed themselves from this perverting tendency—even M. Comte and his disciples, believing in an entire transformation of society—nevertheless betray an incomplete emancipation; for the ideal society expected by them is one under regulation by a hierarchy essentially akin to hierarchies such as mankind have known. So that everywhere sociological thinking is more or less impeded by the difficulty of bearing in mind that the social states towards which our race is being carried, are probably as little conceivable by us as our present social state was conceivable by a Norse pirate and his followers.—HERBERT SPENCER.

Notes and Comments.

1905-1906.

The year which has just closed will not soon pass from the memories of men. The conclusion of the Russo-Japanese war will for many years be regarded as one of the most momentous events of modern days. It has introduced a new nation into the ranks of the first-class Powers—a race not excelled by any other for intelligence, industry, perseverance, thrift, bravery, loyalty to home and country, and self-sacrifice, if even approached by the best. The year has seen the defeat and downfall of the greatest military power the world has ever known, followed by a revolution the end of which no man as yet can guess. And though the shattered ranks of the Russian despotism may once more resume their sway, it seems certain that both rulers and people will have had a lesson which cannot fail to be of immense service to them in the development of representative government. At the same time, the world has been relieved by the disappearance of a mighty incubus.

Beyond this great contest, the peace of the world has been broken only by a few disturbances which may be likened to police-court cases,

but there have been enough "incidents" to show that the peace is still liable to be broken at a moment's notice by any one of the Powers who are to-day moving heaven and hell to secure the biggest navy and the biggest army the people will impoverish themselves to pay for.

In the religious world, France has finally severed her Concordat with Rome, and her State support of the clergy will cease in a few years. In Canada, there has been a distinct gain of power by the Catholic Church, especially in the establishment of the two new Provinces of Alberta and Saskatchewan; and, though as the provinces progress the evil work of legalizing religious schools may be reversed, it will only be through a series of bitter sectarian quarrels. In Britain, the temporizing policy of the Balfour Government has recoiled upon itself, the disgruntled Nonconformists being a large factor in its defeat. What the program of the new Government will be it is impossible to say; but, though it numbers at least two pronounced Freethinkers, the fact that it is still at the mercy of the Irish Catholic vote as well as the religious vote of Britain renders it almost a certainty that priestly interference in public education in Britain will not be seriously disturbed.

In all the nominally democratic countries except France—that is, in the United States, Britain, and Canada—the Catholic hierarchy is acquiring a dominating influence in political affairs that must sooner or later lead to serious strife. In the meantime, education is suffering badly over a large part of Canada, and strenuous efforts are needed to save it from entire control by the priests.

Probably the departments of human energy which promise most for human advancement are those upon which depend so intimately the immense modern improvement in the transport of both passengers and freight by sea and land, as well as telegraphic intercommunication. The past year has witnessed the advent in the Atlantic trade of the two large turbine steamships *Virginian* and *Victorian*, and these are to be followed by two ships both much larger and much faster. Increased speed has been gained by a large number of improvements in ships and engines, both in quality of materials and in design and workmanship; the turbine engine promises to be the largest and most important single factor in the improvement of steam navigation that has yet been introduced.

It is to such improvements in means of communication that we must look chiefly for the introduction among the masses of broader and juster views of the world and its inhabitants, of the origin and destiny of man and his means of attaining happiness, than can be gained by so-called education. Education is an essential to progress, but it is so hampered

by the prejudices and class interests of teachers and preachers, that its usefulness is very largely discounted. Freed from these blots, it will no doubt assume its legitimate place in the training of the mind as well as of the body; but no amount of school training can replace the good effects to be gained by rapid international communication.

This factor, too, must be the most effective one in putting an end to that almost chronic state of war, commercial and military, in which the world has hitherto been, and in promoting that condition of international friendship and co-operation to which so many of our friends are looking forward with confidence, as the one hope of humanity.

It is a striking feature of modern progress that it advances each year with more rapid strides, and it may be reasonably anticipated that the great army of working men, who have organized themselves into many trade unions and socialist societies for the improvement of the conditions under which they live, will make a still more marked advance in the coming year towards the attainment of their immediate goal—control of political power. When they have gained this, they will have to decide upon their program. It will, however, hardly be in 1906.

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DECLINE OF THE PREACHING BUSINESS.

In the Christmas number of the *Westminster*, the editor attributes the present-day decrease in the number of ministerial candidates very largely to the lack of anxiety on the part of mothers to see their sons occupying pulpits. This may be true, though it is probably only a guess; but, in any case, it could only be the sign of a much broader fact. His statement of the four chief reasons for the lack of preachers is probably nearer the truth:

“1. The average stipend of the country clergy is about on a par with that of a corporation laborer.

“2. It is almost impossible to find men to fill the openings that now offer in Canada in the professions and in business.

“3. The absence of parental training.

“4. The general laxity of religious belief.”

The *Westminster* thinks there will be no improvement in the supply of candidates for the ministry until there is a general religious awakening in the homes of the people; and, if so, all we can say is, that there is manifestly some chance for an awakening, not of a religious, but of a rational nature. For the reasons given by the *Westminster* for the observed phenomenon have a consistency that speaks fairly well for their

soundness. The fourth will naturally account for the first and third. Men and women who have no strong religious beliefs will not be likely to deny themselves very much in order to pay a large salary to a parson, nor will they be likely to force their children to do penance in the way of family prayers or Bible reading.

As to the competition of business, it is only natural that young men should enter the business that promises the best financial results, though it has been said that a large proportion of the preachers enter the pulpit because preaching is an easy and respectable job; and if it is difficult to get competent youths for positions in trade, commerce, and industrial occupations, it is not suprising that young men should hesitate before entering a business where, beyond its respectability, there is a great risk of not gaining a larger wage than a common laborer.

The whole thing comes down to a basis of dollars and cents so far as the preachers are concerned; and if they can't get big enough salaries, the chief cause must be the waning faith of the people.

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AN EPOCH OF REVIVALS.

Whatever truth there may be in the talk about the declining faith of the people, it is certain that the religious revivalist is hard at work and making a big show for recovering the lost ground, though the accounts of religious conditions in various places are evidently so varied to suit the exigencies attending the demands for funds for the church, that no reliance whatever can be placed upon them. "Conversions" are plentiful, however fleeting and evanescent the effects may be.

At Owen Sound, Ont., there has been a revival, in which all but one of the Protestant churches united, and over a thousand persons are said to have experienced a "change of heart." We have not heard that any of the hotels have closed or that any of the lawyers have gone out of business, or that the police-court is less busy; but probably a "change of heart" has but a distant relationship to a change of life.

Forty conversions are reported among the Methodists at Thornhill; and revivals are in progress at Paris, Almonte, London, Campbellford, and other places. One hundred persons are said to have been "seeking salvation" at revivals among Methodists in Toronto. We hope they have not lost what wits they had before being saved, but the chances are against them, for did not Jesus say, "I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"? (Matt. 11 : 25).

SUPERSTITION IN THE MAGAZINES.

It is a remarkable feature of present-day literary development, that not only are many novels put on the market with a distinct object of supporting the orthodox faith, but many of the popular magazines make a prominent feature of a defence of the Bible and Christianity; and this, not in any half-hearted or apologetic way, but just in the old-fashioned "Tell me the old, old story" style familiar to us in our Sunday-school days.

One sample of this may be seen in the December *Munsey's Magazine*, in which the first sixteen pages are devoted to an article by Dr. Lyman Abbott, entitled "The Story of Christianity," beginning thus:

"I am asked to tell the readers of *Munsey's Magazine* the story of Christianity. This is to write the history of nineteen centuries of the development of men under the instruction of God."

Mr. Abbott is one of those preachers who during recent years have achieved some notoriety as exponents of advanced religious views, but the opening sentences of his article certainly would not suggest that he was setting out with any idea of upsetting the most orthodox views; and, indeed, he does not leave us in any doubt as to his real object being the laudation of Christianity at all costs whether of truth or consistency. Evidently, for a price, he has consented to fill sixteen pages—with the help of a number of half-tone illustrations of scenes from the "life" of Jesus, the first one being the stable scene, and the last the "Ascension," after the painting by Biermann.

Mr. Abbott excuses the defects of his article on the ground of its necessary shortness. If short, however, an article need not be false; but Mr. Abbott's short article only suggests to us the vast number of false theses we are saved from by its brevity. For, laying down the dictum that "the moral character of a people is indicated by the character of the rulers to whose sway they submit," he gives the names of six emperors "who reigned during the period that elapsed between the boyhood of Jesus and the death of his latest surviving disciple" (both of which epochs are utterly unknown and incapable of being decided), who are thus described by Gibbon:

"The dark, unrelenting Tiberius, the ferocious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, the timid and inhuman Domitian."

And Mr. Abbott proceeds to style these emperors "fit representatives" of the Roman people, and as indicating the character of "the world into which Christ came."

Mr. Abbott simply joins the Christian Evidence Society's howl against everything except orthodox Christianity as a remedy for social ills.

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ABBOTT'S "SIX STANDARDS OF NATIONAL CHARACTER."

"There are six standards," says Mr. Abbott, "by which the moral character of a people may be judged: the character of the Government; the condition of industry; the provision for education; social habits; the status of the family; and the nature and influence of the religious institutions." And then he says:

"In pagan Rome the government was an absolute despotism. The property, liberty, and laws of the people were wholly dependent on the will of the emperor and his satellites."

On all of his six standards Mr. Abbott condemns pagan Rome, though he must know that, on every one of them, Christendom for many long centuries failed far worse than did pagan Rome. He selects a specially critical period of Rome's history, forgetting that for many preceding centuries she had had a democratic system of government, with electoral and judicial systems superior to anything known in the modern world till very recent years, and certainly only a dream in Christian Russia.

To suppose that the morals of the people had suddenly degenerated because a few corrupt and vicious emperors had established a tyrannical autocracy is infantine philosophy. And Mr. Abbott forgets also Gibbon's opinion, that the happiest period ever experienced by the human race was the period immediately following the one he refers to, and preceding the era of Christian nescience and bigotry and persecution.

"Labor was servile," he says. How long has it ceased to be servile in Christian lands? Has real slavery ceased to-day? If it be claimed that Christianity was the actuating force in breaking the chains of the slave, will Mr. Abbott tell us why it took eighteen centuries to awaken the Christian conscience to the fact that slavery was bad?

Pagan Rome made "no provision whatever for the education of the mass of the people, and little for that of the higher classes." But how many Christian centuries elapsed before any attempt was made to educate either the masses or the classes?

During how many centuries was it the distinct object of the rulers of Christendom to destroy all traces of literature and education, so that even the bulk of the clergy themselves were totally illiterate?

Is it not the fact that many Roman slaves were tutors to the children of their masters, whose trusted advisers and agents they were also, while

within half a century, in Christian America, it was a crime to teach a negro to read or write?

"Gourmandizing, drunkenness, and licentiousness were reduced to a fine art," says our D.D., as if the same terms could not be applied to nearly all Christian lands within the knowledge of living men. Is it not largely true to-day?

"Marriage in the modern sense of the term did not exist; it was purely a social compact, and either husband or wife might dismiss the other at will with less difficulty than a modern householder experiences in dismissing a cook or a gardener," is the way Mr. Abbott puts it, to enforce the morality of "Christian" marriage as opposed to the immorality of all other marriage customs and the iniquity of divorce.

The fact is, the marriage laws among the Romans were at least as moral and binding as Christian marriage laws have ever been; and the property of a wife was guarded more safely under them than it has ever been under Christian laws. And if divorce was freer then than it has since been, instead of that fact proving immorality, it shows that pagan Rome had attained a moral height which is only being striven after by moral reformers to-day.

"The pagan church did nothing to improve the moral character of the people," we are told. It would have saved society a vast amount of hypocrisy, tyranny, injustice, cruelty, torture, and diabolical murder if the Christian church had refrained from its attempts to improve the moral character of the people. The pious tyrant has always been the most fiendish persecutor.

Mr. Abbott endorses "Quo Vadis" as being "not darker than the reality." Will he deny that his remarks would equally fit the Christian conditions which suggested "If Christ Came to Chicago?" "Quo Vadis," like "Ben Hur" and other religious novels, can no more be taken as related to real history than could "Gulliver's Travels" or "Baron Munchausen." Sheer works of fiction, with but the suggestion of a basis of fact, they rather represent the vices of our own day than those of a former time.

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SOME QUESTIONS FOR MR. ABBOTT.

Mr. Abbott stultifies himself to make it appear that pagan Rome at the beginning of the Christian era was a hotbed of vice and crime awaiting the advent of a Savior. Even if a "savior" did come, is it pertinent to ask him to account, on rational grounds, for this savior's appearance

being so soon followed by a total eclipse of literature, art, science, philosophy, and liberty, and the inauguration of a reign of vice, crime, and religious persecution worse than anything known in pagan Rome ?

If the "savior" had any power to do what Mr. Abbott alleges that he came to do, how is it that to-day the social condition of Christendom is as bad as that of pagan Rome nineteen centuries ago ?

Why does not a "Savior" come to-day, instead of sending a host of hypocritical blatherskites to wax fat on pretence of doing "their Master's work ?"

If, as Mr. Abbott says, the "message of the new faith" had already been given to the world by Greek poets, who had sung of the coming Golden Age, where was the need for a Savior at all ?

"As time passed on, and the Master did not return," says Mr. Abbott, "the disciples' faith changed !" Very naturally. They found that the "more definite statement" of the old faith, like Dr. Cumming's prophecies, didn't pan out even so well as our weather prognostications, and they gave it up. Is this the message Mr. Abbott wishes to revive to-day ? Why not try and revive the message of the Greek and Roman moralists who preceded and followed the time of Jesus ? The moral lessons of Socrates, Plato, Aristotle, and Epicurus, of Epictetus, Marcus Aurelius, and many other Greek and Roman philosophers of this period, may be largely obscure, but, at all events, they give us rational discussions of the questions they deal with, and their message can be appreciated as mainly consistent and useful ; but will Mr. Abbott affirm that the message of the New Testament is rational, consistent, or practically useful ?

It is very Christ-like for a man with \$10,000 a year salary—and perquisites in the shape of a fat cheque from *Munsey's* for writing a lot of pious balderdash—to talk about "looking forward and hastening toward the promised Golden Age and preparing ourselves and our followers for its coming." He needs no looking forward or looking backward. His Golden Age has come. But for those who swallow his infantine history and philosophy, the Golden Age is just as much a dream or a nightmare as it has ever been.

Golden Ages are the stock-in-trade of enthusiasts and dreamers, hypocrites and fakers, and it is some consolation when Mr. Abbott tells us that the History of Christianity will be finished when the Golden Age is established.

The remainder of Mr. Abbott's article is taken up with an elaboration of his six theses, and it would be difficult, outside of the "anti-infidel "

tracts, to find another such mass of mis-statements and distortions of facts.

Our object has been to show how one of the most prominent and supposed-to-be liberal preachers of our day can distort history in order to support his religion, and how a leading magazine, with hundreds of thousands of readers, is made the medium for putting such misrepresentations in attractive form before those who have neither knowledge nor discrimination to enable them to judge fairly of their worth.

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"THE FINAL TEST OF CHRISTIANITY."

If *Munsey* gives Mr. Abbott's article the place of honor because it is illustrated with a number of half-tone engravings, *McClure's* puts the Rev. C. D. Williams' article on "The Final Test of Christianity" at the end of the magazine because it is argumentative and is illustrated only by a portrait of its author, who has been the dean of Trinity Cathedral, Cleveland, since 1893, and looks as if he held a comfortable job. And then, it is evident that people like even religious sentiment and bold assertion rather than semi-philosophy.

For who among even inquiring Christians would be likely to read on when he has seen Mr. Williams' first proposition: "The chief moral demand of the age upon the Christian Church and the Christian believer is for the integration of the common conscience." However the "common conscience" may be integrated or disintegrated, Mr. Williams very materially differs from Mr. Abbott. The latter says Christianity came into the world with a definite message, but Mr. Williams says:

"The old Christianity is confronted with conditions for which she has no definite treatment. Her moral standards and her ethical systems are not big enough for the new life of to-day."

We need not stop to try and bind one preacher by the assertions of another, but Mr. Williams proceeds to clarify his meaning thus:

"The voice of conscience is often keen, clear, and imperative in certain regions of our lives and conduct, and muffled, confused, and all but silent in certain other realms. For instance, we are often 'long' on theological orthodoxy and ecclesiastical propriety, and excessively 'short' on commercial integrity and political morality. Consequently, our moral gait is halting."

The question is, what means are we to take to bring our conduct all round up to the same ethical standard? "We need to pray," says Mr. Williams, "the prayer of the Psalmist: 'Unite my heart to fear thy

name ! ” Then, giving us a long list of commercial, political, and social crimes daily committed among us, he thus testifies :

“ Who are they who do these things ? They are otherwise correct-living men. They are even orthodox, pious, and devoted in their religious life. They go to church regularly, teach in Sunday-school, lead in prayer-meeting, support the pastor (so long as he preaches smooth things), and give generously to missions. Now, why is this so ? ”

We might perhaps truthfully reply : Because they have been taught to adopt Mr. Williams’ own remedy. They have been taught to pray, and prayer only makes them satisfied with their misconduct. Men may pray and fear “ the Lord ”—or the Devil—but this will not make them honest. Millenniums of history prove conclusively the uselessness of religion as a moral force ; indeed, we are rather entitled, on the known evidence, to say that it is an immoral force, the chief reason for its continued existence being that its fanatical devotees have wiped out all other means of social recreation.

Mr. Williams owns that the preachers—“ the Church’s watchmen ”—are “ dumb dogs that will not bark ; ” that they have a “ disintegrated conscience,” being “ long ” on piety and desperately “ short ” on civic righteousness ; and he tells them they should follow the example of their Master, who preached a “ gospel of universal righteousness,” and “ integrated, as far as he was able, the public conscience.” Preaching and praying for “ universal righteousness ” is like crying for Utopia.

After all that Mr. Williams admits against Christianity, it seems a *reductio ad absurdum* to tell us that “ the Christianity of Christ ” can save society, though nineteen centuries of trial have ended in failure. It may have “ the inherent force and vitality to do it,” as he says ; but if it depends upon men like Mr. Williams, who get large salaries for preaching and praying in comfortable pulpits, some other plan will surely have to be adopted before society is really saved.

Excepting a literary style, there is nothing to distinguish the sermons of these two preachers from the senseless harangues of the street-corner Salvationist or the common Bible-banger. They may be summed up in the two phrases, “ Come to Jesus ” and “ Fear God and pray—and pay—without ceasing.” There is hardly a scintilla of any idea beyond the common and ancient Christian superstitions ; and the strange thing is to find them occupying a place in largely-circulated magazines which have some pretensions to literary culture. It is proof that in the opinion of their managers the Christian fables still possess a great hold upon the mass of the people.

What do We Owe to the Old Testament?

—:O:—

BY GOLDWIN SMITH, IN N. Y. "SUN."

—:O:—

KIND Orthodoxy, taking pity on one gone astray, sends him a passage from the Old Testament, striking enough, as Orthodoxy thinks, to have the effect of a miraculous resurrection from the dead.

Of the changes that I have seen in a long life not one is more momentous than the change in the position of the Bible. As the collection of a national literature, intensely interesting and sometimes spiritually grand, the Old Testament will live forever. As a supposed course of divine revelation it has yielded to critical inquiry. The reputed authorship of much of it has been disproved, and it has been shown to be a human mixture not only of that which is sublime with that which is the reverse of sublime, but of good with evil. Vain surely, is the attempt to restore its unity and divinity by any application to its ethics of the Darwinian theory of evolution. Would Deity in revealing itself to man stoop to personate the primitive delusions of the human mind and the lower stages of human morality? In what does the evolution end? In the tribalism of Ezra commanding his fellow countrymen in the name of God to put away their foreign wives and children.

It might be difficult to say what the effect, on the whole, of belief in the inspiration of the Old Testament on character and progress has been. The opening of Genesis is sublime, as Longinus felt. It seems, compared with what follows, the work of a superior mind. But devout belief in it has barred, nearly down to our own day, rational inquiry into the history of the planet and the origin of man. Two generations ago a lecturer on geology might be heard pitifully struggling to force science into conformity with faith. Then, from the grand "Let there be light!" we drop to the God who makes man of dust, woman of man's rib, and manufactures coats of skin for them. We have God walking in the garden in the cool of the evening. We have the Tree of Knowledge and the talking serpent. The patriarchs living nine centuries, the giants, the Deluge with its infantine delusions and impossibilities, the loves of the angels and the Tower of Babel, are all on the level of the commonest mythologies. Yet they have clouded the mind of the most advanced members of the race.

In the higher passages of the Prophets, such as that cited by my orthodox well wisher, we have grand manifestoes of faith in the God of righteousness, though we hardly find aspirations after spiritual self-culture, or, saving perhaps in passages of the Psalms, anything like the tenderness of Christian ethics. There are glimpses, though only glimpses, of a universal religion. There is no glimpse of a life beyond the present, though there are allusions to a shadowy world of the dead. We have in the Book of Job a deeply interesting effort to solve a mystery of the moral world, albeit with an abortive conclusion. We have the

beauty of a pastoral life and character in the book of Ruth ; we have chivalrous affection in the friendship of David and Jonathan. In the Mosaic law, compared with the codes of the most civilized nations of antiquity, notable advances may be traced. Such are the law which guards human life by making homicide a public crime to be punished, instead of a private injury, to be compounded ; the right of asylum to bar hasty revenge ; the limitation of paternal despotism by requiring the participation of the mother in the condemnation of the disobedient son ; the restraint, limited yet real, put on the evils of polygamy ; the mitigation of war by the injunction regularly to summon a besieged city, to show some pity for the feelings of captive women, and to refrain from destroying the fruit trees, as the Greeks regularly did. Peace, not war, is blessed and exalted. Wars of conquest are made almost impossible by the repudiation of forced service. Nor is there a more blessed institution than the Sabbath, the day of rest. Let humanity give the Old Testament full credit for all this and for its effect on the general sentiment and legislative tendencies of the Bible reading world.

On the other hand, we have the picture of a Deity covenanting to advance the interests of one tribe above those of the rest of mankind on the condition of the performance of a tribal rite, and thus stamping tribalism as perpetual. * We have a Deity prospering the craft of Jacob, hardening the heart of Pharaoh so that he will not let Israel go, and then slaying all the guiltless firstborn of the Egyptians ; sanctioning the robber invasion of Canaan and the extermination of its people, making the sun to stand still in heaven that the slaughter may be complete ; approving the treason of Rahab, the murder of Sisera, and the hewing of Agag in pieces before the Lord ; not condemning David when he puts to a death of torture the people of a captured city ; prompting the butchery of all the prophets of Baal ; sending forth a lying spirit to betray King Ahab to his ruin ; causing forty children, for mocking a prophet, to be torn to pieces by bears. It can hardly be doubted that these presentations of Deity and the divine government have had their effect on the character of men, that they are partly responsible for the darker features of Puritanism and for the use of persecuting force in the supposed interest of religion.

"Thou shalt not suffer a witch to live." What crimes and horrors followed in the train of the dark superstition which had its warrant in those words !

The idea of a Chosen People still lingers and leads to aberrations. Perhaps the tribalism of which it is the Hebrew version may not have been without its effect in maintaining too sharp a distinction between Christendom and the rest of humanity.

It may be difficult to strike the balance. What is certain is, that free inquiry has at length prevailed over tradition and empowered us to choose the good, of which there is a rich store, such as the passage tendered for my conversion in the Old Testament, and eschew the evil.

What is the relation of the Old Testament to the New ? The Sanhedrim, for

its part, gave that question a decisive answer. Devotees of Judaism have spoken of Christianity as its supplement. The relation is difficult to define. But to the pupil of Gamaliel the religion of Jesus was evidently a new dawn and a new life. We have Judaism still before us perpetuating its lingering tribalism by the tribal rite ; refusing to blend with the races among which it dwells ; to intermarry with them ; to break bread, if it can help, with them ; treating that which is unclean for itself as clean for them ; celebrating the feast of Purim in memory of its ancient feud. I speak, of course, of the strict and Talmudic Jew as he is found in Russia or Poland, not of those whom *The Sun* describes as having undergone American influence and become practically citizens of the American republic, or rather perhaps of the world, and not Talmudists, but simply theists.

Recollections of Colonel Ingersoll.

—:O:—
BY B. F. UNDERWOOD.

—:O:—
COLONEL INGERSOLL was a brave and eloquent fighter for freedom and truth. He was a strong, dominant and unique personality, and for more than a quarter of a century he was before the public a conspicuous and picturesque figure as a lawyer of brilliant powers and as a politician and powerful anti-Christian platform speaker.

As a wit, phrase-maker, word-painter, prose-poet and popular orator, and as an aggressive assailant of superstition, a representative of iconoclastic free thought, Ingersoll was never surpassed, if equalled. His originality was not in his ideas or arguments, but in his phraseology, which made commonplace thought appear striking and old conceptions, arguments and objections to look as if they were new. The views he expressed he stamped with his peculiar and positive individuality, which gave to them an Ingersollian aspect, showing that he had made them a part of his own intellectual breath and blood.

Ingersoll's mind was critical and destructive, and he demolished creeds in Voltairean style. He was more direct and epigrammatic than Paine, whose writings he so greatly admired.

He was the orator of the masses, and for them a conductor of ideas. People are generally moved through their emotions, and the man who is himself emotional and at the same time is a wit and an orator, as Ingersoll was, will ever have a direct influence on the masses which it is not possible for thinkers like John Stuart Mill and Herbert Spencer to exert. His thought did not have to percolate down through several intellectual strata before it could reach the people, even in a modified form.

Ingersoll was the eloquent platform orator of popular protest against partially outgrown religious beliefs, and the herald to the crowd of deep-rooted dissatisfaction with the written creeds of the churches. His lectures abounded in witticisms and homely but graphic illustrations and anecdotes. He arose ever and anon into genuine eloquence, and sometimes was under the influence of a lyrical enthusiasm which entranced his audiences.

He loved nature and spoke of things. He thought in images and talked in word-pictures. He despised metaphysics. He kept always within the compre-

hension of the multitude, and magnetized, as it were, with the ideas of mental freedom thousands who had neither the time nor the inclination to investigate for themselves any subject.

An oratorical idol of the multitude must be an indiscriminate assailant of what he opposes. He cannot have the judicial spirit or much sense of historic perspective. As an advocate Ingersoll was essentially *ex-parte*; as critic of the Bible he was of the class of Paine. One of his mistakes was in not considering sufficiently, in not realizing, perhaps, the advances made by those whose views he assailed. The dogmas may be in the written creeds, but they are not in the minds of the people. He would have done better work if he had assimilated evolution and applied it to the subject of religion. With a more sympathetic view of the past and with a more reconciliative and reconstructive spirit he would have appealed more successfully to thinkers, though he would not have interested so large a class. But he did his work in his own way, and for that I feel grateful.

I first heard Colonel Ingersoll in the Cooper Institute, New York, during the Presidential campaign of 1868. The other speakers were Henry Wilson, of Massachusetts, Chauncey M. Depew and Judge Van Wyck. Ingersoll spoke last, and when he began the audience was tired and hundreds rose to leave.

The unknown orator's voice soon had the effect to make them return to their seats, or to remain standing, while the entire audience was held spell bound for half an hour or more by the orator's surprising powers of speech. What I most distinctly remember of the speech are some of the amusing comparisons and an apostrophe to Liberty, which led me to remark to a friend who was with me that the speaker must be a Freethinker.

At that time I had not heard of Ingersoll, although he had served as Attorney-General of Illinois and was somewhat known in that state as a political speaker. It was also known to his friends and associates, and to some extent the people of his locality, that he was an "infidel." It was his refusal to give a pledge that he would keep religious discussions out of the campaign that prevented his nomination for governor by the Republican state convention held at Peoria in 1868.

These facts I did not learn until two years later. In 1870 I received a letter from Colonel Ingersoll saying that he wanted I should give a lecture or two in Peoria. Under arrangements made by him, aided by others, I gave lectures at different times in Peoria, and at those times met in his own home the man who was to become the most renowned and popular Freethought orator of his time.

I was impressed with Ingersoll's wonderful wit, pathos, sarcasm and power of illustration by anecdote or figure of speech in common conversation. He only needed to be interested in the subject to be deeply interesting to all listeners. He talked in a way to hold the attention of everybody. He expressed emotion as well as thought. He talked of things and events, and avoided because he had no capacity or taste for abstractions. Paine, Voltaire, Buckle and Victor Hugo were mentioned by him more often perhaps than any other authors.

Evolution, as a theory, had not yet affected Ingersoll much. He could not accept Darwinism, he told me, because of the objection of the "missing links." He was occupied with the duties of his profession, and the wonder is that he could make as much progress as he did outside of his vocation. He was fond of poetry, art and music. He was full of sympathy for the unfortunate. His devotion to his family was most marked, and Mrs. Ingersoll from the first impressed me as a very womanly woman, entirely worthy of such a husband. The

daughters, then young children, were natural and interesting; their father often turned to them and asked them what they thought of a subject. All this was delightful in the Ingersoll home.

In later years I met Ingersoll both East and West, but not under circumstances which admitted of such full and free conversations as those of the 70's.

The lecture which brought Colonel Ingersoll before the general public as an eloquent champion of Freethought is the one on Thomas Paine, which was delivered at the Paine celebration in Fairbury, Ill., January 30, 1871. I was present as one of the speakers, and gave my impressions of Ingersoll's effort in a letter to the *Boston Investigator*, as follows:

"Colonel Ingersoll, of Peoria, Ill., one of the most eloquent and popular orators of the West, delivered the finest address on Paine that I have ever heard. His oration was a carefully written production, replete with good sense and sparkling with brilliant thoughts, evincing thorough acquaintance with Paine's career and just appreciation of his character and services. The audience listened to Colonel Ingersoll with the closest attention, and the bursts of applause which greeted his most radical utterances attested the satisfaction with which he was heard."

In a letter printed in the *Boston Investigator*, dated May 28, 1872, I wrote:

"I spent a day recently at Peoria with Colonel Ingersoll and his family. I found him in excellent health and not in the least disturbed by the harangues from the pulpits or the replies which his oration on 'The Gods' has kept calling out from frightened theologians. He laughs good-naturedly over their impotent rage. . . . The fact is, Colonel Ingersoll is equal intellectually to about one hundred such men as are trying to answer him, if they could all be united into one, and if they will hold a convention or by some other means condense the combined result of all their reasonings and investigations into a pamphlet about the size of his oration, they will be entitled to his notice.

"Colonel Ingersoll, though full of business, finds time to give considerable attention to scientific and literary subjects. He is one of the most sociable of men and his house is always open to his friends. The Peorians are very proud of him, and he is generally regarded by those who know him as the 'biggest man in the West.' Were he ambitious for office, he could have almost any position in the gift of the people of the State. But he would rather have a seat in his library than in Congress; he would rather give orations on 'Paine,' 'The Gods,' and 'Humboldt' than make political speeches, and he prefers to chat with his wife and play with his children and entertain friends rather than spend his time in caucuses and conventions or in wrangling about party politics."

This was written a third of a century ago, at the beginning of Ingersoll's career as a Freethought advocate. Afterward he did effective service for the Republican party, and his appointment as Minister to Germany, which would have been acceptable to him, was intended, but religious influence was brought to bear against it, and was too strong to be disregarded. For political reasons Blaine, whom Ingersoll had brought before the country as the "plumed knight," it is said, used his influence against the appointment. But Ingersoll was large enough to remain silent in regard to ingratitude. It was the penalty of his independence. He preserved his self-respect, for which we admire him the more.

Ingersoll's personal virtues were of a sterling quality. He had so much natural goodness and joyousness that, dominated by his natural disposition, he

lived a happy life and added to the happiness of those with whom he came in contact. He lived his own life. He helped to free the world of superstition.

He certainly possessed many strong noble qualities, and for these he will long be remembered. His orations and writings contain much elevated thought, and abound in passages of remarkable rhetorical beauty which deserve a permanent place in American literature.—*Progressive Thinker.*

Orthodoxy and Libertinism.

:0:

THE REV. R. A. Torrey and other preachers of like mind, who discover a vital connection between immorality and unbelief, should take several recent ministerial cases into consideration before committing themselves further to this favorite theory. We call their present attention to the proceedings of the North Georgia Methodist Conference, which had before it two ministers, one accused of heresy and the other of ministerial misconduct. If Torrey is right, both charges should have lain against one man; but nothing was alleged against the character of a heretic, who was acquitted apparently because the church couldn't afford to lose him; and no reflections were cast on the orthodoxy of the immoral minister, who was convicted and suspended for a year. The offender is the Rev. W. W. Wadsworth, D. D., of Hartwell, Ga., who had one of those unfortunate experiences in which the lady turns state's evidence.

Other cases of immorality and licentiousness on the part of ministers of unimpeached orthodoxy have come to our notice in the past few weeks. In several instances the minister involved has committed the Rev. Mr. Wadsworth's indiscretion of paying his addresses to the wrong woman. One was the Rev. Otto Van Buren, of Zion's Lutheran church, Utica, N. Y. The organist of his church charges that he made too pronounced demonstrations of his love for her, and asked her to fly to another clime with him. A church committee took cognizance of the case.

In our neighboring borough across the river the Rev. Archibald B. McLaurin, a Baptist minister, is in trouble because a young woman proved unworthy of confidence. Miss Lord, whose family have been members of the Rev. Mr. McLaurin's church for many years, who is short of build, eighteen years old, and has red hair, testifies that the clergyman came to her house when he knew she was alone, and having been denied a kiss which he solicited, invited her to sit upon his knee while he told her a funny story. Other charges against the Baptist pastor, including tipsiness, have caused the congregation to sit up and take notice.

A trial of a sensational nature was at last reports being had before the Little Rock (Ark.) Methodist Conference, with the Rev. J. S. Hawkins before the body on an immorality charge. The specifications are not given in the newspapers, but there is no suspicion of doctrinal unsoundness.

Down in Tennessee the community about Columbia is shocked by the act of a Sanctificationist preacher named Early, who, while pursuing theological studies, murdered his friend, like himself a student, and then committed suicide. Early was so orthodox that his mind gave way.

Two evangelists, the Rev. Nestor K. Clarkson and his wife, appeared in a Chicago court the other day to make charges against each other. Mrs. Clarkson averred that her husband made love to all the women he could draw in his street

preaching. The preacher said his wife encouraged all the men at their meetings to make love to her. She said it was her husband's reverend brethren who offered their affections to her, and added: "These preachers are always making love." A divorce suit has been instituted by the wife. The Rev. Mr. Clarkson has a habit of getting down on his knees, rocking himself to and fro and singing hal'elujahs until exhausted, so his wife testified; which is pretty good evidence that he is no scoffer.

In good standing with his church in a doctrinal sense, the Rev. Ulysses G. Sutherlin, pastor of a church in Floyd county, Indiana, by decree of the Supreme Court of that State, must stand trial for strangling his wife, Geneva L. Sutherlin. The reverend person's assertion that Mrs. Sutherlin committed suicide is not accepted by the tribunal.

A suit has been begun in Topeka, Kansas, which will condemn a Methodist minister whichever way it may be decided. The Rev. S. E. Betts, if the complaint against him is well founded, has slandered the wife of the Rev. A. B. Buckner; while, if Betts' statements are true, the Rev. Mr. Buckner has winked at adultery by marrying a woman twice-divorced who was the cause of one of her husbands divorcing his first wife, and was guilty of pastoral relations with the woman which caused him to be sent to Northern Minnesota. There is no heresy on either side.

We cannot give more space at this time to specific instances showing, by the immorality and criminality of clergymen sound in the faith, that acts of libertinism and deeds of violence and infamy are wholly reconcilable with religious orthodoxy. The records of criminal and ecclesiastical courts and the statistics of our penal institutions tend to prove that belief imposes no restraint on the wrongdoer, and that the unbelievers are the strictest observers of moral, common, and statutory law.—*Truth Seeker*.

CARNEGIE'S MILLIONS FOR SCHOOL TEACHERS.

It is stated that Mr. Carnegie, in addition to a sum of \$10,000,000 given for a "Foundation" to provide relief for "needy teachers and professors in universities, colleges, and technical schools in the United States, Canada and Newfoundland," intends to devote a further large sum to the same object. It is also stated that Mr. Carnegie intends to remove the rule prohibiting aid being granted to members of the faculties of sectarian institutions.

It is safe to say that, if the latter item be true, it will not be many decades before the great bulk of the funds available under the "Foundation" will be annexed by sectarian institutions; for, where "charity" is to be got by hook or by crook, the pious beggar is ahead of all beggars. Mr. Carnegie is said to be reticent on the matter, which is significant.

We cannot but regret that Mr. Carnegie should have devoted any money at all to such a purpose. It is using his money to degrade and demoralize those who have in their hands the formation of the character of the rising generation.

It is bad enough to give libraries to towns and cities which ought to have public spirit enough to provide them for their own people; the "Foundation" now begun can only have the effect of encouraging people in their disgraceful policy of underpaying their teachers; and if the restriction mentioned is removed it will end in vastly increasing the financial resources and sinister effects of sectarian school and college teaching.

This Is Socialism.

—:O:—

BY H. C. UTHOFF, LA SALLE, ILL.

—:O:—

IN answer to Mr. Goldwin Smith's query, "What is Socialism?" in the issue of SECULAR THOUGHT of December 9, permit me to submit a few observations.

Obviously, to learn what Socialism is, the best method would be to consult the writings of Socialists. Any one who reads with intelligence Karl Marx and Friederich Engels (see especially the latter's "Socialism, Utopian and Scientific") will have no occasion for asking Mr. Smith's question, as if Socialism were a thing hard to define. One might infer from his uncertain utterances and skeptical tone, backed by editorial commendation, that no such definition as he is seeking could be framed.

Briefly, you will find that the Socialists—I mean the active, declared kind, who are giving their time and money to the work of propaganda—are agreed that Socialism is that school of economics which urges the common ownership and democratic management of all the means of production and distribution of wealth for the direct and exclusive use and enjoyment of the workers and those actually useful to them.

Mr. Smith's second query, "We are waiting to hear from him (the Socialist) what this Government (of co-operative society) is to be, and how it is to be called into existence," is easily answered so far as the United States is concerned. "This Government" is to be a democracy in every sense of the term, and the new era, which admittedly will bring many revolutionary changes with it, will be inaugurated by the capture of all the powers of government by the workers—executive, legislative and judicial. In the United States this control will be gained in a thoroughly peaceable, orderly and lawful manner by means of the ballot. Only an effort by the present-day master-class to thwart the will of the people can cause violence.

Mr. Smith seems at a loss to explain the apparently conflicting policy of socialists in various countries. Thus, in Russia they are accused of "murderous anarchy." I deny that this description applies to the actions of the Socialists of that country. The disorder there is primarily not a Socialist revolution at all. It is middle-class, and is analogous to the emergence of modern capitalism out of feudalism culminating in the French Revolution. But violence is more likely to occur in Russia than in other countries for the reason that the people have no franchise. In Germany, the military system is the chief burden of the workers, hence Socialistic activity is particularly directed against it. In Italy, peculiar conditions emphasize the need of the proletariat to relieve itself temporarily in a different manner.

But all these special programs are matters of tactics that each national division of the International Socialist Party has to decide for itself. That is to say, in order to have the party attract to itself the greatest number of voters,

certain notorious abuses are first attacked. These conflicts are mere skirmishes, and the aim of Socialists all over the world remains the same. This aim is to mould a form of society in which rent, interest and profit shall be abolished. These three things mean the exploitation, and therefore the physical, mental and moral degradation of the actual producers. Once the workers clearly understand the true significance of rent, interest and profit, there is nothing, save a natural cataclysm, that can prevent the triumph of Socialism and the establishment of the co-operative republic.

The question of the exact manner in which the affairs of this commonwealth will be administered is at present an irrelevant consideration. There is no necessity for crossing bridges before we come to them. At the worst this indefiniteness is no greater than the unknown qualities which attach to the pronouncements of the republican party in its platform for the presidential campaign of 1908.

One thing seems reasonable to believe, namely, that the men and women whose brains and muscles at present create all the wealth of the world, once they see clearly their true interests, may be relied upon to conduct all the affairs of the Socialist government intelligently and efficiently, without the aid of landlords, bankers, and dividend-absorbers, who are only the outgrowths of a system whose prime object is to mulct the producers.

The Socialist democracy will be called into existence by that same determinism that seems to reign everywhere in the universe. Economic development, at present in a stage of rapid centralization of industry, will lead inevitably to Socialism, because capitalism (without which, of course, Socialism could not have come into being) will have failed to supply a decent living to all the people who are willing and able to work. This condition capitalism has already reached to a certain degree, as witness the poverty parades of London and the 4,000,000 wage-earners in the United States who do not get enough to eat, decent clothes to wear, nor a healthful dwelling place. (See Robert Hunter's "Poverty.")

Just a few words with particular regard to the relation between the Socialist Commonwealth and Freethought. Under capitalism, superstition and orthodoxy buttress economic privilege and sustain social injustice. Under Socialism, when an opportunity to earn a living shall be offered to every man and woman, when the people shall be their own employers, and the truth or untruth of any religion may be investigated and discussed without fear of economic oppression by a master class, there will be no other incentive but to learn the truth about religion and the life of man. If widespread enlightenment and freedom from superstition are desirable, then Socialism certainly affords the greatest opportunity for human advancement the world has ever known.

Only the trimmers and cravens among the Freethinkers, who see the truth but are too timorous to apply it in actual life, too fearful to carry their conclusions to their logical end, too snobbish to identify their interests with the proletariat, can deny the glorious prospect which this world-movement opens up for the future of man, and refuse to give it support.

Does the Moon Rotate ?

—:O:—
BY A. ELVINS, TORONTO.
—:O:—

I AM pleased to see the letter of my friend Weatherbe in your issue of Dec. 23rd, as I think the subject deserves more consideration than it has received. Mr. Weatherbe is doubtless correct in saying that in English dictionaries both revolution and rotation convey the idea of turning around,—as the earth and moon do at each *revolution*,—and hence that the two motions, revolution and rotation, are often confusing; but, when used in matters astronomical, rotation is always applied to planets, which turn on an axis of their own, or passing through themselves, causing day and night; and this is the point in which the mistake exists, as it is contended by some astronomical teachers that the moon turns on an axis passing *through itself*, as the earth does.

The centre around which the moon revolves is the *earth*, and it has no rotation on an axis of its own. There is a difference in *fact*, and *not in name only*.

The centre around which the earth *revolves* is the sun, but its centre of *rotation* is its own axis; and turning around this axis produces day and night.

The moon has no such additional motion; its axis of turning is the earth, and this is its only turning round except that which it has in common with the earth in its revolution around the sun.

If it were a fact that the moon rotated on an axis passing through its centre, it would turn around twice to all objects outside its orbit, once as the result of rotation on its axis, and a second time as the result of its revolution around the earth. To an observer thus situated it must have two rotations each month; I doubt if even Sir R. Ball will contend for this, though it is the legitimate conclusion of his teaching.

CONSEQUENCES.

When bodies either revolve or rotate they produce the tendency to pass matter outward from the centre of motion, called centrifugal force. The rotation of the earth throws a plus of matter out at the equator and leaves it flattened at the poles. Jupiter's rapid rotation makes this elliptical shape very pronounced. But the same centrifugal force will carry movable matter backward from the point nearest the axis of rotation to the more distant point. This is the case with the moon. *Revolution* produces an oblate, *Rotation* a prolate spheroid.

Every turning around of bodies will produce the changes of direction in space which text-books call lunar rotation; particles composing a solid, though fixed and immovable in relation to each other, will turn around in relation to space, though they do not turn on an axis passing through themselves. The mass rotates, the particles revolve.

I think our terms "revolution" and "rotation" had better be retained, and rotation be always used to describe the spinning-top-like motion to which Mr.

Weatherbe refers. This is the word astronomers always use when referring to the earth's daily turning-round motion. Let us never use it for anything else.

The moon's revolution without rotation and its elliptical orbit produce libration, itself an important fact; but this may throw light on another question. The orbits in which comets move are very elliptical; their particles are near enough to exert mutual attraction on each other, but it must be very feeble. A comet's motion, like lunar motion, causes centrifugal force, which carries its cloudlike matter outward from the sun, its centre and the parts nearest the sun, being most powerfully attracted passing perihelion, retard it, whilst the plus of momentum carries the outer part or tail around, so that it approaches the sun head foremost, but goes back tail foremost, so that its tail always points from the sun.

This, however, only leads us to the threshold of another very interesting subject, meteors and comets, and I hope this may follow.

P.S.—Permit me to send to Prof. Larkin, of Lowe Observatory, the compliments of the season, and my best wishes for a Happy New Year to all readers of SECULAR THOUGHT.

P.P.S.—When some generous Freethinker will enable SECULAR THOUGHT to illustrate its articles it will be of great service, and I shall be thankful.

Christmas Day Christianity.

At the Toronto churches, "the usual Christmas services" were held, with appropriate music. Of course the music was appropriate—it is made appropriate by the words sung to it, but otherwise it might do for almost any other occasion.

At Old St. Andrews, Dr. Patrick, Principal of Manitoba College, "emphasize the thought that God in relation to human affairs is a living, mighty power. This, of course, may be a thought or it may be a dream only; in any case, Mr. Patrick knows the mighty power is a living, not a dead one. We should like to make acquaintance with a dead power.

At New St. Andrews, Rev. J. A. Macdonald made a Christmas sermon out of the text, "There is no room for them in the inn." This was, no doubt, like making a pair of pants for Billy out of pa's old coat. Mr. Macdonald could supply any number of necessary details. He knows, of course, a great deal more about the story than the Evangelists have told us.

Rev. Pearson, of Berkeley St. Methodist Church, preached specially to children. Incidentally he advocated license reduction, and said he did not think any man could go down on his knees and ask God to defeat the movement. Our difficulty is to understand how any intelligent man can either stand up or kneel down and ask his God to do anything one way or the other.

At Parliament St. Methodist Church Dr. Potts preached from "His name

shall be called Wonderful." Dr. Potts did not attempt to explain how it was that, though the Gospel says, "He shall be called 'Emmanuel, God With Us,'" Jesus was called Jesus, and not either Emmanuel, or Wonderful, or any of the names said to be given to him in the Jewish Scriptures.

At Bloor St. Baptist Church, Rev. Freeman spoke on "Christ in Relation to City Life," and said Christ was the solution for all the difficult social problems. This, of course, is good business. "Nothing like leather." By hook or by crook, in spite of failures, the fakir must not give himself away. "Christ" means—pay the preacher.

Rev. Dr. Perry, at Jarvis St. Baptist Church, indulged in some florid eloquence. He preached from Luke 1 and 2, which he termed "the galaxy of song, human and angelic." We have not heard that, since that eventful time, such music has been again heard, except in dreams and visions, so we are curious to know the grounds of Parson Perry's opinion.

Rev. J. W. Pedley, at Western Congregational Church, talked of a song of another sort. Church debts and mortgages claimed his attention, and he thanked Dr. Patrick's "mighty living power" that the church debt had been reduced from \$21,000 to \$1,200 in three years, and hoped it would be wiped out before the end of the year. Money talks, friends; money talks!

Dr. Wilson, at Trinity Methodist Church, and Rev. Hyde, at Northern Congregational Church, spoke hopefully of Church Union. They are optimists. The former thinks the union should be consummated before 1911.

Dr. McTavish, at the Central Presbyterian Church, talked of "the various phases of the coming of Christ," the purpose of which was "man's redemption and return to fellowship with God." Some preachers talk as if "fellowship with God" is to be gained any day by the humble seeker, but if we are to wait until the "second coming," well, that is like putting it off till doom's day.

At St. George's Church the service was "fully choral," some of the usual hymns being replaced by Christmas carols. This must have been an agreeable change. Rev. Kenrick "occupied the pulpit," we are told; so we imagine he acted as a lay figure, and did not preach. The congregation were no doubt satisfied with the old carols instead of a sing-song sermon.

At St. Paul's Anglican Church Canon Cody conducted a similar service.

In the Catholic churches, of course, there were the most elaborate decorations and musical services, and these, commencing on Sunday evening, were continued throughout Monday morning until turkey and plum pudding time warned the priests that the people wanted to begin filling their bellies at home instead of emptying their pockets in church.

Charles R. Ray, book canvasser, an old man, while reading his Bible in a New York street car, fell to the floor and was picked up dead.

Miscellaneous.

THE ORIGIN OF PETROLEUM, COAL, ETC.

In a little work of about 30 pages, under the above title, Mr. William Plotts gives us the results of his many years' experience as an oil-well driller and expert. After going into an explanation of his theory of the formation and deposition of the gas, oil, and coal fields, which, in our opinion, is far nearer the truth than the usual explanation, Mr. Plotts examines the geological formation of some of the chief oil and coal fields, and shows, with the aid of diagrams, how great failures in drilling for oil have resulted from a want of knowledge of the geological formation of the oil and coal strata, which have been deposited on the "horizons" of upturned strata, the distilled carbonaceous products soaking into the porous rocks. Mr. Plotts handles his subject in a clear and convincing manner, and we judge that it will be found, not only suggestive, but of great value to all who have any interest in oil properties. (Published by Wm. Plotts, Whittier, Cal., price 25 cents.)

"ETERNITY OF THE EARTH."

This is the title of a little booklet by our friend Daniel K. Tenney, its secondary title being "Electricity the Universal Force." The two titles indicate the scope of the work. Mr. Tenney is a strong opponent of the Nebular Hypothesis, and believes that electricity is the universal force which produces what we know as light, heat, gravity, etc.

A great part of Mr. Tenney's work is taken up with ridiculing the current physical theories, which, considering the many changes these have gone through in their development, is not a difficult task. On p. 8 he endorses the theory of the Conservation of Energy, saying, however, that "It implies that the universe is both the product and the embodiment of *intelligent* force." We fancy the "intelligent" part of this sentence is not quite warranted, unless we are prepared to admit the existence of a personal creator and ruler of the universe, with a man's intelligence; for if any other sort of intelligence is meant, then we are simply talking at random. And when, a few lines further on, Mr. Tenney says that "Invisible force is converted into visible matter. Visible matter is, in its turn, converted into invisible force," we seem to have a quotation from a Spiritualistic materializing medium or from the Baron Munchausen elsewhere referred to.

Our author shows a keen sense of humor when he gives quotations from geologists to show that "no trace of a beginning has been discovered!" He has evidently overlooked the recently-announced fact that the Bible story of David and Goliath has been confirmed by the finding of a human skeleton 9 ft. 9 in. tall—exactly Goliath's height, six cubits and a span. That's getting pretty close to creation, ain't it?

The estimates as to the duration and maintenance of solar light and heat, etc., are doubtless very conflicting, and open a wide door for objec-

tions and ridicule, but we cannot see how they affect the question of the eternity of the earth or the universe, unless it can be shown that light, heat, electricity, etc., can be produced or maintained without the combustion or transformation of matter.

In our view, apart from any experimental knowledge or interpretation of natural phenomena, a vast proportion of which are still totally beyond human explication, every perceptible phenomenon is essentially only a temporary manifestation of the power of the inscrutable substance of the universe, whether it be in the form of a lightning flash, a diamond, a tornado, a mountain, a star, or the human consciousness, which must have had a beginning and must inevitably have an ending in its present form. We know that mountains are washed into the sea, that minerals, vegetables, and animals are formed, exist for a time with many changes, and end by being transformed "into something new and strange." No reason appears why we should except worlds and universes from the operation of the same general laws, and we are forced to the conclusion that where change is, there also will be beginning and end—life, and growth, and death in unending rotation.

The Nebular Hypothesis is but an expression of this general law, and despite many difficulties, it still maintains its hold upon the intellect of the world as the sanest explanation of the observed facts. Mr. Tenney takes the first crude form of it, which undoubtedly did contemplate the end he mentions—a dead, cold universe; but he overlooks the wonderful developments which the theory of Evolution has produced in this as in most other theories. Evolutionists to-day contemplate no such "end of all things," but simply an unending succession of phenomena.

In his criticism of current theories Mr. Tenney indulges in many statements he would find it difficult to substantiate. Even if electricity is the universal force, if the law holds good "in the heavens as on the earth," power must be developed on the sun by some means analogous to those used in the electric light and power plant of a modern city. Some material has to be metamorphosed, and we cannot get away from the problem of solar light and heat in this way; yet a mere repetition of the headline, "electricity is the universal force," is about all we get under this heading.

Nevertheless, Mr. Tenney writes in a brisk and attractive fashion, and we hope his book will have many readers, whose thoughts will receive a stimulus in more ways than one. (Published by Cantwell Printing Co., Madison, Wis.; price not stated.)

MR. CHARLES WATTS SERIOUSLY ILL.

Our friends will be sorry to see, from the following extracts from the *Literary Guide*, that Mr. Charles Watts is again in a critical condition. We had been expecting a visit from him during the present year, but we imagine that any such visit must be abandoned:

Mr. Charles Watts thanks his numerous correspondents for their sympathetic letters. He is unable to answer every communication, and he desires it to be

known through these columns that he is deeply sensible of the great kindness manifested towards him by every section of the Rationalist movement. He is distressed that he has to cancel his lecturing engagements, but he hopes that he may sufficiently recover to have the opportunity of attending occasionally the R. P. A. social gatherings.

On Sunday, November 26th, Mr. Charles Watts had a rousing reception at Failsworth, where he delivered two lectures. The afternoon audience was an agreeable surprise, for, despite the stormy weather, the hall was comfortably filled; and in the evening every seat was occupied. It was exceedingly gratifying to Mr. Watts to see so many of his old friends present, including Thomas Hayes from Manchester, also many of the veteran Freethinkers from Oldham and surrounding districts.

We regret to say that since Mr. Watts's lectures at Failsworth he has had a serious relapse, and his health is now causing much anxiety. At the last moment his engagement at Merthyr, on December 10th, had to be cancelled, much to the disappointment of the local friends. A further consultation has taken place with Sir Thomas Barlow, and on his advice it has been decided that the patient must not entertain the idea of lecturing again. Mr. Watts is at times in much pain, but he bears his troubles with great patience, and he awaits with remarkable imperturbability whatever the future has to bring. He cannot see many visitors, but friends are at liberty to communicate with him by letter. His private address is 13 Carminia Road, Balham, London, S.W.

THE COMIC SIDE OF CHURCH-GOING.

The *New York Herald* Sunday edition has a four-page section of colored comic pictures. While it cannot be said that these pictures are works of high art, or that they are intensely comic, sometimes they show a broad humor and hit a prominent nail on the head. In a recent issue, Mr. Oatcault gives us his notions of the value of church-going, and we would like to transfer his seven pictures to our pages. "Buster Brown" is the pet name of a boy who goes to church with his aunt and uncle, with whom he is on a visit. Picture No. 1 shows the trio marching to church, the boy in front; his pet dog and donkey follow unnoticed by the elders. The dog is saying: "It's too bad to keep a child in church on a beautiful day like this;" while the boy is humming: "Sweet is the sound of village bells." Writing home to his mother, the boy gives some of the incidents of the church-going:

"Dear Mom,—Uncle Jack gave me a nice donkey, which I have named Napoleon. I went to church last Sunday. The rector said, 'Charity suffereth long and is kind,' but when Tige and Napoleon came into church after me he kicked us all out. I love to go to church when only the organist is there, or to the woods with just the birds. The preacher disturbs the quiet so."

No. 2 shows the party (minus dog and donkey, discreetly waiting round the corner till the church-goers are all inside) entering the church door; while No. 3 shows Napoleon (instigated by Tige) entering also. In No. 4, the congregation (with open mouths and open books) are singing; while in No. 5 they are soundly sleeping under the hypnotic spell of the rector's preaching, and dog and donkey march boldly up the aisle to the pew where the boy is seated. He alone is awake,

and remarks to his humble friends : " It must be a very good sermon. No one disputes what he says. They probably don't understand it." But the rector sees the ungodly intruders, and No. 6 shows him driving them out of the door by throwing at them Bibles and prayer-books, walking-sticks, and other handy paraphernalia. The donkey remarks : " I'll bet he's an orthodox preacher." In No. 7. the rector is kicking out Buster Brown himself for his irreverent laughter, and the three friends make these remarks :

Napoleon ; " Just as though I were the only jackass in the church."

Tige : " The choir is singing Bedalia in their excitement."

Buster Brown : " Well, here I come too. They fired us all out. I got put out for just laughing. I'm going to Sunday-school this afternoon."

" Be observing, my son," said Willie's father. " Cultivate the habit of seeing and you will be a successful man." A day passed.

" Well, Willie," said the father, " have you been using your eyes? Tell us what you've learned."

" Uncle Jim's got a bottle of whisky hid behind his trunk," said Willie. " And Aunt Jennie's got an extra set of teeth in her dresser, and pa's got a deck of cards and a box of cigars behind the books in the secretary."

THE TORONTO MUNICIPAL ELECTIONS.

The Toronto elections, held on New Year's day, have resulted in a decisive defeat of the aggressive moral reform party. The two mayoralty candidates are temperance advocates, but while Mr. Coatsworth represented the moderate and more rational party, Mr. Spence represented the extreme party of religious and temperance reformers, whose object it is to make people religious by stopping all means of social enjoyment on Sunday except going to church, and forcing them to be temperate by closing the public houses, though preachers can ride in their coaches to church on Sunday, and all who can afford it may have wine, whisky, or beer ad lib. on their tables. The defeat of Mr. Spence means that the people have had enough—for a time—of the tyrannical reform faddists. The figures were—Coatsworth, 16,378 ; Spence, 12,328 ; majority, 4,050.

On the proposition to promote teetotalism by reducing the number of shop and tavern licences the result was nearly as decisive, the numbers being—Shop licences, for reduction, 13,417 ; against, 14,886 ; majority, 1,469. Tavern licences, for reduction, 13,029 ; against, 14,704 ; majority, 1,675.

In the other departments of the civic government the majority were re-elected to office, there being only one candidate elected who had not previously occupied a civic office. Our friends Peel and Thompson received respectively 1,261 and 2,841 votes for the Board of Education, but were unsuccessful.

Junior Partner—I've been watching that new clerk to-day, and I counted at least five chances he had to work off those damaged goods on transient customers, but he didn't do it.

Senior Partner—Yes, we'll have to do something about him. He looked after our interest very conscientiously at first, but he's been getting more and more dishonest here of late.

A clergyman who resigned his pastorate to take up the practice of law, assigned as one reason for his change that " the average man will pay more to keep out of jail for one day than to be kept out of hell for eternity."

CLERGYMAN IN THE DOCK.

William Davenport, who is described as a shipowner, and Vyvyan Henry Moyle, seventy one years old, described as a clergyman, but who refused to give his address, were charged on Saturday at the Tower Bridge Court, London, with conspiracy to defraud. The details of the charge were not made public, but it was stated that the alleged conspiracy was in connection with a concern known as the South and South-west Coast Steam Trawling Syndicate. On the application of the police a remand was granted. Bail was fixed at £4,000 for each prisoner.

"I know the choir-master will give me the—er—old Harry," said the basso, "if I flunk again on the low C in my solo."

"Ah," exclaimed the tenor, "then you're really 'between the devil and the deep C,' eh?"

SEGREGATION OF VICE IN CITIES.

Vancouver, B.C., is face to face with a serious phase of the "vice" problem. Hitherto her "houses of ill-fame" have been forced into one locality, where they were licensed and inspected regularly. But now this locality is needed for a city improvement, and what to do with the objectionable population is troubling the authorities. The Vancouver Chief of Police says it will never do merely to evict the disreputable people and let them spread all over the city. Vancouver, he says, would then become as bad as Toronto, where every street has its notorious houses, raided occasionally, but never suppressed. Whether Vancouver is a more moral city than Toronto we cannot say. We judge not. At the same time, we imagine that the plan of having a "Vice Ghetto" is the best. Then we might have a "Thieves' Ghetto," a "Burglars' Ghetto," and so on. Finally, we might come to be individually labelled by an inspecting officer, just as the Hindoo priests place the caste-marks on the foreheads of their people.

"There was once a minister in Hartford," says Mark Twain, "who had a lot of boys in his Sunday school who were in the habit of staying away on the Sunday when the big steamer City of Hartford docked in the morning.

"One Sunday the minister came down to Sunday school and found all the boys there. He was profoundly affected. 'Boys,' he said, 'you cannot imagine how much this exhibition of loyalty on your part to the Sunday school affects me. When I came by the docks this morning and saw the City of Hartford there——'

"'Gee whiz,' shouted the boys in chorus; 'is she in?' and they left in a body."

INFANTILE RELIGION.

Some tell us that child piety is not reliable; that churches make a great mistake in receiving children at an early age into full communion; and that we must wait until there is more mature judgment and assured Christian life. However plausible this position may appear, facts are on the side of the staying quality of youthful piety. A more careful, intelligent and observant witness on this subject could hardly be found than the late Charles Spurgeon, who, in his lifetime, gave this remarkable testimony: "Out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child."

—*The Presbyterian.*

SECULAR THOUGHT

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J. S. ELLIS, Editor.

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Spasms of National Morality.

WE know no spectacle so ridiculous as the British public in one of its periodical fits of morality. In general, elopements, divorces, and family quarrels pass with little notice. We read the scandal, talk about it for a day, and forget it. But once in six or seven years our virtue becomes outrageous. We cannot suffer the law of religion and decency to be violated. We must make a stand against vice. We must teach libertines that the English people appreciate the importance of domestic ties. Accordingly, some unfortunate man, in no respect more depraved than hundreds whose offences have been treated with levity, is singled out as an expiatory sacrifice. If he have children, they are to be taken from him. If he have a profession, he is to be driven from it. He is cut by the higher orders, and hissed by the lower. He is, in truth, a sort of whipping-boy, by whose vicarious agonies all the other transgressors of the same class are, it is supposed, sufficiently chastised.—MACAULAY.

Notes and Comments.

GEORGE JACOB HOLYOAKE DEAD.

At the age of 85 years, after a strenuous and self-sacrificing life spent in the service of Freethought and Progress, George Jacob Holyoake, well named the Father of Secularism in England, passed away at his quiet retreat at Brighton, England, on the 22nd of January.

Holyoake's name will be indissolubly connected with two movements that we think are of the most supreme importance to human progress.

The first is that in favor of Free Speech and Freethought, without which the attainment of Truth and Liberty can only be the dream of a few enthusiasts ; the second is the great Co-operative movement, which is surely, if slowly, teaching the workmen of Britain the all-essential lesson of Self-reliance. In both of these movements Mr. Holyoake took an active share for nearly seventy years, in his younger days suffering one year's imprisonment for his heretical opinions. In about the year 1850 he started the *Reasoner*, a weekly journal, of which the writer, then in Devonport, England, was an interested reader. Since those early days Mr. Holyoake has been an active speaker and writer, and by his brilliancy and moderation achieved an enviable reputation among all classes of the people. He was always ready to aid the cause of freedom, and often attended public meetings at great risk and inconvenience.

Among Mr. Holyoake's extensive literary productions, the chief have been "Sixty Years of an Agitator's Life," "English Secularism" (published serially in the *Open Court*), and "The Trial of Theism."

Mr. Holyoake was by no means physically robust, and his length of years may reasonably be attributed to his unswerving temperance and moderation. Under all the stress of a long and bitter struggle, he maintained the even tenor of his way, with a mental balance that was the envy alike of the ordinary Freethinker and the Christian.

Mr. Holyoake's concluding remarks in "Secularism" are specially applicable in these revivalist days :

"The cause of reason has had more to confront than the cause of Christianity, which has always been on the side of power since the days of Christ. The two most influential ideas which, in every age since Christianity arose, have given it currency among the ignorant and the credulous, have been the ideas of Hell and Prayer. Hell has been the terror, and Prayer the bribe, which have won the allegiance of the timid and the needy. These two master passions of alarm and despair have brought the unfortunate portions of mankind to the foot of the Cross.

"The cause of reason has no advantage of this nature, and only the intelligent have confidence in its progress. If we have expected to do more than we have, we are not the only party who have been prematurely sanguine. The Rev. David Bogue, preaching in Whitfield's Tabernacle, Tottenham Court Road, at the foundation of the Foreign Missionary Society (1790) of the Congregational denomination, exclaimed, amid almost unequalled enthusiasm : 'We are called together this evening to the funeral of bigotry.' Judging from what has happened since, bigotry was not dead when its funeral was prepared, or it was not effectually buried, as it has been seen much about since that day.

"Bigotry, like Charles II., takes an unconscionable time in dying.

Down to Sir Charles Lyell's days, so harmless a study as geology was distrusted, and Lyell, like Priestley, had to seek auditors in America. While he lectured at Boston to 1,500 persons, 2,000 more were unable to obtain tickets, which were bought at a guinea each *extra*. At our great ancient seat of learning, Oxford, Buckland lectured on the same interesting subject to an audience of three!

"Secularism keeps the lamp of Freethought burning by aiding and honoring all who would infuse an ethical passion into those who lead the growing army of independent thinkers. Our lamp is not yet a large one, and its supply of oil is limited by Christian law; but, like the fire in the Temple of Montezuma, we keep it burning. In all the centuries since the torch of Freethought was first lighted, though often threatened, often assailed, often dimmed, it has never been extinguished. We could not hope to captivate society by splendid edifices nor many cultivated advocates; but truth of principle will penetrate where those who maintain it will never be seen and never heard. The day cometh when at the obscure fire other torches will be lighted, which, borne aloft by other and stronger hands, will shed lasting illumination where otherwise darkness will permanently prevail. As Elizabeth Barrett Browning has said: 'Truth is like sacramental bread—we must pass it on.'"

About sixteen years ago, a subscription was opened for the benefit of Mr. Holyoake, and the large sum raised was invested in an annuity. It is a satisfaction to know that, with this annuity and the returns from his literary work, the declining years of Mr. Holyoake's long life were passed in ease and comfort. Not "perfect rest," perhaps, for almost up to the last day he was a busy worker in many fields of social reform.

—:o:—

ORTHODOX OR HERETIC—WHICH IS GAINING?

While Torrey and Alexander are filling Massey Hall with crowds of hysterical women and self-righteous men, and hypnotizing them with sermon and song in which the chief ingredients are Salvation by the Blood of the Lamb and the Endless Torments of Hell, other preachers with more culture and more humanity, and probably far more honesty, are showing the folly and groundlessness of these and other barbarous doctrines of the Christian faith. We must not be surprised that the revivalist scores a big success, while the heretic often loses his job. The masses, now as always, must perforce follow the old beaten track which has served their forefathers, and will inevitably stone the innovator, be he saint or savior, if he is denounced by their priests.

Dr. Beet, late Dean of the Wesleyan College at Richmond, is one of those who have found the whisperings of conscience and the canons of

logic too much for his orthodoxy. He recently resigned his professorship because his advanced views had caused him to feel the dishonesty of his position in teaching orthodox dogmas while really disbelieving them. In an interview he said :

“ We must have growth in theology as in other things. Why, a hundred years ago it was believed that infants were punished after death ! We cannot now believe, as our fathers believed, in the hell-fire of fifty years ago. During the last half-century, Methodist opinion about the doom of the lost has changed completely. Few Wesleyan ministers can now read Wesley’s sermons on ‘ Hell and Eternity,’ Nos. 54 and 73, without repudiating much of their teaching with indignation, and it is worth noting that, when selecting fifty-three sermons as containing his distinctive teaching, Wesley did not include these.”

“ How is it that so comparatively little of any radical change in the Methodist belief reaches the outside world ? ”

“ This overthrow of the dogma has been carefully hidden. Godly ministers have nursed their doubts in silence, some under a sense of guilt for concealing their change of view, until the need for concealment has become to them a humiliating and intolerable bondage.”

“ And is it possible that such sentiments are at all general ? ”

“ This doubt and fear are widespread. There has been a retreat from the position held by our fathers along the whole line, for the most part in darkness and solitude. Of all this I have abundant and pathetic proof. Only this concealment has hidden from the public gaze the extent and direction of the retreat. I feel this position to be utterly dishonest. We conceal our opinions. I wrote a clerical friend who had congratulated me upon the stand I had taken. He didn’t answer. Many of these men hold the same opinions that I do, but they are afraid of the people.”

“ Which of your opinions are they,” Dr. Beet was asked, “ to which the strongest objections are taken.”

“ The Bible does not say definitely what will be the fate of the wicked. I am sure it does not teach categorically their endless suffering. My recent studies of the early fathers convince me that they did not hold it. While there are some passages in the scriptures that seem to suggest conscious suffering, there are many others that contradict that view, and in the absence of distinct and definite teaching I do not believe that we have any right to dogmatize.”

In replying to further questions, Dr. Beet said the events of the past few years had compelled him to revise his estimate of some members of the church ; they were not bad, but they were timid, which is another term for dishonest. And he concluded by saying that, concerning the authority of the Bible and other vital questions, “ we cannot escape the difficulty by trying to hold intact the traditions of the past.”

The last sentence shows clearly that Dr. Beet recognizes the true value of the orthodox dilemma. No discussion of petty details will avail to sustain Christianity or its Bible. It is no longer a question of Balaam's ass or Jonah's whale, of the truth of the Creation or the Exodus stories. The authority of the Bible in any degree and the authoritative character of the Christian religion are on trial in a new court. A new Pharaoh of scientific inquiry has arisen who knows not the Joseph of the past—the old advocates of myth and tradition and ecclesiasticism. And Dr. Beet seems to know that their cause is lost.

—:o:—

WHO WANTS UNFERMENTED SACRAMENTAL WINE ?

G. Wilcox, of Springford, Ont., in a long letter to the *Toronto Globe*, gives it as his deliberate opinion that the drunkenness of Christendom will never be abolished until the custom of using fermented wine in the "sacrament" is discontinued. He attributes the notorious drunkenness of many professed Christians to their having acquired the habit at the communion service, and expresses astonishment that many preachers consider wine essential. His letter would not be strange, perhaps, if we had no "gospel" life of Jesus ; for undoubtedly the gospels relate that Jesus manufactured wine out of water.

Like many other indiscriminating teetotallers, however, Mr. Wilcox asserts that Cana wine was not intoxicating ; and he proves this by arguing that it is incomprehensible that the Almighty should have sanctioned the manufacture of alcohol when he must have known what the awful results of drunkenness would be ! This incomprehensible argument is used by cleverer men than Mr. Wilcox, but it is none the less foolish. The question is, what does the Bible say ? and unless it means an intoxicating drink when it speaks of "wine," its talk is altogether meaningless. Did Noah get drunk on water ? Why does God sanction the manufacture of alcohol to-day ? And suppose he were to cease to sanction it, what would happen ?

Mr. Wilcox relates his experience when asking for "correct" sacramental wine at a liquor store, where he was assured that the preachers made sure by sampling it that the wine sold for that purpose was "fermented and all right in every way." No doubt of it. And, said the liquor-dealer, "they buy it by the gallon, and some churches in this town have communion service twice every Sunday !" Would they have this double service if the "blood" was unfermented ? Mr. Wilcox is possibly right, though, when he says that some persons learn to drink

wine in church ; and it might not matter much if that was the worst they learnt in the holy place.

—:O:—

GOOD-BYE TO CHRISTMAS FAIRY AND GHOST STORIES.

Lady Somerset has openly advocated the elimination from the public school books of all " Sleeping Beauty " and other similar " nonsense," and the London booksellers are reported as asserting the almost entire disappearance of such stories from their stocks of Christmas books. Said one of them :

" The sprites, fairies, and ghosts have gone ; in particular the ghosts, utterly and bodily, if I may say so. For some years past the Christmas ghost, that was wont to thrill, mystify, and frighten our young readers, has threatened to leave us. This year he has disappeared entirely.

" What is the cause ? It is the scepticism of the age, which is as prevalent among children as among their elders. Ghosts ! Nonsense ! Children do not believe in ghosts now-a-days. They are too materialistic. The fairy is dying out too. I have not seen one real old-fashioned fairy among the Christmas books I have put on my shelves during the past fortnight."

Paternoster-row publishers agreed that the ghost has gone for ever from the Christmas fireside ; not one could mention the name of an author who now writes the " haunted castle keep " class of story. " Education has dispelled the ghost," said one. This is very encouraging, for, though we have no wish to drive fiction from the literature of the young, it is certain that children are far too materialistic to appraise it at its true value, and regard fairy tales as true history. It is for this very reason that priests of all faiths are so anxious to control the education of the young, so that their fairy tales may be deeply impressed as truth on the plastic infant mind.

As an offset to the progress mentioned, we may regret the appearance of another army of spooks in the shape of Spiritualistic, Theosophical, and other ghostly visitors from the realms of imagination and jugglery. These will doubtless appear before long as the heroes of a new generation of poets and novelists, to give way in their turn to others. They are, however, being handled pretty keenly to-day, and sometimes rather roughly, and, though guaranteed to be genuine, up-to-date spooks by such men as Crookes, and Lodge, and Wallace, they can hardly withstand as long as have the older ones the assaults of the schoolmaster, himself only half out of the drag-net of mysticism.

OUR JURY SYSTEM THROUGH JAPANESE EYES.

Nothing, perhaps, can do us so much good as rational criticism by impartial and intelligent on-lookers, and there are no men in the world from whom we are so likely to get keen, rational, and unprejudiced criticism as the cultivated Japanese. Occupying a unique position, which places them above either the necessity of pandering to powerful nations or any inducement to belittle weaker ones, they are likely to be able to tell us things it will do us good to consider.

Baron Hayashi, who is studying the legal systems of the world with a view to introducing reforms into the Japanese legal system, condemns the English and American jury system. He says he has seen many cases in which juries have been carried away by an eloquent lawyer, and he is also surprised at the celerity with which the death sentence is carried out in England :

“ Why, in Japan, the trial of a person accused of murder would occupy about twelve months. The case would be taken before three distinct courts ; and even after he has passed sentence of death, a judge is always thinking over the case to see if there is any loophole of escape, for six months at least passes by before the execution takes place.”

The worthy Baron re-hashes the stock arguments used on this subject at the debates in our young men's village and university clubs, for all of which, of course, something may be said. Naturally, no system is likely to be perfect, and any reform that would prevent mistakes either by judge or by jury would be welcomed. Hanging an innocent man is not an unknown event under common law any more than under the rule of Judge Lynch ; and we cannot help thinking that the substitution of life imprisonment for the death penalty would be the only rational reform in this case—if we could provide against the risk of favoritism getting a criminal off after a few years—an all too likely occurrence in present social conditions. Our sympathies are generally on the side of the murderer's victim, not on that of the murderer.

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THE ENGLISH ELECTIONS AND RELIGION IN SCHOOLS.

Mr. Lloyd George, speaking at Conway on December 28th, very justly charged the English Churchmen with having grabbed the control of education. They were selecting from their own ranks not only teachers for their own schools, but also those for schools where there was a large majority of Nonconformists.

Mr. George echoes the opinion of both Balfour and Chamberlain that

the British people are determined to have religious instruction given in the schools, and thinks "the fundamentals of Christianity" could be taught without protest from any sect; but he and his friends will not quietly submit to having Church of England Christianity pumped into their children, and points out, with a touch of rationality, that if an amicable agreement cannot be arrived at, purely Secular schools must be the necessary outcome:

"My opinion is that the bulk of the parents of the country want to get, and will insist upon getting, religious instruction in the schools. I say that without entering into the logical argument. For the moment, the County Council of Carnarvon has provided it, and I should like to meet the parent in Carnarvonshire—I don't care whether he is a Churchman or a Nonconformist—who would consider his child is being wronged by being given religious instruction out of that Bible. Those who stand for the Church schools profess to be doing so purely in the interests of the religious instruction of the children. Are they sure that they are taking the right course to secure that? If they insist upon taking this course of showing they will recognize no religious instruction as acceptable which does not teach those tenets of their own faith which are repugnant to other denominations, what will be the result? There is only one result. It is a result which Lord Hugh Cecil foresaw and is prepared to accept.

"ABSOLUTE SECULAR INSTRUCTION

throughout the whole of the schools of the land is the inevitable alternative. But, mind you, the responsibility for that will not be upon us. It will rest entirely upon the people, who decline absolutely to recognize any principles as being common to Christianity as a whole. There is no other alternative to absolute secular instruction in the schools."

The new Government, says Mr. George, will endeavor to remedy the hardships of the Nonconformist, and if they make the attempt, it may be the beginning of their finish, as a similar effort was that of the late Government. Mr. George's talk about the "fundamental principles common to all denominations" shows what a poor grasp of the situation he possesses; as if the fundamental principles of a Presbyterian were not totally obnoxious to the Baptist, etc. Does he imagine that Methodist and other schisms have been organized upon what their originators thought were non-essentials?

How, too, can these pious politicians expect to make a permanent or rational settlement of the school question when they totally ignore the just claims of large sections of the people—Jews, Catholics, Freethinkers, etc. What right have they to force their precious "fundamentals of all religion" down the throats of the children of any citizen, on pain of

being subjected to a degrading discrimination? Mr. George and his friends will learn, we hope, in the school of defeat if not otherwise, that the only just way to conduct the schools is to use them for the teaching of that real knowledge upon the utility of which all men are agreed, to the total exclusion of those wild speculations which so far have led to little else than bitter divisions and persecutions. It is astonishing that men who call themselves Liberals and Progressives should continue, in order to gain power, to act as cat's-paws for the ecclesiastical monkeys.

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USURERS AND LANDLORDS.

The idea that laws in restraint of usurers and "loan sharks" are not within the proper sphere of legislation seems to be losing ground. In former days, indeed, such laws have proved ineffective, being evaded in a variety of ways. The startling revelations recently made in Toronto as well as in Montreal prove the absolute necessity of taking measures, if at all possible, to stop the atrocious business of the loan swindler.

When we remember that all the legislation concerning banks, insurance companies, joint-stock companies, etc., are essentially of the same nature as that demanded to meet the unjust and fraudulent business of the usurious loan companies—that is to say, it is legislation designed to restrain fraud and protect innocent investors—it should not be impossible to devise a remedy for the extortion of the loan-shark.

Licensing Acts, Pawnbrokers' Acts, Factory Acts, etc., all have the same object in view—to protect the poor and weak against the strong and wealthy. Protection against extortion is given to a man who borrows money on goods deposited with the pawnbroker; why should not similar protection be given to persons who borrow money on promissory notes or chattel mortgages? Why should not every money-lender be licensed and his business be subject to official inspection? No honest money-lender—and probably the majority of them are honest—would object to making a return of his business or having it inspected by a Government official. There seems no reason why banks and loan companies, large or small, private or public, should not be subjected to the same regulations, in the interest of both borrowers and investors.

We are not yet living in Utopia, and it is fatuous recklessness to leave the poorer and weaker members of society at the mercy of pirates and bloodsuckers.

Some of the large furniture and clothing establishments in this and other cities are doing a business differing only in a slight degree

from that carried on by Max Roth and his New York backers. It is now illegal for an insurance or loan company to sequester all sums paid by a person who defaults in his payments; and there seems to be no reason why a clothing, furniture, jewelry, or other establishment which gives credit and takes payment in instalments, should not be regarded as to that extent a money-lending company, and be subject to the laws regulating loan companies.

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PLUMBERS, ARCHITECTS, ETC., AND CIVIC CORRUPTION.

It cannot be imagined that the aldermen, plumbers, and architects involved in the exposures made at the judicial investigations now going on in Toronto are the only men who have been engaged in such nefarious transactions, and we hope every clue that may be discovered will be followed to its rascally end with merciless vigor. About thirty years ago the Waterworks Scandal brought shame on the city, and since then we have had the Coal Contract Scandal, the Street Railway Franchise Scandal, and others that have proved civic corruption to be as deeply rooted here as in New York, St. Louis, or any other American city.

A friend who was elected to our City Council some years ago refused to stand for a second term. He said a man could hardly remain in the Council without joining "the ring" and becoming practically a thief. He may have been too sensitive or too cowardly, but he wished to avoid, not so much the appearance of evil, as a strong presumption of it.

In our view, men who engage in deliberate schemes to rob their fellow citizens, and especially those who abuse the confidence reposed in them as trusted officials, are in no sense better than highwaymen, burglars, or pirates, and should be punished as severely.

—:o:—

MAGIC LANTERN IN TORONTO ANGLICAN CHURCH.

The Church of the Trinity, on King Street East, Toronto, enjoys the enviable notoriety of being the first church to utilize the magic lantern in its Sunday evening services. Its rector, T. R. O'Meara, has adopted this plan for making his church popular, beginning during the summer with the magic lantern as an aid to his out-of-doors evening services. During recent Sundays he has preached on Bunyan's "Pilgrim's Progress," scenes from which were thrown on a large canvas stretched in front of the choir. The words of the hymns and the responses in the service were also thrown on the screen, so that the people had no difficulty

in knowing the precise moment when they had to declare themselves to be "miserable sinners," however they might object to others saying so.

We sincerely hope Mr. O'Meara's example will be followed by other preachers, and that they will not confine their efforts to giving fanciful illustrations of works of fiction, but will give their people some truthful representations of natural phenomena. We are not concerned as to whether this is done in a church or in a barn, so that it be done truthfully, and that rational explanations are presented with the views. This may involve hard training for the preachers, but it cannot fail to benefit both them and their people.

We would suggest to the reverend gentlemen who may feel inclined to go into this business that one good variety in the shape of cinematograph illustrations of some of the best-known Biblical scenes would be most attractive. The scenes could easily be managed, like those of the Passion Play. Samson killing the thousand Philistines would make a good film. A score of assistants could represent the Philistines, and some bags of waste paper would represent the dead ones. A thousand, though, would make a pretty good heap, and there might be some difficulty in keeping Samson in focus as the heap grew; but try it, gentlemen, try it. The interior of Noah's Ark, and that of the Whale's Belly, with Jonah cooking his dinner, might also be shown. They could be easily managed.

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CATHOLIC TOLERATION.

Cardinal Gibbons occupied a seat on the platform of the Eutaw Street Methodist Episcopal Church, Baltimore, at a prohibition meeting. The committee had been unable to rent a hall large enough for the meeting, and had arranged to hold it in the church. Fearing the Cardinal would not attend, they wrote to him, and in reply he said: "The holding of a civic meeting in a Protestant church does not excite any religious scruple in me," and said he would attend.

Father McClusky, one of the Passionist missionary fathers holding a two weeks' mission at St. Joseph's Church, Toronto, announced, in a sermon last week, that the Roman Catholic Church does not condemn to eternal punishment all outside of her pale. This may be pleasant for those who have their doubts about it. The sermon was intended to make it clear that salvation was difficult—not at all as easy as Torrey says it is—and that only a few could be saved. "How narrow is the gate and straight the way that leadeth to life, and few there be that find it," was his text; and he expects us to "come to a Savior" who dooms the bulk

of his own children to endless torture ! Let us adjourn to a region presided over by a more humane and more easily pleased ruler.

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BY ALL MEANS, LET HIM PREACH.

The *Toronto World* thinks there is "no need to argue with Dr. Torrey or to fulminate against him." . . . "If he is as wrong as it is possible for a man to be, he has still every right to enjoy and preach his mistaken beliefs." Sure thing. We should be the last to try to prevent his being heard, though we believe his views, like those of most orthodox Christians, are distinctly of an immoral tendency.

Dr. Torrey says he was once invited to dinner by the President, and found among the guests a man who some years before had been a drunkard and had committed 138 forgeries, but who had accepted Christ and was now the President's honored guest. Had "accepting Christ" washed away all the guilt of his misdeeds ? If he had not made amends for his crimes in any other way, then we must conclude that his new faith had entailed a distinct miscarriage of justice.

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"His Lordship Right Reverend William Lennox Mills, Bishop of Ontario," preached recently at St. Ann's Church, Toronto. "His Lordship" (there are no lord bishops in Canada, of course, though flunkies give that ridiculous title to a few highly-paid preachers) told his hearers that, though god is omnipotent, he does not interfere with man's will. "Man must be willing to accept God's grace." His lordship knows this. Like Torrey, he says so, and that is enough. It does not matter that it is stupid, illogical rubbish, and that it has no more meaning than the night howls of a tom cat. Indeed, not so much. Mr. Mills really knows nothing more about a god than does a Dahomey warrior, and when he says that a man's finite power can resist or obstruct the will of an omnipotent power, he is simply asserting that a poor man's power is greater than the whole of existing power including that of the man himself ; which is just reversing our axiom, and asserting that a part is greater than the whole. Which is good religious logic.

The Archbishop of Cape Town, speaking at a meeting at Bloemfontein, denounced the current English novelists as distinctly immoral. He said that out of 87 novels recently examined only seven were found "fit for decent people to read." He also said that the demand for such books was large, particularly by women. From anybody but an archbishop such an opinion might have some weight. As it is, we are inclined to think that the seven approved volumes would be found to be mere twaddle, whatever the eighty may be like.

WHAT TO READ :

SUGGESTIONS FOR THE BETTER UTILIZATION OF PUBLIC LIBRARIES.

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BY J. M. ROBERTSON,

In Supplement to "The Literary Guide."

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I. The Public Library the University of the People.

A GOOD many years ago I was one of a band of amateur assistants to the librarians of the People's Palace in East London, upon one Sunday afternoon, when there was tried the experiment of throwing open the reading-room to the general public, with miscellaneous lots of books placed on all the tables. The business of the assistants was to try to gather from the visitors their preferences as to reading, and to supply them with something to their taste.

As was to be expected, most comers wanted stories, and of these the supply was abundant. At my table, a few read steadily for an hour or two, but no one, I think, the whole afternoon; and the majority kept their places for only a short time. To have a book was one thing, to read it was another.

How the plan thus started has fared since I know not; but I then received a strong impression of the need for some more systematic and continuous guidance to the majority of the readers. A rich treasury lay at their disposal; but they needed some steady help to enable them to develop a sufficiently enduring desire to enjoy it. For the most part, they were as sheep without a shepherd.

Many librarians, I do not doubt, give much of the needed assistance day by day to many readers; and in populations less restless than those of East London public libraries are probably better used than by those in the ordinary course of things; but my conviction is, that in general they are not nearly as much utilized as they might be, and it is on that view that I want to offer some suggestions, on the one hand to any young people who may care to listen, and on the other hand to those elders who may accept my view and be desirous of giving guidance to the young people of their circle.

I would begin by planning for a boy or girl who has just left school—about thirteen or fourteen—and who may have, as all ought to have, some hours of leisure every day—leisure that is apt to be either wasted or devoted too exclusively to amusement. To all such, with access to a public library, there is open in some degree the possibility of becoming fairly well informed, and no less cultured (as the phrase goes) than the majority of middle-class people, whose schooling usually lasts a good deal longer than that of working folks.

Young people of the working-class must not suppose that, because they do not get a college education, they can never be well educated. It is only too easy for a youth to go through an English public school and university without being well educated. Not only do the majority never really learn the dead languages on which they spend so much time; they do not have their minds well opened to the knowledge and the entertainment that is possible to them in their own language. And what they miss may in large measure be attained by poorer people outside of universities.

Remember the saying of Carlyle—"The true university of these days is a library of printed books." Carlyle said that what his own university did for him was to teach him to read in various languages ; but, as a matter of fact, the languages through which he did most of his work (French and German) were not in his university curriculum.

You will not suppose me to deny that a good university, or even a faulty university such as Oxford or Cambridge—may do a great deal for a youth who takes an interest in his studies. And you will not suppose me, on the other hand, to be satisfied with the education given in our ordinary popular schools, or with the social state of things in which young people have to begin (as I began) to work for a living at thirteen, or with the amount of leisure that is thus far possible to the mass of the workers at any age. I am far from being content on any of these points. But what I seek to do now is to help some to make more use of the limited possibilities that do exist, even for working folks' children.

II. Training the Young in Literary Taste.

Taking the ordinary boy or girl of thirteen, then, and assuming only an ordinary degree of intelligence, I would try to set up a habit of reading by offering stories. That is the natural way for ninety-nine out of a hundred : you must operate on curiosity, and you must first take it as you find it. The great thing is to set up the simple sense of pleasure in reading. Let the stories be as juvenile as you please ; let them even be school-boy serials, so long as they are not mere romances of highway robbery, such as some traders are not ashamed to put in the way of poor boys.

I do not know much about present-day literature for the young ; but in my own early boyhood I spent many happy hours in reading the books of the late R. M. Ballantyne, and I should think these cannot yet be superseded. They are for many reasons much to be preferred to some later literature, in which the young idea is in a disastrously literal sense taught to shoot, and to think of bloodshed as the most admirable of human activities. Ballantyne's books have for young people both interest and information ; they recount both adventures and facts, giving them a fairly true idea of some aspects of actual life—the life of explorers, hunters, firemen, railway men, and so forth—with enough of episode to keep them enthralled.

I still keep an affectionate recollection, too, of a certain work of the last century entitled "The Swiss Family Robinson." It tells how a Swiss pastor and his family were wrecked on an island—one much better stocked than that of Robinson Crusoe ; and the life they lived, as I recollect it, came as near the level of Paradise as a healthy boy or girl wants to reach. They found everything they wanted, in the light of the father's amazing knowledge—meat and drink, sago in a fallen sago-palm, natural lemonade in the green cocoanuts (which they tempted the monkeys to throw down at them), turtles, bread-fruit, material for clothing, for housing, for luxury ; every day brought a new discovery ; and when, after years of this boundless happiness, the eldest son of that family discovered a neighbouring island on which there was a shipwrecked young lady, and left his Paradise to go and get married and settle down in Europe, no words could express my juvenile contempt for his bad taste.

Well, after a boy has read such a book as that, he is better fitted to appreciate our own "Robinson Crusoe," which is really a much greater book, going deeper

into human character, and, what is very important, written in finer English than the other, which is an ordinary translation.

I doubt whether this sense of literary quality can be too soon appealed to in young people—at least, after thirteen. As soon as the boy reader can be got away from stories like Fennimore Cooper's and W. G. Kingston's and Mayne Reed's and Henty's, and the girl reader from her equivalent pleasures, let them try, or try them with, the works of Dickens—first the more amusing, later the more serious. I admit—though I am not at all a Dickens worshipper—that a boy or girl of fifteen cannot properly appreciate the power of Dickens; but I do say that when they can be brought under his spell they have begun to taste of the fountains of the higher literature; they begin to undergo a strictly literary effect; they begin to be concerned with character rather than with incident, to brood on life, to realize to some extent what society is.

I can remember comparing notes, about the age of fifteen, with a fellow clerk, on the subject of Dickens. Our verdict was: "He makes you think;" and we used to quote his phrases, appreciating their dexterity, their humor, their quaintness. And if a boy does not take to Dickens, he may take to Kingsley; and that will serve.

But, above all, the sense of style, which is the choicest of all the joys of reading, is to be cultivated through the reading of poetry. Here, again, we must begin with the simple, the easy. Let it be stories in verse—always rhyme for the beginner—ballads, patriotic songs, anything that will take the youthful palate. But a boy or girl of fourteen or fifteen can appreciate the clear charm of a great deal of Longfellow, or the vigorous tramp of verse like Scott's "Marmion," or his "Lady of the Lake" or "Lay of the Last Minstrel;" and, gradually, when the ear has come to delight habitually in cadence, a higher order of pleasure will be found in the greater poets.

Tennyson and Mrs Browning are perhaps more readily enjoyed—at least as regards their rhymed verse—than Shelley; but any young taster of poetry will soon take delight in such a poem as Shelley's "Cloud;" and if you thereafter get him or her to perceive the mastery and the glamor of Keats and Coleridge, you have made a lover of poetry who is not likely to be unfaithful.

After that, give the young reader his head in poetry. Set him at Milton, Spenser, Chaucer, Shakespeare, Browning, Wordsworth, Arnold: so long as you start with modern verse, and enlist the natural appetite, you are nearly safe. And though some people fear to interest young readers much in poetry, you will in all likelihood find that it makes them, not less, but more concerned for education of a more utilitarian kind.

All fine poetry promotes at once imagination and thought: and the sense of the delightfulness of beautiful speech is sure to extend itself to fine prose. Certainly we must guard against limiting culture to the æsthetic side—to the elements of form, style, cadence, and vocabulary. On this I shall have something to say later; but let us first and foremost insist on the need to cultivate imagination, even for the purpose of training the critical and scientific intelligence. So practical a thinker as Buckle has gone so far as to say that the poets are among the best trainers of the scientific intelligence; and you will remember that so distinguished a man of science as Tyndall has to a great extent corroborated him.

Even that, however, is not the final "defence of poetry." Its great vindication is, that for all of us it may be a life-long ministry of refined enjoyment, an inward music that can transfigure jarring circumstance and lighten sombre hours

as nothing else can ; a music that the poor man can command when he has no access to the other joy of actual sound. I believe that, if you were to ask Mr. Burt—whose whole life does honor to the countryside to which he belongs—what it is in books that he has valued most since he began to read them, he would tell you that it is poetry. And I leave you to judge whether his love of poetry has made him unpractical, or inexact, or careless about the working side of life. He could get pleasure from remembered poetry in the coal-pit ; and through taking such pleasure he was the sooner qualified to leave the coal-pit and to work with his brain for his fellows in the council-chamber of his country.

III. Fiction—History—Science.

Even then, on the side of pure enjoyment, books can be highly and truly educative ; and if the young reader be so hard worked that he or she does not readily take to what we call dry reading, let not the elders be discouraged. To mothers in particular I would say, do not fret if your daughter in her spare hours shows a passion for novels. If you can only lead her taste upwards on that path—and the best plan is always to travel that way yourself—she will grow wiser and better, not more flighty and indolent.

A great novel is a piece of education ; and even some that are hardly great, such as the "Little Women" of Louisa Alcott, can do much to stimulate the intellect of young people. But those who have read Mrs. Oliphant and Charlotte Brontë and Jane Austen and George Eliot have gained some real serious insight into life, and are better fitted to live it. And when readers of either sex are able to appreciate the work of the greatest masters of fiction—Thackeray or Hawthorne or Meredith in England, Balzac in France, or any of the great Russians (and they are perhaps the greatest of all) in translation, they have acquired some really vital culture—the kind of culture that deepens character and adds new meaning to all experience.

But there are some people, we know, who go on reading little else than novels all their lives—reading them indiscriminately, of course, for no one with a good taste can read new novels all the time ; and even if our taste be not very good, it is well to be warned against that sort of thing. It is a finding of delight in mere dissipation. Let the ingenuous young reader, then, be warned to mix "serious" reading with his literary pleasures as often as he can bring his mind to the effort. If he have a spontaneous taste for science, so much the better ; such a taste is a rich possession, making relatively easy the attainment of kinds of knowledge that to most people are hard of acquirement.

But let not the grown up guide be distressed if the youngster does not readily take to science. I can remember my father reproaching me, when I was about twelve, for not reading such a book as Hugh Miller's "Old Red Sandstone" in the time I was spending on "Robinson Crusoe." I am not at all sure that he was very deep in the "Old Red Sandstone" himself, and the title certainly did not allure me to geology. In a great many minds, as in mine, the scientific interest is late to awaken.

A common and easy way of advance, however, is to pass from literature, as such, to history. A mind that has been interested by the novel is open to the historical novel—Dumas, say, to begin with, or Scott, or Dickens's "Tale of Two Cities," or George Eliot's "Romola"—and from the historical novel to the history is an easy step. At first, the young reader will care chiefly for the romance of history. I remember being intensely interested as a boy by Prescott's "Conquest of Mexico" and "Conquest of Peru," and from such begin-

nings a boy may read history till he begins to realize that conquest is *not* the noblest side of it.

Every boy, of course, should be taught the history of his own country ; and as the ordinary school-books do little in that direction, set him as soon as may be to read John Richard Green's "Short History of the English People." It is not so very short, but it is none the worse for being as long as two big novels ; and though it has plenty of faults from a scientific point of view, it is still the most alive history of England that you can put into a young reader's hands.

After that, let him try, with Freeman's "General Sketch" for a finger-post—or, better, if he can follow it, Mr. Bryce's "Holy Roman Empire"—to get an idea of the historical development of Europe ; and thereafter let him read all he can of the history of the great nations, extending his knowledge of later British history through Macaulay, whose "Essays," further, will be found among the best appetizers for European history in general. If he have a strong historic taste, he will turn with pleasure to Hallam for English constitutional history and for his general "View of Europe in the Middle Ages ;" but not all will take to the subject so kindly. The essential thing is, that the reader be interested. If he is not concerned about history on a larger scale, try him with Carlyle's "French Revolution." It will not exactly make him understand the Revolution, but it will set his mind and imagination to work, and political comprehension can come later.

If interest be once thus aroused, history may be made a much more interesting thing than it usually is by taking large views of it. When you have got past the stage of reading it for its romance, you are not necessarily prepared to read with close attention the ordinary chronological narrative, in which kings and queens and generals and statesmen still count for so much, and the masses of men and women for so little. If you feel like this, let me counsel you to go to my early master, Buckle, for the most rousing stimulus that is yet available to the beginner in historical studies. From his "Introduction to the History of Civilization in England" you will learn that there are large meanings in history ; that the broad movement of civilization can become as fascinating as any story of conquest ; that the welter of historic events, which looks like a great chaos or measureless sea, has its laws, its intelligible sequences, as truly as any department of nature ; and that, as you begin to understand these laws, the events themselves become newly interesting, even as all plants or forms of life or landscapes do when once you have got a grasp of botany, or biology, or geology.

And Buckle has this further merit, that he interests you in the natural sciences in the act of interesting you in the science of human affairs, were it only because he is himself so intensely interested in them all. For him, history is not a mere series of battles and conquests, of kings and dynasties, and religious or political quarrels ; it is also a series of advances in knowledge, of appearances of wise men, of thrilling discoveries, of great inventions, aye, and of great books. And when once he has held you with his glittering eye, his glittering rhetoric, it is only lack of time that will withhold you from trying to follow him on all the paths he has so eagerly trodden. He is steeped in literature as such ; he delights in poetry ; he cannot contain himself when he writes of Shakespeare ; and all the while he is closely intent on the progress of the sciences, which he follows in every detail.

IV. Poet, Scientist, and Philosopher as Sociological Guides.

Let us not count too openly, however, on the deepening of our young reader's

tastes ; or, rather, let us allow reasonable time for his growth in seriousness. After all, the young mind, as a rule, turns more spontaneously to the artistic than to the scientific side of things ; and our concern should be, not to have things otherwise, but to see to it that the normal line of movement is followed in a progressive fashion. If the young reader cares specially for the charm of literature, for poetry, for drama, for romance, for style, let him be helped to get the best from all of these. Show him, to begin with, that they can be studied critically, and with exactitude. What marks the scholarly study of any subject is just painstaking, the making sure of understanding all the details ; and to that end the young reader, after first getting his enjoyment from the poetry as such, should read his Shakespeare, his Milton, his Chaucer, in the annotated editions that are now common, mastering the obscure allusions, the peculiar idioms, the special uses of words, the archaisms. In this fashion he can give himself, with no great strain, a good deal of the kind of discipline that is undergone by careful students at the universities.

If, further, he is to get the best from literature, he will do well to read the good critics. Quite young readers can get much stimulus from the essays of Hazlitt. Later, they will get an abundance of both stimulus and guidance from the essays of James Russell Lowell, from those of Matthew Arnold, from the "Hours in a Library" of Sir Leslie Stephen, from the volumes of the late Professor Minto, and last, but not least, from the "History of English Literature" by the distinguished Frenchman Taine. I rather think that Taine and the American Lowell make English literature more vividly interesting than do any of our own critics and historians.

And as all good criticism is a criticism of life as well as of books and styles, the young reader is in this way also led to the deeper meanings of things. He will go to Emerson as literature, and he will find bracing counsel for life : seeking fine writing, he will get great precepts, and the atmosphere of a noble spirit—the best thinking that has yet been yielded by the life of the New World. It is not exactly a coherent philosophy, but it is something nearly as great—an example in consistent magnanimity, incomparably stimulating to young minds. And Emerson gives a kind of introduction to literature that no one else supplies—an introduction to its spirit rather than to its forms, which leaves a sense of special intimacy of appreciation.

No man, of course, is an efficient guide on all paths ; and in some directions Emerson is a little narrow, so that you would not learn from him to value Goethe or Gibbon, or some other great masters. The young student, accordingly, must learn to give his attention to different prompters, and to care as much as he can for all literatures. If he will learn a foreign language or two, so much the better ; it is no very hard undertaking, and in all large towns there are facilities for it. It is a much simpler thing to learn French or German, or even Latin or Greek, than to become a master of the violin or the piano ; and many men spend on billiards an amount of attention and effort that would in a year or two give them fluency in Sanskrit.

I might add that a command of foreign languages ought to be, in our country, a means of commercial advancement, for we are nationally deficient in that matter, though we have special need to be proficient. But I limit my appeal, at present, to the interests of the intellectual life, urging simply that the power to read in other languages is an opening of new windows upon life, and a means to mental pleasures that are otherwise hardly attainable.

Poetry, in particular, hardly bears translation ; there is a fragrance that evaporates, a beauty that vanishes ; they must be found in the original tongue, if at all. Many excellent books, besides, do not get translated ; it is well worth while, in such a case, to be independent of help. But whether you are so or not, make it a part of your aspiration to know something of other literatures than your own ; and whether or not you master the classic dead languages, make it a point to know something of the classics, and to realize how men thought and felt in other ages, with other beliefs and sanctities under other skies.

V. Scientific Study of Religions will Lead to Tolerance.

There is no great danger, I think that the ordinary unscholarly man who rises above mere novel-reading will in this way be led to care unduly for what we call *belles-lettres*, fine letters, and to see culture solely in the knowledge of that. Such miscalculation is the mistake, mainly, of literary men and university dons ; the ordinary citizen is usually withheld from such one-sidedness. If, however, our young reader should chance to be specially biased to the purely literary view of things, let him be warned that even that is, after all, an ignorant view ; and literary men who know only poetry and artistic or entertaining prose, or at most the literature of unscientific human experience, are simply ill-educated men. There can be no sound culture in these days without some connected knowledge of the subject-matter of the natural sciences ; just as, on the other hand, there can be no truly scientific thinking on social and political matters without a good knowledge of " humane letters "—the lore of feeling and aspiration—as well as of history. In both directions we see many men miscarry. Some, versed only in poetry and fiction, the literature of taste and feeling, passionately seek to impose their essentially ignorant ideals upon the world of politics, where they are only more refined specimens of the average man of passion. A poet who, by force of natural nobleness, transcends that average is a great aider of civilization ; a poet who merely turns into a song the passions of commonplace men is but a blind guide of the blind. But when a cultivator of the physical sciences in turn thinks to rank as a guide in problems of public conduct on the mere strength of his knowledge of physics, he is no better accredited. There is far more true political wisdom in a Shelley, with all his vagaries, than in a Tyndall, with all his science. The science of civic life is to be mastered only from the side of civics ; though every science may indeed help to the mastery of every other.

It is by bringing to bear on civic problems the temper, the patience and above all the *veracity* which builds up the natural sciences, that the gains of modern " science " in general are to be socially reaped. Human society, the crown or flower of animal life, is to be understood, not by interpreting it in terms of the special laws of the lower grades of evolution, but by learning to see it as a further evolution, for every step of which the laws have to be newly generalized. Sociology is not simple " Darwinism " ; and Darwin is only partially a sociologist. He even miscarried through assuming that his generalization of the conditions of formation of species yielded a final prescription for the control of the human species. But if our politicians, who are by way of being the specialists of social science, would but bring to their problems a moiety of the vigilant patience with which Darwin surveyed his own field, to say nothing of the benign temper in which he worked, they would be on the way to a signal betterment of public action. And towards such progress the disinterested study of science is potentially a precious discipline.

Nor is this all. No man of fair intelligence and strength of character can reach manhood without spending some thought on the ultimate problems of life—those which are stated on the one hand through religion, and on the other hand through philosophy. To be indifferent on the great issues of life and death is to be wanting in the essential seriousness which is needed to make a human being either good or wise; and some of the special force of the words “religion” and “religious” in the past has come from the feeling that mere indifference on these matters implies shallowness.

Now, if there is anything made clear by the discussions of the past century, it is that the standing debate on religious questions can be efficiently entered on only on a basis of knowledge of the generalizations of the sciences—the “human,” that is, as well as natural. To this conclusion all the capable disputants come. Orthodox religion is latterly being defended, not by rejecting the sciences, but by seeking to found on them; and that lately evolved science in particular which we broadly term Anthropology is being included in the orthodox purview no less than the sciences of Biology and Physics. To know something of Tylor and Lubbock and Spencer and Fraser, or of what they have established, is becoming an acknowledged need on all hands, even as it has long been an acknowledged need to know the drift of Darwinism.

To have religious or philosophical opinions worth mentioning, then, we must found on some scientific knowledge of those aspects of life and nature which first moved men to frame religions and philosophies. Beginning in this way, the young student will haply stick to the true path of inquiry, which is the *historical*; that is to say, he will look always to the historical evolution of beliefs in order to shape aright his assent or dissent. And in that way, there is cause to hope, he will best learn the great lesson of tolerance. One thing becomes, I think, quite certain to all students who in any degree proceed upon critical reason—that on each side in every great intellectual strife there has been *some* error. Whichever side may be relatively right, it has some “blind spot,” some misbelief; and sometime, looking back, it is much easier to see error on both sides than truth on either.

To realise this is to feel, surely, that absolute rightness is no more attainable than absolute happiness, and that the working idea for thoughtful men is simply that of loyalty to reason, which means constant concern to avoid the snares of prejudice that beset us all, and willingness to admit that, as the best general is said to be merely the one who makes the fewest blunders, so the truest thinker is the one who takes most precaution against error. He who has learned this lesson will not readily become a persecutor; and to abstain steadfastly from persecution is a great part of civic wisdom and virtue.

VI. Study of Sociology Necessary to Public Welfare.

In getting knowledge and broadening his mind, then, our young reader is preparing not only to make the best of life for himself, but to better it somewhat for others. For no culture is truly sound, scientifically speaking, that does not tend to make men and women better citizens. Of what ultimate avail are individual “culture” and book knowledge if they do not save or further civilization? What profits it men in general if they gain their own souls, so to speak, and lose their world?

As I put it before, the problem of civic or corporate well-being is as truly matter of science as any subject-matter commonly so-called. The trouble is that this the very science of sciences, the ultimate practical problem for men, is so

seldom studiously approached. You must spend tedious years in exact study, and give proof of having learned something in them, before you are permitted by law to prescribe medicines for the troubles of the mere individual body. But for the immensely complicated "body politic," so hard to anatomize and understand, every elector is, as it were, a chartered physician. How many men doubt their own fitness to doctor it? How many men take any pains to know scientifically the nature of the frame they prescribe for? In any one of the principal political disputes of the day, how many deem it necessary to make a careful study before they form an opinion and cast a vote? To take the principal issue of the present moment, how many on *either* side of the fiscal controversy have felt the necessity of carefully studying economics before coming to their conclusions? I fear they are but a small percentage.

Yet for an industrial State such as ours, economics, "political economy," is plainly the key science. Every elector should try to get some grasp of it. I am not going in this case to prescribe manuals; it is well to read more than one, comparing one with another; and if you should begin with the splendid rhetoric of Ruskin, who teaches rather as a prophet than as a man of science, there is no harm, provided you remember that eloquence is not necessarily truth, and that it is well to take further counsel.

As to the different economic schools, guidance can best be given otherwise; but I will offer the suggestion, which I have in some measure tested in teaching, that the young reader should try to take up his economics with his history. Here Burke will help him. Let him remember that economics is the science of how things actually happen in industry and commerce, in the production and the distribution of wealth, in the creation of riches and poverty. To understand these things is a main part of the interest of history; and the true understanding of them works out as economics. Political economy, in fact, to be worthy of its name, should be a comprehension of some of the main forces which are shaping the history of our own day. And to do this all round, I need hardly say, is the practical end of the science which we call Sociology—that which I have already called the science of sciences—on the practical or human side, even as philosophy is the science of all the sciences on the cosmic side.

The young listener or reader may perhaps smile if I call this a fascinating science; and I do not expect him to be allured to it all at once, though he will find such a book as Spencer's "Study of Sociology" surprisingly interesting; but I promise him—and her—that the day comes when it grows to be fascinating for all who take any happiness in thinking. And to take happiness in thinking is the gain that comes to all who have been concerned to make any worthy use of that great heritage of books. You may attain it, of course, in other ways as well—in looking on the face of Nature: in studying flower and rock and tree and cloud; in watching the pageant of the stars. All of these things, however, you will see better with help of books; and if you grow, as we all should, equally on the side of thought and feeling, of heart and head, you will find in the troublous drama of the human life around you your most lasting practical concern. You will care more and more to mend matters, to succor the feeble and the wretched, to bring it about that there shall be less of wretchedness and more of joy. And the scientific way of going about that task—the way of the trained physician as against that of the ignorant amateur or the quack—lies in thoroughly understanding how the social body is constituted, how civilization grows, how States and races prosper or wane. Such knowledge is sociology.

VII. Literary Culture the Great Anodyne for Mental Ills.

When all is said, however, the good of life to ourselves is to be had in the living of it ; and while the desire to better the world for the sake of others is the most sustaining of aspirations, it would hardly be so if in cherishing it we did not find our own inner lives made better for us by the effort. And here it is that the attempt to grasp and master the science of human affairs, the science of society, yields to us that personal reward which is the peculiar ministry of all good literature. It is one of the ways in which we can best triumph over life's frustrations. Of these there is an abundant supply for all of us ; but when you look reflectively in the face of frustration, you realize that it stands for the mere coincidence of things as well as for your own miscalculation ; and against that blind and purposeless face of fortune you have in yourselves the resource of *mind*, which must prevail, if only you decline to surrender. Thus, for him or her who will use it, literature is a heritage which nothing can take away.

The great French writer Montesquieu, who in his chief works did so much towards the scientific interpretation of social development, has left to us the declaration that he never in his life had a chagrin which half an hour's reading would not put away. It is to be feared that he was not a very sensitive soul ; he must have been a good deal at his ease in Zion, and he can hardly have been much given to caring about other people's sorrows. And, indeed, however insensitive he was, he must have been exaggerating somewhat in that assertion : we cannot go through life, any of us, on such easy terms. But, after due deductions have been made, Montesquieu's avowal remains for us the revelation of a precious secret. He has pointed to one of the great anodynes for the pains of the mind.

And this anodyne, remember, is not a thing purchasable by wealth ; it is the treasure of the poor, if they will steadfastly claim it. I have read that a distinguished American millionaire has recently declared that he would give a million dollars for a new stomach. Well, that too is a point at which millions of poor men have the better of him ; but possibly his millions may buy him relief. The doctors can do wonders with our stomachs now ; lately I read of their taking a man's stomach out and somehow mending it, or making him develop a new one ; and happily they can help us by less extreme measures also.

Of another American millionaire it is told that, finding himself growing blind, he has offered a million dollars to anyone who will save his eyesight for him ; and here again, though the case is more nearly desperate, wealth may one day buy what would now seem a miracle, such astonishing advances do our oculists make in their mastery of their mystery. But I am very sure that, if a millionaire should offer all his fortune for a new *mind*, there is no human skill that can supply him ; for the making of a mind that is to be worth having in old age must be the work of all our preceding years. He might buy condensed information, or an assortment of ready-made opinions ; but what he cannot buy is the thinking and judging faculty, the power to *enjoy* the stores of wisdom and beauty treasured up in books.

It is only the perverse, or those who cannot appreciate what they disparage, who make light of books ; either they are ungratefully ignoring what books have done for themselves, or they have not the patience to compass the boon they depreciate. Consider what a library is. It contains so many thousand books, many written merely to entertain, many merely to make money, many by dull people, but also many written by the wise and the witty, the good and the

learned, with the purpose of making permanent their best thoughts and their happiest fancies. Sift down your store to these, and what do you possess? The best thinking and the most felicitous utterances of the people best worth knowing; living with them, you live in "the best of all good company." All that they have is yours. Turning your back on the noise and emptiness which make up so much of daily life, you can dwell with them in an enchanted air.

While the storm blows outside you can sit with the curtains drawn, and be led by Gibbon, at your own will, through the tremendous drama of the ancient world, or by Darwin, through the far vaster vistas of those dim ages in which the human world took its rise. Shelley will sing for you; Keats will pipe on his Grecian flutes; and Milton will roll forth for you the strains of his great organ. If the fancy take you, you can be in Mayfair with Thackeray; in the New England woods with Hawthorne; or in the mapless Europe of Shakespeare, behind whose magic curtain there goes on forever a transfigured life, which is that of humanity turned into poetry. You may chop logic with Mill, and argue your fill with Herbert Spencer; and you have this comfort all round, that when you dispute with the writer you read, whether you be right or wrong, he will always leave you the last word.

Nay, believe, me it is no fairy tale I am telling you. The fairy gold, in the stories, turns into dead leaves; but those dead leaves of books reverse the magic, and pay you spiritual gold every time you have faith to draw. All you need is to care about it. It is given to few of us to save much money; but it is open to the poorest to save a great deal of time. You do it by turning time into knowledge, a deposit of which no fraud or commercial disaster can deprive you. And if you still shake your head, and say that fine words butter no parsnips, let me ask you in final challenge how you expect the world's parsnips are ever to be buttered better than now if men do not attain to a better comprehension of their own existence? And how are they to rise to that unless they read more, remember more, and think more?

Whatever the nations of the world have too little of, there is one thing they all have in superfluity: be their population dense or thin, growing or dwindling, they have all too many blockheads to the square mile. And I notice that on one point the politicians of all our parties are agreed. Whatever they advocate or oppose, whatever they say of each other, they all admit that in high places and in low we want more of what they call "efficiency." And whatever end they may have in view, we may be certain of this, that higher efficiency means more knowledge, more study, more comprehension, more intelligence, more brains. Then let us all do what we can, each for himself, to get some.

HIS CHOICE.

A missionary calling at a lawyer's residence was interested in the repartee of the four-year-old son of the house.

"When you grow up," said the missionary, "are you going to be a lawyer, like papa?"

"No," the child answered promptly.

"How would you like to be a doctor, like Uncle John?"

"I wouldn't like it," answered the little one.

"How would you like to be a missionary like me, and work for God?"

"I'd rather be God," answered the child decidedly.

Death of George Jacob Holyoake.

—:O:—
BY B. F. UNDERWOOD IN QUINCY, ILL., "DAILY JOURNAL."

ANNOUNCEMENT of the death of the veteran thinker and writer, George Jacob Holyoake, appeared in yesterday's dispatches. Holyoake has been before the public, more or less prominently, during the last sixty years. He was the founder of that system of thought which is known under the name of Secularism, formulated as a kind of counterpoise to ecclesiasticism and excessive other-worldliness.

In his earlier life, his vigorous opposition to the taxation of the people for ecclesiastical purposes aroused bitter opposition, especially among the clergy, and for some of his utterances he was arrested, convicted of blasphemy and sentenced to jail for one year. While he was in prison he wrote "The Last Trial by Jury for Atheism in England," which had the effect of awakening, far and wide, a sentiment of sympathy and respect for the wronged man.

Later Mr. Holyoake became deeply interested in the subject of co-operative industry, and became one of the founders of the Rochdale co-operative associations. Years ago he wrote a work on the co-operative movement which has since been an authority relating to that subject.

He was the author of a score or more of works on a great variety of subjects, his last work, recently published, being "Bygones Worth Remembering," in which he gave an account of a very large number of persons with whom he had been acquainted and a multitude of interesting events and incidents with which he had been connected. He was acquainted intimately with Mazzini, Disraeli, Garibaldi, John Stuart Mill, the Brights, Gladstone, Herbert Spencer, Harriet Martineau, and a host of other celebrities of his day.

Years ago Holyoake espoused the cause of the working classes, was intimately associated with their leaders, and a writer in defence of measures for their betterment.

He died in his eighty-eighth year. His faculties were preserved to the last. He left to mankind a legacy of which his surviving daughter and his many friends may justly be proud. No man in England, in the last half century, has commanded greater respect for his unswerving honesty, and his conscientious devotion to the cause of liberty and reform. The writer of this article knew him well, and never knew a truer or worthier man.

AND IT IS YET.

A clever old lady who went into society in the days when conversation was more important than cooking asked a niece on her return from a recent function if it had been enjoyable. "Very," replied the niece. "The menu was great." "My dear," said the old lady severely, "it isn't the menu that makes a good dinner; it is the menu sit next to."—*Youth's Companion*.

Auroræ and Meteoric Showers.

—:O:—
BY A. ELVINS, TORONTO.
—:O:—

I AM pleased to see that the question of the nature and cause of auroræ is attracting considerable attention amongst students of cosmical physics in that very useful weekly, the *English Mechanic and World of Science*; many of our best workers seem to have had their attention directed to this subject by the fact that they have had some very fine displays of late. In the past we have had very fine displays at Toronto in the time of sun-spot maxima, though so far we have had very few during the present maximum. It may be that a change has been produced by the shifting of the magnetic pole; at any rate the magnetic needle is moving eastward, and auroræ may be doing likewise.

I notice that Mr. McHarg, W. H. S. Monck and others are calling attention to the possible connection of meteoric showers and auroræ; and desire all available information bearing on the subject. I think an extract from the report of the Toronto Astronomical Society, 1892, page 53, may be of some service to them in this investigation, and be interesting to some of the readers of SECULAR THOUGHT. As it is the time of sun-spot maximum we may expect some displays, and I hope some of your readers will observe, study, and record their observations.

"AURORAL DISPLAYS, 1892.

"With respect to the auroral displays, Mr. A. Elvins read the following memorandum:

"Since our last meeting we have had two auroræ, both very instructive, though the second was far more grand and beautiful than the first. On the 13th of July, about 10 p.m., I observed between the horizon and the pole-star, a bright, white, luminous cloud, which gave a bright line spectrum; other clouds were scattered East and West, but attention was paid to the first, it being the most striking in appearance. This auroral cloud drifted westward and passed over the lower stars in the square of Ursa Major; pursuing its westward course, it was soon lost behind some trees. When near the horizon, faint streamers rose from the cloud toward the great square in Hercules, then near the zenith; other faint streamers were visible in other parts of the heavens, and pointed to the same constellation. At 10h. 20m., a patch of white light appeared in the East; it was elongated, and a line drawn through its longer axis passed also to Hercules. This constellation seemed like the radiant of a star-shower, from which auroral displays are very similar in their origin. The Eastern patch of auroral light became very bright, and passed upward in a Westward direction until, near Alpha Aquilæ, it bent and turned Southward. The Northern horizon was bathed in auroral light, but the usual dark bank was not present. All the patches gave auroral spectra, and I noticed that the auroral lines sparkled; appearing wider and brighter at some points than at others. For short periods, the lines seemed to have beads of light clinging to the more refrangible side. In some cases the line was certainly bent like solar lines in the spectrum of a sun-spot; the line appeared to move in the line of sight, and the points of light seemed to be due to the luminous matter coming earthward. On this occasion, I saw only

two lines, the more refrangible one was noticed only when the bright knots were visible. There was no sun-spot near the eastern limb on the 13th of July.

“The most brilliant display of aurora which I have seen since 1872 was visible on the 16th of July. I noticed it first about 10 p.m., as a broad, hazy stream of auroral light in the East, but it soon crossed the zenith and extended to the West, where it took on a purplish hue, the Eastern end remaining whitish but tinged here and there with green. When the spectroscope was pointed toward the West, the spectrum showed the two lines observed on the 13th, and also another far in the purple. While engaged with the spectrum the whole Northern heavens suddenly lighted up and, for a few minutes, presented a most gorgeous spectacle. It seemed as if the hitherto clear sky had become covered with patches of light cloud invisible except when, with a sort of electrical scintillation, they were, as if by sheet lightning, splendidly illumined by auroral light passing in rapidly succeeding rushes, or waves, or pulsations, from the North far toward the South. The Western sky was decidedly of a reddish-purple hue, while that of the East was more greenish white, though sometimes a reddish glow was visible even there. A corona formed near Vega, and all the rays radiated from that point.’

“The following description was received from a veteran observer of auroræ, Mr. John Hollingworth, of Beatrice, Muskoka, a point one hundred and thirty-six miles north of Toronto :

“On July 16th, at 9 p.m., a body of auroral light was observable down on the horizon at North and North-west. At 9.30, an irregular arch or band of light stretched from the horizon from North-east to North-west at an elevation of 45° , and from which streamers were issuing up towards the zenith ; a smaller band or arch below this existed in the North, there being a clear sky below ; and above this and between the upper one, stretching some distance in a Southerly direction from where the points of the larger arch touched the horizon, and rising to a considerable elevation, were bodies of auroral light. The light at this time was of a pale green color, with sometimes a tinge of red on streamers. This constituted the general character of the display until shortly after ten o’clock, at which time the light began to grow in intensity and spread in a direction South of the zenith, and at 10.30 o’clock, the whole sky from North to South, from East to West, was covered with such a body of auroral lights as I never before witnessed. From the horizon all around rose streamers, waves, and billows of light, leaping and dancing with lightning-like rapidity upwards towards the zenith, which seemed to be a gulf into which Nature might pour all her possessions and yet not fill it. I cannot compare it to anything more appropriate than the mighty Niagara running upwards, but without its thunder, yet not noiseless, *as the display was accompanied with a swishing, crackling sound, such as would be produced by the separation of two sheets of some light fabric whose surfaces were slightly sticky.* The culminating point of the display was about 10.30 o’clock, and lasted with full vigor for about fifteen minutes, after which time the pulsations became less violent for a time and the sky cleared in parts ; a further display, but not so extensive or violent occurred, about 11 o’clock, and when I ceased to observe at 11.15 o’clock a considerable portion of the sky was yet covered with auroral light and bands. A distinguishing feature of this display was the well-defined bands of light running from North-east to North-west, those South of zenith being in the same direction. I think I have seen more brilliantly

colored light, but never anything so extensive or violently in motion as in the present instance. The time given is local, probably about twenty minutes later than Standard Time for Toronto.'"

A Broad-Minded Preacher on Sunday Observance.

THE following letter from Rev. H. S. Akehurst to the Kamloops *Standard* is now being reprinted and commented upon very favorably by many of the newspapers of British Columbia. It is refreshing reading, coming as it does from a clergyman, who in taking broad and humanitarian views regarding Sunday observance leaves himself open to all sorts of charges, of which heresy may be the least. Mr. Akehurst says :

"There have been sent to me forms of petitions to the Senate and Commons of Canada seeking the enactment of legislation on Sunday observance. May I be permitted space in your paper in which to explain why I am unable to sign these or canvas for signatures. These petitions must be taken in connection with the enacting clauses of the law which the Dominion Lord's Day Alliance is strenuously advocating. These petitions, besides making illegal the Sunday indulgence in many innocent recreations, will deprive many working people of the only opportunity they now enjoy of spending a few hours in the healthful open air of the country, and so escaping for a brief spell the soul-deadening surroundings of their daily life. This act will not prevent the rich from using their own carriages, boats and other conveyances, or from employing their domestic servants on the Lord's day, but the poor who cannot afford such possessions, and have few, if any, opportunities other than Sunday of using public conveyances for pleasure, will be debarred from doing so on that day. Must we conclude that hired service is for the rich a necessity, but for the poor a desecration of the Sabbath? Is it just to refuse a public concession of those kinds of recreation of the poor which the rich have long taken without hesitation? Above all, is it wise to multiply restrictions and requirements beyond what is essential, when we know that men so hemmed in break the artificial barriers, and in doing so with a sense of guilt become hardened and prepared to transgress commandments of divine and eternal obligation? Let us all in lawful and expedient ways try to ensure to every man his weekly day of rest, though that may not in all cases or on all occasions coincide with the Sunday. By all means lawful let us try to lead men to what we believe a right observance of that day. But as Christians we have no right to go further than St. Paul did, when 'one man esteemed one day above another,' while 'another esteemed every day alike,' the apostle only said, 'Let every man be fully persuaded in his own mind.'"

Much of the work of the L. D. A. is commendable, but their proposed law in its present form seems neither advisable nor just, and to sign their petitions, though very general in form, would signify approval of the law.—*Saturday Night*.

A New York burglar, captured recently, was found to have a marked Bible in his pocket. He said he carried it as a protection.

Little Johnny on The Dachsbund and How He Came So.

—:O:—
BY AMBROSE BIERCE.

—:O:—

UNCLE NED he sed, Johnny, di ever tel you about the dox hoond?

I sed no, he dident.

Then he sed, Uncle Ned did, Well, this is wot I wuld have tole you if the site of Mose, wich is the cat, hadent drove it out of my teller. One day wen Adam was a namin all the beests of the feeld and the fools of the air, and the fishes of the se, and the creepy things, he turned to the dox hound and sed, Yu lazy, roly poly feller, you go and drive in the rhi nosey rose, and the hi potamus, and the tagger, so I can name them and get thru fore dark.

The dox he spoke up, real impdent, and sed, Wy don't yu send a uther kind of dog, one wich issent fat like me?

Yu se, Johnny, the dox, wich is a mitty homly beest now, was created up rite, same as the wood chuck or a foot ball, and had a impeddiment in his industry. But Addam he sed, Yu start rite away and do as I sed, and don't be long about it ether.

Then the dox he started but he sed to hisself, Ile be as long as I gum dasted please.

But Addam he herd him, and wen them animals had been drove in and named he turn to the dox hoond and sed, Comeer!

Wen the dox had came Addam he sed, I herd you say yude be as long as you pleased. Now, my fine feller, you will be as long as I please.

Then the dox he begun for to shrinck at the equator and grow at the poles, and bime by was as he is saw to day, a horryzontle insergent, a prostrait monument to the sin of disobediance!

But Mister Pitchel, thats the preecher, he sez Uncle Ned is mistook, cos the dox was made that way for to show how wonderfle is the works of creashion, and man is a werm of the dust. But if I was a werm I would turn over and bite the heel wich trodded on me, cos the Bible it sez that the world was made in six days and on the 7 it was casted into the lake of fire and broom stone! But billy, thats my bruther, he sez worms is bait.—*N. Y. Journal.*

ANIMALS IMMORTAL.

San Francisco, Dec. 2.—Professor G. Howland, of the department of philosophy at the University of California, this week followed his diatribe against football with a plain declaration of his belief in immortality for animals. He said that Buddhism surpassed Christianity in this feature of recognition of the lower animals, but that Buddha had no conception of the immortality of the soul nor the dignity of individual life.

In this, he said, Christ transcended him. Christ's word on the immortality of the soul, he said, he regarded as final.

The Passing Show.

A QUESTION OF CREDENTIALS.

—:O:—
BY MAD MURDOCK.
—:O:—

A HALF-EDUCATED Yankee with D.D. tacked to the tail of his name, a Yankee dealer in songs on which he can get a copyright, a fair pianist, a parson of the faro dealer type and with the language of west of the Mississippi, and a young fellow with a really good baritone voice of considerable power, made up the combination known as the Torrey and Alexander Mission on their last appearance at Massey Hall. "Dr." Torrey's methods are of the usual type of the protracted meeting variety. He gets them to rise one by one if they want to "get Jesus." Then, after a verse of song by Alexander, he gets those who committed themselves by rising, to rise in a body, and come to the front; then he has a piece ready for them to say to the effect that they accept Jesus as their guide, savior and king. After they are induced to say it together, another song, and they are made to face the audience and repeat it together. They are then saved, and should be good for a dollar apiece. Evidently to come to Jesus means to come to Torrey and

"CONFESS WITH THE MOUTH."

The secret of their success lies in the amount of advertizing they do. Butler, the singer, is good enough to be heard again, while Trotter, the ex-barber and boozier, is bad enough to be heard again—by the curious.

Their estimate of conversions I should not accept without proper vouchers—they have been counting some of the flock over again. Seeing a bunch of parsons on the platform rise at the invitation to "accept" and recognizing Rev. Dr. Potts among those who stood up, I asked an usher if it was not a fact that the worthy Doctor had "accepted" years ago according to current reports, and it was unfair to count him among the converts.

He said: "Well, you see, it's just like this: Potts does it to show a good example: so many people are ashamed to come to Christ. Potts wants to show that he is not ashamed of Jesus!"

What a field is thus opened to our view of possibilities in the New Jerusalem. What a flapping of saintly pinions when the news is whispered inside the pearly gates! What hand shakings and mutual gratulations! The Secretary will amend his annual statement and prophesy that the ensuing year will be the best in the history of the colony.

We can imagine a saint in checked suit saying to his neighbor, "Hoots, mon, Ah wis aye tellin' ye that oor lad wis a' richt. Noo, ye see, Doactor Poats says he's no' ashamed o' 'im."

"That vas all righdt. Maypee you dink I not know nodings abaoud id

alretty, eh? His fader he vill so proud feel. Potts should a bonus for dot get."

"Blime me hies, we won't 'ear nothink helse for 'alf a heternity along of the boss a-torkin' of wot Potts done for 'e."

And while the saints thus gossip of the great event would it be too much for us to imagine the vice-president and general manager say: "Father, I was just telling uncle that we should have a building boom at once: I've been openly endorsed by Dr. Potts, the great Methodist divine!!!"

But Potts may claim just ground for his endorsement of the Prince Imperial of Heaven. Potts is canny. Like many another parson who has "the stuff," he is compelled to join hands with those who have nothing to live on but dividends, and on occasion may have reason to feel thankful to a merciful Providence for concealing the nature of some of the entries in the annual report of some of the corporate companies, because if he personally knew the items to be falsified, what could he do? "He cannot dig; to beg he is ashamed." He can and does solace himself with a song:

"Ashamed of Jesus? Yes, I may
When cheques refuse to come my way."

Any port in a storm. It is not probable that Dr. Potts, or "Dr." Torrey, for that matter, will find reason to change their allegiance.

"Now, before we sing another hymn, who will stand up and accept Christ? This may be your last chance; who can say that they are sure to live another twenty-four hours? Who knows where they will wake up in the morning, whether in Toronto or in hell? You needn't make a speech, just rise and take your seat again. God bless you, brother, and you, and you, and you, and you: they're coming; I feel it! The Holy Ghost says 'now.' Another? God bless you, and you, and you, and you, dear brother. Now in the first gallery, are there any? God bless you, and you," and so on *ad nauseum*.

"OH! IT WAS WONDERFUL!"

The gist of the whole business with the revivalist is that the individual will lose a good thing if he does not take the bargain when it is offered. "How many of you know where you will be in a year from now? Can any of you say with any certainty where you will be by to-morrow morning? How many of you know whether you will wake up in the morning in Toronto or in Hell?" That was a poser for the four or five thousand fools who gaped when the great Torrey looked elsewhere and cackled when he looked at them. No one could say because nobody knew. Of the four or five thousand in Massey Hall some would no doubt think that they did not have to change their boarding house, some would think of Hamilton and some of Chicago, but nobody would positively know—till they woke up.

To make it a sure thing that they were getting a bonus, that should be snapped up on the spot, Alexander, copyright grafter, made them sing:

"Jesus, my Savior, on Calvary's tree
Paid the great debt and my soul he set free
Oh, it was wonderful—how could it be?
Dying for me, for me."

Assuming that it was true it would be the most notable event in the history of wonders. The man Jesus is supposed to know a thing or two and to read the hearts of the knaves he was dealing with, and we find him, according to the story, dying for fellows who would not know him if he walked in from Oakville with his wardrobe wrapped in a red handkerchief and slung over his shoulder on a fence stake, who would sell him a gold brick and call it business, or jump his mining claim in the name of justice. Dying for fellows who had no souls to speak of, aside from the faculty to eat and advertize themselves. Dying for creatures who would use his name to hawk their wares, and while they take the hard earned money of dupes in exchange for their alleged music and pictures of themselves, let it be cunningly circulated that they were of wealthy and highborn family and didn't need the money.

What could a loving and honor-loving Christ do with such animals that would be compensation for having died for them, even when possessing the power of resuscitating himself? He could not trust them out of his sight. They would probably quit drink for a while and cease to practise what is known as social immorality openly, but so long as they were actuated only by love of gain or fear of hell and, to gain their ends, "confess with their mouth," they would keep but one text in mind—"Thou God seest me," and keep their blinds down when doing their business.

The knave, the slave, the coward, always knows himself as such, for to be one is to be all, and, feeling that others see through his disguises, is so genuinely surprised when he finds a dupe that he puts his tongue in his cheek as he works his graft and in anticipation of more soft snaps to come sings:

"This shall my song in eternity be,
Oh, what a wonder that Jesus loves me!"

and if the time ever comes Jesus will wonder too.

As a show the "revival" was fair, though the managers would be better placed as auctioneers, but as inciting to higher ideals and a nobler life, it lacked the materials necessary to success, and must have a degrading effect on the weak-minded throng who bow the knee to the self-made god success.

DOG WANTED.

At the last anniversary of the Cheshire school Bishop Brewster told of a minister who apologized for the shortness of his sermon by explaining that his dog chewed up the first and last pages of his manuscript; whereupon a little boy in the congregation was heard to exclaim, "Say, I wish somebody'd give our minister a purp."

FREETHOUGHT IN GERMANY.

To-day is the Prussian "Busstag," the day appointed by law for national humiliation throughout the kingdom. Some years ago the Busstag was celebrated in spring, but as the populace seized the occasion of the general holiday for picnics and other out-of-door festivities, the ecclesiastical authorities had the day changed to the rawest season of the year, when church going would be pleasanter. Throughout Prussia to-day theatres, music-halls, and concert-rooms are closed, unless the proprietors of these establishments have received a special police permit to give an oratorio or some equally solemn entertainment. For this reason the restaurants and cafés are filled to overflowing, and there universal jollity prevails. For the morning services the churches were pretty well filled, but mainly with women and children. Both from the pulpits and from most editorial chairs admonitory sermons are being preached to-day, warning the German people against their continuance in evil courses. Serious newspapers point to the threatening labor troubles in various parts of the Empire as evidence of the growing ungodliness. In the good old times, when the churches were filled to the doors, no one thought of strikes or revolutions. The *Reichsbote* complains that impiety is making ever greater headway among the masses of the people, and compares the alleged corruption of present times with the state of affairs in ancient Rome before the beginning of the Christian era. Pantheism and monism, according to the authority, have usurped the place of Christianity, and ungodly professors of heterodox theology fill the once famous chairs of divinity in German universities. — *Correspondent of Daily Telegraph.*

HE UNDERSTOOD.

"Willie," said an interesting young mother to her first-born, "do you know what the difference is between body and soul? The soul, my child, is what you love with; the body carries you about. This is your body," touching the little fellow's shoulder, "but there is something deeper in. You can feel it now. What is it?"

"Oh, I know," said Willie, with a flash of intelligence in his eyes, "that's my flannel shirt!"

JAPANESE ATHEISM.

Ask a modern Japanese of ordinary education in the broad daylight of life, if he believes in a God in the Christian sense; or in Buddha as the Creator; or in the Shinto deities; or else in any other personal agency or agencies, as originating and presiding over the universe; and you would immediately get an answer in the negative in ninety-nine cases out of a hundred. — *Prof. Okakura, "The Japanese Spirit,"* p. 93.

A BALD STATEMENT.

It was evident from the young curate's nervousness that it was his first sermon. Clearing his throat, he said: "My text is to be found in the 19th chapter, 21st verse—I mean the 21st chapter, 19th verse, of the Gospel according to St. Matthew."

Then gazing at the congregation he said solemnly and impressively: "And presently the wig-tree fithered away." — *Saturday Evening Post.*

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

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The Necessity for an Ideal.

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AN ideal, far in advance of practicability though it may be, is always needful for right guidance. If amid all those compromises which the circumstances of the time necessitate, there exists no true conception of better and worse in social organization, if nothing beyond the exigencies of the moment are attended to, and the proximately best is identified with the ultimately best, there cannot be any true progress. However distant may be the goal, and however often intervening obstacles may necessitate deviation in our course towards it, it is obviously requisite to know whereabouts it lies.—HERBERT SPENCER.

Notes and Comments.

“THERE’S A BAD TIME COMING” FOR GERMAN SOCIALISTS.

Germany has always been the typical land of “government” and class rule. “Caste” has been almost as sharply defined there as it is in India. From the little duchy with its national income of a few thousand dollars, with its army of twenty full privates and its police force of two constables, to the kingdoms of Prussia, Saxony, and Bavaria, red tape and routine, court etiquette and presumption, and popular subserviency to every class next above their own, have been marked characteristics. It is not difficult to understand, therefore, the horror with which the blue-blooded Hohenzollerns, Eulenberg, Buelows, Bismarcks, etc., regard the recent rapid rise of Socialistic ideas among the common people. That these should begin to talk about the rights of man and self-government, instead of continuing

meekly to depend for their ideas on these matters upon the Emperor and the other divinely-constituted authorities of Church and State—the powers that be—is manifest rebellion, which must be smothered at any cost, lest “our old nobility” be endangered and our Fatherland be betrayed.

As it has been with the aristocracies and priesthoods of all countries, the welfare of the country has been identified with that of the privileged few; the many—well, their business, first, last, and all the time, has been to obey their lords and masters, and to work so as to provide them with all the necessities and luxuries they demand. But the worm will turn; even the German workman has begun to dream of liberty and freedom from aristocratic and priestly dominance and tyranny; and the Socialist vote has been mounting year by year, until to-day there is a large and powerful Socialist party in the German Parliament.

Thus it comes about that the Prussian House of Lords, probably the most pretentiously aristocratic body in the world, has begun to get excited over the rising tide. At a session near the end of January, several of its members questioned the Imperial Chancellor Von Buelow regarding the intentions of the Government in the matter, Count Eulenberg predicting the downfall of the empire if “energetic measures” were not taken against the Socialists, and also demanding more stringent laws.

There was no hint of any intention on the part of the Socialists to take any action other than that involved in the exercise of their rights as peaceable citizens, and none of any real danger to the Fatherland. So far as is shown, the only effect of the Socialist agitation might be a lessening of the powers, rights, and privileges of the aristocracy, which must undoubtedly result from any equitable re-adjustment and equalization of social rights and privileges; and it was not shown that the Socialists proposed to bring about even such reforms as these in any other way than by the perfectly legal and justifiable use of their voting power. But to men with whom the maintenance of class privileges is identical with national prosperity and safety, that is enough.

It is not very surprising, then, to read that the chief member of the Government, the Chancellor, though he would not sanction the passage of harsher laws, promised to “make energetic use of the powers already possessed;” or that he followed this up by urging “all the non-Socialist parties to lay aside their differences for a common fight against Socialism.” He regretted, he said, that some of these parties were making compacts with the Socialists for the elections, and promised that the existing laws should be sharply applied against “the common enemy!”

This surely is about as insensate a resolution as could be come to, and stamps the Prussian aristocrat as being about as intelligent and patriotic

as his Russian rivals, whose pig-headed and brutal tyranny has brought their country to the verge of a destructive revolution.

"Let trade and commerce, arts and science die,
But leave us still our old nobility,"

Was once the song of our own Lord John Manners ; but he was only laughed at for his doggerel. When backed up by the Emperor, the Government, the aristocracy, the municipal authorities, and a large part of the people, who still believe in the divine right of kings and privileged classes, the same absurd sentiment may lead to a struggle of a deadly character, the outcome of which no man can predict. Certain it is, though, that the Prussian House of Lords will sign its own death-warrant, as it well deserves to do, when it starts a civil war to maintain its privileges.

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HOW TO DEAL WITH SOCIALISTS.

If in the United States there are no laws the provisions of which can be "exercised sharply" against Socialists and others who are endeavoring to remedy some social wrongs, Uncle Sam's legal system, like that of our own country, offers to the unscrupulous official the means of making away with a prominent Socialist who may be objectionable to some of the big-bugs of society and their supporters. A case illustrating this occurred a month or so ago at Colorado Springs. Dr. E. E. Sonanstine had until recently published the *Pink Iconoclast* (we quote from the *Appeal to Reason*), in which he boldly exposed a number of frauds perpetrated by prominent persons. All schemes to prosecute him at law having failed, for the doctor was a man of blameless life, an opportunity was seized to put him in jail on a false charge concocted by his enemies aided by the police. In the mailing department of his paper the doctor had employed a young Mexican half-breed girl, and this girl, under promise of marriage, had been induced by a young man named Rich to elope with him. The couple were followed to Kansas City, arrested under orders from the girl's aunt, and brought back to Colorado Springs. Here Rich was released at once, but the girl was retained in custody, and under pressure in the sweat-box was induced by the threats and promises of detectives to charge Dr. Sonanstine with a criminal offence, the girl being forced to swear that she was under 18 (the age of consent in Colorado) though actually nearly 20 years of age.

With this evidence, Dr. Sonanstine was arrested, the farce of a trial was gone through, and he was convicted and sentenced to five years' imprisonment, a motion for a new trial being refused by the judge, who is a Catholic. It is said that Dr. Sonanstine's lawyers failed to put in evidence which would have completely exonerated him, and it is clear also that if

the girl's age was under 18 Rich should have been placed on trial at least. We in Canada are not without a strong suspicion of the perpetration of similar atrocities by the police, who naturally are purchasable by men of wealth in every country. The resulting hardships are a part of the penalty of poverty, and will always be suffered while there is a great divergence in wealth between the upper and the lower classes of society.

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DEATH OF PRINCIPAL SHERATON, OF WYCLIFFE COLLEGE.

It was but a short time ago that Toronto lost the head of its Presbyterian College. Now it has come to the turn of the Anglican Low Church school to lose its head. Both the old men died in harness. The newspapers have been full of eulogiums of the deceased gentleman; but, as in the case of Principal Caven, it seems difficult to see any justification for letting the pious gush-pot boil over in this way. Outside of his own petty sectarian school, Dr. Sheraton was practically an unknown man. Caven's sour face was familiar at Lord's Day Alliance meetings, and he had made himself notorious for his bigoted attacks on Sunday liberty; but Sheraton's work was confined almost entirely to his college duties, to editing the sectarian journal, and to constructing brain-twisters for the children in the shape of Sunday-school lessons—the most diabolically atrocious rubbish that could be devised to befuddle the minds of the juvenile victims.

All the papers say that Dr. Sheraton's death "leaves a blank that it will be difficult to fill," etc.; though, as in the case of Caven, a few weeks will doubtless see everything running at least as smoothly as before. The same routine work will be done by a new Principal for the same salary; a similar string of boys from the plow-tail or the country store will be put through the college mill and turned out to the pastor-field, with the same old story to tell the people of the saving grace of the Blood of the Lamb, of Heaven and Hell, and the beauties of the Anglican Church ritual and episcopacy—as understood by Wycliffe. We have not heard of one spark of genius or originality that ever came out of Wycliffe College, and doubt if all of its professors and students combined could write an article, even on a church subject, that would be above the most ordinary level of literary mediocrity.

Dr. Sheraton died, it is said, of nervous prostration, and we need not doubt that his work entailed a plethora of nerve-shattering worries. The work put into a college course in theology must often involve a tremendous strain upon an intelligent and honest man's mind, and it is not surprising that Dr. Sheraton died at the comparatively early age—for a clergyman—of 62 years. The wonder might rather be that his small body should for so many years have withstood the racking of so much metaphysical word-

shuffling and paradox. It may be recorded to Dr. Sheraton's credit that on one occasion he got into considerable hot water through being rather too friendly with the Methodists and Presbyterians who were discussing "church union."

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A LAWYER-PREACHER ON PREACHING FOR PAY.

F. A. Mayhall, of Hamilton Ave. Christian Church, St. Louis, Mo., a short time ago told his congregation that he would quit preaching if they did not give him more pay :

"Give me sufficient salary to live in the style the congregation expects; or permit me to practise law and make in a secular way enough money to live as the pastor of this congregation should live. I want to be a lawyer-preacher or a preacher-lawyer. That is the proposition I place before my congregation. I have studied over the matter carefully, thoughtfully, and my decision is final. A preacher must live up to the community he is in or be outclassed. . . . I do not mean that the minister is expected to live extravagantly, but he must have a home in which his parishioners will find the same comforts as they do in their own homes.

"A MINISTER MUST KEEP UP WITH THE PROCESSION !

"The man who represents a strong church ought to have an income on a par with his responsibility. No minister can afford to represent Hamilton Avenue Church on a penny basis. I will be no worse a pastor because I am a lawyer. My secular calling will not impair my spiritual force."

Mr. Mayhall is only thirty years of age, but he has studied law as well as theology, and has been an advocate as well as a preacher, and he seems to have found neither profession alone sufficient to enable him to attain the object of his ambition—to keep up with the procession. This ambition might be a laudable one for the ordinary layman, but how is it for a pious follower of the Man of Sorrows? It is no doubt the ambition of almost all preachers. The question is, how does such an ambition fit a supposed preacher of righteousness and an exemplar of the higher life? Is merely "keeping up with the procession" a legitimate aim for any man whose work should be to guide his congregation to better things?

Mr. Mayhall speaks out bluntly and honestly, and says much that is worthy of note and proves him to be capable of giving substantial value for his salary. He utters one thing that is undoubtedly true. He says: "My secular calling will not impair my spiritual force." Judging from the utterances of the revivalists, the statement might be emphasized, or even changed to read: "Crimes and vices will not impair my piety." For it would seem that the more crimes a man commits the fitter he becomes for "salvation;" and it is known that brigands and assassins are among the

most devout of the priests' followers. Religion, indeed, has nothing to lose, but everything to gain, by being elevated to the level of the common social morality. "Spiritual force" will not be impaired, but must be increased, by being placed on a solid basis of practical experience.

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A MAYOR'S SCHEME TO PREVENT INFANT MORTALITY.

Last year it was announced by Mr. Broadbent, then mayor of Longwood township and now mayor of Huddersfield, that he would give a bonus of \$5 to the parents of every child born during his term of office that reached the age of one year. Mr. Broadbent now states that promissory notes were given to 110 infants, and only three have died. From Jan. 30 to Oct. 30 83 were born, and there were no deaths. If the proportion of deaths is as low during the next twelve months, it will mean a reduction of the infant mortality rate in Longwood from 122 (the rate for the past ten years) to 54 per 1,000. Mr. Broadbent credits his scheme with the fact that no deaths from certain complaints occurred in Longwood during the year; this fact being doubtless to some extent due to the issuance of a letter to mothers giving them simple directions for the prevention of infantile disease; but nothing, Mr. Broadbent says, has been done in the way of supplying delicacies to the children, their care having been left entirely to the parents.

It has been estimated that each taxpayer is worth \$1,000 to the State, and if so Mr. Broadbent's plan seems a feasible means of profitably saving an enormous number of lives that are now wasted, besides tending vastly to cultivate sanitary and civilizing habits among the people. We may see, too, how small an incentive will lead to great results, and it is not difficult to imagine the scheme so enlarged as to enormously reduce the national death-rate. It is certain that some scheme is needed to attain this end, as well as to improve the physical health and stamina of the people, especially of the urban populations, if the nation is to be permanently prosperous; and while radical measures seem impracticable in face of the deeply-seated religious beliefs and the modern democratic ideas of liberty, a scheme like Mr. Broadbent's, but greatly extended, might be largely successful.

Ingersoll used to say that, if he had been God, he would have made, not disease, but health catching. Being men, not gods, we must confine ourselves to practicable measures, and we would say: Let us make health and longevity *profitable*. Let us give a bonus to the parents of a child who attains the age of one year, five years, ten years, or fifteen years, and let us add an extra bonus for the attainment of a certain standard of physical and mental development. The scheme might result in unimaginable benefits to the nation at large, and would not be costly; but why count cost,

when the health, prosperity, happiness, and even the very existence of our race is at stake ?

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WHAT IS THE MORAL VALUE OF RELIGIOUS TRAINING ?

There is no more dismal corner in the realm of human achievement and human failure than that covered by the annals of the crimes of preachers. It seems only what might be expected when we read that so many needy and untrained store clerks and laborers of all sorts are found guilty of acts of vice and crime. Human nature is weak, and opportunities and temptations are plentiful ; and the wonder sometimes is that criminal offences are not more frequent than they are among the masses.

But when we regard the middle and upper classes of society, and see their ranks filled with prosperous, wealthy, and respected men, many of whom have achieved success through energy, industry, and overtly, not to say ostentatiously upright conduct, it seems impossible to account for the lapse of such men to the level of the highwayman or the pickpocket. After gaining their life's goal through industry and self-denial, in a moment of passion, or even with deliberate recklessness, such men will sometimes risk all for which they have worked, and all which for them makes life worth the living, for the sake of a petty gain or a degrading indulgence.

It is, however, when we come to the most highly educated classes—those for whom, indeed, the higher education is almost entirely reserved, the clergy and members of the other professions—that we seem entitled to expect to reach a section of society that is above any liability to return to the failings of the dregs of society. And yet nothing is more certain than that such an expectation is doomed to be disappointed. Lawyers, doctors, and preachers alike seem on the average to be fully as liable to moral lapses as bricklayers' laborers ; and the reason for this is perhaps not far to seek. The real basis of morality is a thing of growth which underlies and is interwoven with the whole structure of society, arising naturally through the constant intercourse of individuals and classes, and the ethics of the slums differ only slightly from those of the palace. Moral rules and principles can be imparted by a teacher only in a general and tentative fashion ; and the typical moralist—and more especially the pious religious moralist—is often but a hypocritical prig. Much of what passes muster as “ moral maxims ” by such writers as he of *Ram's Horn*, etc., is simply unmoral or immoral priggishness.

Taking the preachers as a class, however, it is among them, if anywhere, that we have a right to look for a record the least spotted by sins of “ the world, the flesh, and the devil.” Specially trained to a life of devotion to

good words and good works, and to the spread of peace and righteousness among men; specially fortified by a comfortable livelihood against the risks and temptations that beset the way of the ordinary struggling man; armed with a "divine" authority that lends added weight to their words; and with the aid of the civil law to enforce for them and their performances an often undeserved respect, they are certainly the men whose works ought to so "shine before men" as to reflect some lustre upon their reputedly "sacred" calling. They are the men who should have no difficulty in keeping in "the paths of pleasantness and peace" which they pretend to know so well, and into which they are paid for guiding the halting steps of their weaker and less informed fellow men.

But what are the actual facts? Short'y, it may be said, if the evening papers startle us with flaming headlines recording the latest vile crime, it is generally fairly even betting that "Rev." will be found prefixed to the culprit's name; and if the crime is of a sexual or unmentionable character, that is almost certain to be the case. Not ours, just now, to ask the reason why. Let us simply record the illustrative facts.

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"PREACHER-BANKER ORDERED TO LEAVE TOWN OR DIE"

Was the poster heading that startled the readers of the Chicago daily papers on Feb. 7th last. The Rev. George H. Simmons, pastor of the First Baptist Church, Peoria, Ill., was the man indicated by the headline, and his history shows that he was born in Shepherdsville, Ky., 41 years ago. After living on his father's farm till he was thirteen years old, when his father died, he went to Louisville, and, aided by friends, attended the public schools, and afterwards took a course at Georgetown University. He occupied three pulpits before taking the charge at Peoria, where his ability, vigor, and geniality won him universal esteem. He became president of two banks and the most prominent man in the town. A few weeks ago, however, he undertook the management of the campaign of ex-Gov. Yates in the contest for the Governorship, and in order to do justice to this he resigned his pastorate, but the trustees of the church induced him to delay his departure until the first of May.

But a few days ago ugly rumors of his immoral conduct with boys were afloat; and, though at first no man who knew the minister would credit them, inquiry by a committee of citizens showed they were well founded. On Sunday morning, Feb. 4, he preached a sermon of more than ordinary impressiveness in favor of "a holy and righteous life," and an hour afterwards resigned his charge. In the afternoon the editors of the three Peoria dailies had an interview with Simmons, and offered to suppress the

filthy charges if he would leave the town within twenty-four hours. This he agreed to do. The citizens' committee also visited the guilty man, and their ultimatum was : " Dr. Simmons, there are only two courses open to you. You must either die or leave the city of Peoria within six hours. The evidence against you is of a most convincing nature." About midnight he returned to his home, and his wife saw a light in his room for some time afterwards. In the morning she found him dead. After taking poison, he wrote an open letter in no way denying his offence.

This is the pitiable story of a young man who, it is said, was universally loved and revered. " Every child knew him, and he knew every child by name." What a finish for such a promising life ! And note the striking feature, that in a moment—in the twinkling of an eye, as it were—all the love and admiration of a Christian people are turned to deadly hatred, and men who one minute hung entranced upon his every word begin in the next talking of tar and feathers or riding him on a rail. Not a word of mercy—only Christian mercy ! No allowance for the human failing that brings disgrace upon us. No way out but complete ruin or death !

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AND STILL ANOTHER.

As if this horrible case were not enough for a time, the very next day the papers appeared with a similar flaring headline regarding the case of another prominent preacher, the Rev. J. G. Wade, minister of the Congregational Church, Waukegan, involved in similar filthy charges. A boy had been arrested on a train, and in his pocket were letters from the minister; and for sending these letters through the mails Wade was summoned to appear before Commissioner Foote in Chicago. He is said to have admitted to his lawyer that he wrote the letters, and started for the railway trip to Chicago, but instead of boarding the train he threw himself in front of the engine just as it left the station and was fatally crushed.

As was the case with Simmons, Wade had been known as a powerful " revivalist" preacher, and his last sermon also was a revival appeal of the most approved pattern. He was so loved and revered that, though the charges against him were known, his congregation all seemed willing and even anxious to shake his hand when leaving the church. In their case, no thought of tar and feathers seems to have been suggested.

It is not pleasant to record these horrible cases, and we avoid the task as much as possible ; but the two cases mentioned, occurring as they did at almost the same moment, form a striking lesson of the inutility of the current religious ideas as a moral force in the very quarters where they should be effective. Let us turn to the record of the end of a different sort of man.

DEATH OF EDITOR C. C. MOORE, OF THE *BLUE GRASS BLADE*.

This is the announcement in the same paper that records the end of Rev. J. G. Wade's ministerial career :

"INFIDEL EDITOR, WHO NEVER DRANK, DIES.

"CHARLES CHILTON MOORE, NOTED KENTUCKY ATHEIST, WAS ONCE A MINISTER.

"Lexington, Ky., Feb. 8.—Charles Chilton Moore, editor of the *Blue Grass Blade*, a noted atheist, is dead after a long illness. Charles Moore was one of the state's remarkable characters. He was a minister for years before becoming a pronounced atheist. He was arrested several times and once convicted and sentenced to two years in a federal prison for sending objectionable matter through the mails, but was pardoned by President McKinley after serving a few months. Editor Moore was never known to utter an oath, take a drink of intoxicating liquor, or use tobacco, his home life being ideal in every particular."

We can only express our regret at Mr. Moore's death, which has not been unexpected for some time past, as he was attacked with heart failure some months ago, and had been compelled to relinquish editorial charge of the *Blue Grass Blade*. It is satisfactory to know that there are several contributors, chief among them being Dr. Wilson, who will carry on the newspaper, though we shall miss Mr. Moore's unique contributions to it.

We might compare the deaths of our two Freethought friends, Holyoake and Moore, with those of the two Illinois preachers who have just gone out of business in such a lurid fashion. Let us, however, drop the curtain. Comparisons are odious.

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IS "REAL CHRISTIANITY" DEAD?

There seem to be two chief *roles* in one of which a modern preacher may shine—those of a moral degenerate and a heretic. Professor Geo. Burman Foster, professor of the philosophy of religion in the Chicago University, is a heretic, and in his book, "The Finality of the Christian Religion," he attacks the Bible, miracles, and the divine birth of Jesus ; and for this he is denounced as a heretic by Bishop Fallows, who demands his dismissal from the university. We don't think the Bishop is wise to make much fuss about Mr. Foster's heresy. It is but a feeble beginning, and may easily end in a recantation. Possibly, if let alone, it will die a natural death.

For Mr. Foster thinks, like Goldwin Smith and others, that if Christian metaphysics corrode, so will ethics :

"Upon the religious crisis follows the moral. It is misguided superficiality to suppose that the fate of the moral can be lastingly separated

from that of the religious. . . . The phrase 'practical Christianity' epitomizes the story of a lost faith. The primitive man was morally on the same plane with the beasts; two great educators took him in hand: 'hunger and love,' in Schiller's phrase. Bitter necessity forced him to form certain rules to govern his relations. Individual morality was supplemented by social morality. Therefore morality was originally custom. In the course of time it came to be second nature; religion and law sanctioned it; it solidified into conscience in individuals—conscience being the ticker in consciousness which announced whether one was in agreement or disagreement with traditional habits. From being a divine law, morality thus becomes to be a product of man; from being an absolute obligation, it comes to be relative."

And, of course, the divine or religious sanction being wanting, morality will disappear and society return to the condition it was in before—Christianity appeared? Well, in some ways, it is probable that would be a decided improvement, were it possible. But Mr. Foster does not believe in miracles:

"Miracles are possible only in violation of natural laws. The latter admit of no exception. They are valid without exception or not at all. If there be miracles, there are no natural laws, no natural science, no theoretical knowledge."

Which is correct, without doubt. But, if so, what are we to call the intrusion of Christianity as the divine sanction to morality if not a miracle? Did it arise in a perfectly natural way? If so, how can it be separated? Let us ask, finally, What is "real Christianity?" Professor Foster, of course, understands it and professes it, and, according to him, it does not comprise a belief in the Bible, in miracles ancient or modern, or in the divine birth of Jesus—in short, in all the distinguishing dogmas of the Christian religion. "Real Christianity," therefore, is identical with the "real religion" of non-Christian nations; or, in other words, it is nothing but good morality without any hocus-pocus or metaphysical nonsense about "divine" sanction or "religion."

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THE NEW BRITISH PARLIAMENT.

The late British elections have returned to Parliament what appears to be an overwhelming majority in favor of the Campbell-Bannerman Government. Many Conservatives predicted a close contest, but none even of the Liberals expected to see their party gain a majority over all other sections greater than has ever been the fortune of a British Government. It must be remembered, however, that the late Tory Government possessed at one time a majority approximating that now held by the Liberals, and we have seen that majority melt away in a few months. The new Government has

yet to formulate its programme, and when that is done the seeds of dissension and disruption may begin to sprout. For the Liberal victory has been gained rather through the weakness and vacillation of the Tories, and through their Education policy, than from the strength of the Liberal Free Trade policy. The former question may yet prove their Waterloo.

The most striking feature of the new Parliament is the Labor party, comprising 55 members, with one of them, John Burns, in the Government. When Mr. Burns was taken into the Government it was not anticipated that the Government's majority would be so sweeping, and this may make quite a difference when the session's programme is arranged. It is clear, in any case, that with John Burns and John Morley in the Cabinet, an effort to deal with the Trade Union and Irish questions must be made, and that the pledges to satisfy the Nonconformist conscience must be redeemed. In these matters there is enough to test the coherence of the Liberal majority without touching the fiscal or the empire-building policies.

In regard to the latter two, it is as well to keep in view the fallacy of many of the opinions expressed upon them, especially those as to "public opinion." Public opinion is a most chameleon-like article. At present, we think, Canadian opinion is strongly in favor of almost any concession that would tend to cement our connection with the Motherland; but this is a sentiment largely modified by trade conditions, and is liable to be changed or reversed by a little provocation. It is not as if the alternative with us were union with a hostile or a strange people; but we have two alternatives—*independence or union with a kindred people*. And in the latter case, our election lies between a mother and a cousin.

Juvenile Crime in Ontario.

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BY A. CORN, SR., STRATFORD.

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THAT there is a regrettable amount of juvenile crime in Ontario every well-informed person will admit. Education has reached all classes of the community, but it seems to have proven a lamentable failure in striking a happy medium between mental and moral development; and its results tend to prove that, after all, knowledge is a dangerous thing to immature minds. To a greater extent than ever before, opportunities for the exercise of energy are given to all classes. Boys and girls are in the grip of the spirit of the age. Like their elders, they desire to get rich quickly, and go into anything that will bring about this result. Ontario's unexampled prosperity during recent years, and the question-

able business methods of many of its business men and church members, doubtless have also had much to do with it.

The records of all the large cities, not only in Canada and the United States, but all over the world, show that there are too many births in the poorer quarters. The records in Chicago show that there are 18,000 wives deserted in that city. Large families and small incomes is the reason given by experts for this condition of affairs. Roosevelt and the Episcopal Bishops may talk of race suicide; but the trouble at the present day is, that we have too much prosperity for the rich and too much posterity for the poor. And the children of the poor, not being trained nor properly educated, go to swell the class of juvenile criminals.

Another cause contributing largely, is the admixture of the foreign element in our population. In many cases the immigrants' ideas of morality are very imperfect from our standpoint. And this is particularly so in regard to the Home children dumped into this country.

Another reason is, that less attention is paid at home to the training of children, with accompanying freedom from moral restraint. Many women are too much engrossed with church meetings and social functions to devote their time to the right bringing up of their children, who are allowed to drift, until they finally drift into the street. One particularly sad case we know of was one in which an educated man contracted a second marriage, the children of the first wife being kicked out into the world at a tender age. One is dispensing jag producers in an hotel in California, while another is on the eve of being sentenced to Kingston Penitentiary for larceny.

Addressing the Ministerial Association at Ottawa recently, Mr. George Johnson, the Dominion statistician, said: "Larceny was the chief crime committed by juveniles, forming 78 per cent. of the convictions in 1903 of boys under sixteen. The Province of Ontario occupied an unenviable position in regard to juvenile crime, for while every million of the other provinces showed 130 boy criminals, Ontario showed 267 in every million. In other words, while Ontario has about one-third of the boys, it has over one-half of the boy criminals of the entire Dominion. There was a striking disproportion of boy criminals to girl criminals. Out of 908,119 girls in Canada in 1903, only 25 were convicted for indictable offences. Of these Ontario contributed 18 out of 337,443 girls under fifteen, and all the other Provinces contributed seven out of a total of 570,714 girls under that age. Larceny was also the chief crime with the girls."

Most of the newspapers that comment on this moral decadence of our youth, view it from many different standpoints. Thus a temperance crank will attribute it to drink; a religious fanatic to a want of true godliness, and so on. The causes, we think, are largely those we have endeavored to point out; to which a variety of others may be added. And the sooner the public recognize the causes and apply themselves to their elimination, the better will it be for the unborn generations.

Death of George Jacob Holyoake.

BY "THE FLANEUR" OF THE TORONTO "MAIL."

THE death last Monday at Brighton, England, of Mr. George Jacob Holyoake, closes a long, active, and interesting career. Born eighty-four years ago in Birmingham, of poor parents, his struggle for existence commenced early. As a very young man, Holyoake started as a teacher of mathematics; education in those days was in a pretty backward state in England generally, and in Birmingham few people wanted to study mathematics, and not many knew what mathematics meant. Not caring to starve, the young mathematician took to lecturing for a living; he held what would be considered advanced opinions in these days, and the result was that Holyoake was soon in trouble; he was sentenced to two years' imprisonment for teaching atheism; such a trial has never occurred since, and, of course, could not occur now. Subsequently Holyoake started a weekly paper, called *The Reasoner*, as the organ of Secularism; it lasted for over twenty years, but there was no money in it; as a successor to *The Reasoner*, he started *The Counsellor*, which had only a brief existence.

Meanwhile Holyoake had become connected with the *Daily News*, *Morning Star*, and the *Newcastle Chronicle*. The latter paper was the leading journal of the north of England and was owned by Joseph Cowan, M.P. for Newcastle, a man of great wealth, broad views, and the patron and friend of every rebel throughout the world. As lecturer, author and journalist, Holyoake made a considerable reputation; his "History of Co-operation in Rochdale" had an enormous sale, and is as interesting as a romance. For publishing unstamped newspapers (the "taxes on knowledge" were then in force) Holyoake incurred penalties which totalled something over six hundred thousand pounds; not seeing his way to meet this trifling indebtedness, Holyoake wrote to the then Chancellor of the Exchequer, asking him if the Treasury would take the money in weekly instalments of five shillings, that being all he, as a poor journalist, could afford to pay. George Holyoake was always popular with the English working men, while among his friends were Dean Stanley, John Bright, the present Earl Derby, Guizot, Gambetta, Garibaldi, Louis Kossuth, Mazzini, and many English clergymen of note.

There are plenty of men in Canada to-day who well remember Holyoake's Free Thought Publishing House at 147 Fleet Street, just opposite the *Punch* Office. It was there, in the offices of *The Reasoner*, that the agitation was initiated which caused the rejection of Lord Palmerston's Conspiracy to Murder Bill, and the consequent resignation of the most popular Prime Minister England ever had. Count Felice Orsini was executed in Paris for his insane attempt on the life of Louis Napoleon (Holyoake witnessed the execution, and reported it for two English papers). Dr. Simon Bernard was acquitted of complicity in the affair; he was tried at the Old Bailey, defended by Edwin James, and

declared Not Guilty amid wild demonstrations of delight from a crowd of many thousands outside the court house. Lord Palmerston, at the suggestion of the French Government, introduced the Conspiracy to Murder Bill; "the dictation of Louis Napoleon" did the business; in a few days the whole country was seething with agitation; twelve immense meetings were held in London in one evening; the first reading of the bill was carried by a majority of 82; on the second reading the bill was thrown out, and Lord Palmerston went with it.

The masses of the people in England hated Louis Napoleon; every one had read Victor Hugo's "Napoleon the Little." Victor Hugo, Louis Blanc, and a crowd of French exiles had been turned out of the island of Jersey for insulting Queen Victoria. Feeling throughout England was at high pitch. Felix Pyat issued his pamphlet on Tyrannicide; it was a direct incitement to assassinate the French Emperor; it was intimated by *The Times* that the pamphlet would not be allowed to circulate in England. George Holyoake immediately put a translation on the press and sold the brochure at sixpence a copy by hundreds of thousands. In an introductory note Holyoake said he published the pamphlet, while not agreeing with much of it, to vindicate free speech, "and I hope the Solicitor-General will not pester me with his perilous attentions." No prosecution followed.

Holyoake was for the greater part of his most active life always up against the authorities, and usually he came out on top. He never had money, but his friends had. No. 147 Fleet Street was for years the objective point of every political refugee who came to England in those days; they came there for advice occasionally, often for shelter, and more generally for most material assistance, and they were never turned away. Anyone who takes an interest in the under-current of English politics for years past should read Holyoake's autobiography, "Sixty Years of an Agitator's Life." Holyoake always called himself "A Suspensive Infidel," and in his "Trial of Theism" this sentence occurs, which seems to me pregnant with much meaning; he says: "There is an impertinence which pines after God as well as a self-sufficiency which contemns him; some men seek God that they may honor him—more that they may quote him as an authority on their side, to grace their wrong or to supplement their weakness."

I knew Mr. Holyoake personally and well. One Sunday evening I went to hear a lecture at the Portland Street rooms; on entering the hall I met Holyoake, and we sat together. The lecture was put off on account of the sudden sickness of the lecturer, and Mr. Holyoake suggested that we go to the Roman Catholic Cathedral in Moorfields; the service there was elaborate and ornate; the infidel was seriously impressed by it, and as we walked away from the Cathedral he said to me: "If I ever become a convert to Christianity, I shall certainly be a member of the Roman Catholic Church." Holyoake was a man of strong personality and convictions; he made many bitter enemies among those who never knew him; among those who did know him—I doubt if any

man in the United Kingdom had a wider circle of personal acquaintances—he was a cultured, kindly gentleman who hated every form of injustice or of tyranny, and was quick to aid the most humble man or woman in their hour of danger and distress.

[We have great pleasure in reprinting this notice of The Flaneur, who deserves great credit for his liberality and boldness in giving it a prominent place in the Conservative and orthodox *Mail*. It wants but a few years now of the half-century mark since we first became acquainted with The Flaneur, and we can bear testimony to his uniformly genial manners and his whole-souled enthusiasm for every form of practicable social reform and philanthropy. In many ways he is doing a good work under difficult circumstances.—ED.]

The Socialist Manifesto.

An Open Letter to Mr. James Simpson, Member of the Toronto Board of Education.

BY GOLDWIN SMITH, IN TORONTO, "TELEGRAM."

"DEAR MR. SIMPSON,—I have read with a rather painful interest the Socialist manifesto on the election of the Board of Education, of which you were so good as to send me a copy. It seems to me not only to divide the community, which ought to be one, into two antagonistic classes, that of the capitalist and that of the laborer, but to proclaim enmity between those two classes, and even to instigate one of them to the destruction of the other. There are some passages which I should hardly like to quote. Such sentiments, if power should ever come into the hands of those who cherish them, might lead, as they have already led, to terrible results. As it is, they are poison infused into the veins of society. The danger of propagating them is great.

"I have always followed leaders who were regarded as the best friends of labor, and have myself, in the days when the unions were in a struggling state and discredited by the acts of certain of their members, borne some hard blows in the cause. If I find it difficult to reconcile some of the things which the unions in the plenitude of their power are now doing with my sense of industrial justice, and fear an ultimate collision with the rights of the community, this may be only because new lights do not easily dawn upon the dim vision of old age.

"Between capitalists and laborers your manifesto draws a sharp line. The capitalist is held to be the wrongful possessor, the laborer to be the rightful owner, of all wealth, so that the annihilation or spoliation of the whole class of capitalists would open an age of universal justice and bliss. Would you not find it difficult to draw the line between your classes? Everything is capital which is not labor; everything is labor which is not capital. Even the workingman's outfit is capital, and to that extent he is a capitalist. The brain-work of the man of science, of the inventor, of the man of letters, of the lawyer and the physician is labor, and to that extent all of them are laborers. Does not the master of the factory, in organizing and guiding it, labor as well as his workmen?

WHAT CAPITAL DOES.

"Perhaps the authors of the manifesto are opposed to civilization. Some men of genius have been. What is certain is that without capital civilization would never have existed, and, if capital were annihilated, would cease to exist. How, without capital, could any great work be undertaken or any experiment tried? How could any great thinker have leisure to work at his theory without capital to afford him the means of subsistence? Put labor, with only the limbs and faculties which nature gives it, upon the most fertile spot on earth, and see what it would produce!

"Your manifesto complains that those who build the mansions do not live in them and that those who make the silks do not wear them. But in the world as you would have it, would the stonemasons be living in mansions and the weavers be wearing silks? Much is wasted no doubt in luxury; but, as the world is, multitudes of artisans depend on those trades for their bread.

GOVERNMENT OWNERSHIP.

"Socialism, however, as I understand it, does not aim at the abolition of capital; it aims at making the Government the sole capitalist. How a Government fit for that trust is to be created and its perfect wisdom and integrity are to be secured, we have yet, I believe, to be told.

"But that to which your manifesto really points seems to me to be not so much an economical revolution as a sweeping confiscation of the property of the rich, a class which, let me repeat, you would find it difficult to define. The artisan class is rich compared with some beneath it. In this case the argument which is practically decisive seems to me to be that, if you attempt to confiscate the property of a large and powerful class, that class will fight desperately for its possessions, and your victory will be by no means sure. The followers of Henry George would "nationalize," that is, would confiscate, all private property in land, including the farms of this province. A good many of them would probably get six feet of the land before they had done their work.

REFORM IS SLOW.

"Do I say that all is right and just in the present state of the social and economical world? Far, very far, from it, though I hope and believe that happiness, depending mainly on character, is much more evenly distributed than wealth. Terrible, undoubtedly, are the inequalities of the human lot. All is far, indeed, from being right in the use made by the wealthy of their wealth. Preach to us, here in Toronto, as sharply as you can. Bid us, instead of rambling perpetually over the world in quest of pleasure, stay at home and do our duty to the community. Tell us that otherwise it will be the worse for each of us and for our whole order in the end. But do not treat a whole class as robbers to be exterminated. By inflaming class passions you will not win hearts to the side of duty, nor, if history tells the truth, will the slow and wavering but unfailing advance of human progress be really quickened by violent revolutions."

The Dog.

—:O:—
BY AMBROSE BIERCE, IN "NEW YORK AMERICAN."
—:O:—

DRINKERDS is pigs, but the domesticle cow she givs milk, wich is the stuff of life, but giv me libbity or give me deth! Cows is cattle and the litle ones is a caf and suckx, but the litle dog it is a pup and makes bleeve for to fite the ole cat, but the ole cat she hunches her back up and arises her paw, much as to say, Ime a good deal that way my own self, and the pup he whaggles hisself away for to play with yure sister. Som dogs is nice, but uthers is pugs, and sech are eevil. Wimen has that kind and likes them beter than babys, but Franky, thats our baby, he is mity brite and sticks evry thing in his mowth wich is in the world.

One day my sisters yung man, wich hates dogs, he was goin a long the street and thare was a wooman and a girl and a pug. Jest as my sisters yung man come up by hind, for to pass by, the pug it dropped back and made a face at him, like it would bite if it dasted. That made him mad and he kickt it way up in the air, like it was berds, and it yeld as it flu. The wooman and the girl servade its flite with horrer, and wen it lit and run away they turned round for to sas my sisters yung man, but he was absorbed in a news paper, mity inconshus. The wooman she sed, You are no gentman!

He looked up, real hurt like, and sed, Wy not?

Then the woman she hesitated and stamered a wile, and bime by she sed, Cos you read news papers in the street and that isent good manners.

So he folded the paper real cairfile up and put it in his pockit, and then he sed, I beg yure parden, maddem, I was readin the semmy annule report of the siety for Enter Taining Heavenly Visitents Wen Thay Lite on This Mundine Sphfeer, cos I am the Presider of the Siety. I think I seen one of them fellers jest now, come down rite over thare. Maddem, I go for to seek my duty.

Then he crost the street toard the place wich the pug was lost to vew, and the woman sed she never in ol her life.

But if he wuld kick Bildad, thats our new dog, Bil wuld rend him lim from lim! Cos Bil is the king of beests and is give dominyun over every creepy thing wich enters our gate for to marry my sister. And that's wy I say let dogs delight for to bark and bite fir tis thair nature to.

The dog is desiduous and lives to a grate age. He is found in ol parts of the world, but is mostly howly at nite. Wen a dog howls at nite it means thare will be a deth, and Uncle Ned he ses it is frequent the deth of the dog.

One day a woman's dog bit a tramp and she sed, Poor feller, Ime so sorry my notty dog et you.

The tramp he sed, Thats ol rite lady, I et his bruther.

Indestructibility of the Roman Catholic Church.

—:O:—

BY CARDINAL GIBBONS, IN "CHICAGO TRIBUNE."

—:O:—

THE indestructibility of the Catholic church is truly marvelous and well calculated to excite the admiration of every reflecting mind, when we consider the number and variety and formidable power of the enemies with whom she has had to contend from her birth to the present. This fact alone stamps divinity on her brow.

The church has been constantly engaged in a double warfare—one foreign, the other domestic : in foreign war against paganism and infidelity ; in civil strife, against heresy and schism, fomented by her own rebellious children.

For three centuries the Christians were obliged to worship God in the secrecy of their chambers or in the Roman catacombs, which are still preserved to attest the undying fortitude of the martyrs and the enormity of their sufferings.

And yet pagan Rome, before whose standard the mightiest nations quailed, was unable to crush the infant church or to arrest her progress. In a short time we find this colossal empire going to pieces and the head of the Catholic Church dispensing laws to Christendom in the city from which the imperial Cæsars had promulgated their edicts against Christianity.

You are already familiar with the great religious revolution of the sixteenth century, which spread like a tornado over northern Europe and threatened, if that were possible, to engulf the bark of Peter. More than half of Germany followed the new gospel of Martin Luther. Switzerland submitted to the doctrines of Zwinglius. The faith was lost in Sweden through the influence of its king, Gustavus Vasa. Denmark conformed to the new creed through the intrigues of King Christian II. Catholicity was also crushed out in Norway, in England, and Scotland. Calvinism, in the sixteenth century, and Voltairism, in the eighteenth, had gained such a foothold in France that the faith of that glorious Catholic nation twice trembled in the balance. Ireland alone, of all the nations of northern Europe, remained faithful to the ancient church.

Let us now calmly survey the field after the din and smoke of battle have passed away. Let us examine the condition of the old church after having passed through those deadly conflicts. We see her numerically stronger to-day than at any previous period of her history. The losses she sustained in the old world are more than compensated by her acquisitions in the new. She has already recovered a good portion of the ground wrested from her in the sixteenth century. She numbers now about 225,000,000 adherents. She exists to-day, not an effete institution, but in all the integrity and fullness of life, with her organism unimpaired, more united, more compact, and more vigorous than ever she was before.

You ask for a miracle, as the Jews asked our Savior for a sign. You ask the church to prove her divine mission by a miracle. Is not her survival the greatest of miracles ? If you saw some fair creature, with all the weakness of humanity upon her, cast into prison, and starved, and

trampled upon, and hacked, and tortured, her blood sprinkled on her dungeon walls, and if you saw her emerging from her prison in all the bloom and freshness of youth and surviving years and centuries beyond the ordinary span of human life, continuing to be the loyal mother of children, would you not call that a miracle?

And is not this a picture of our mother—the church? Has she not passed through all these vicissitudes? Has she not tasted the bitterness of prison in every age? Has not her blood been shed in every clime? And yet in her latter days she is as fair as ever and the nursing mother of children. If this is not a miracle I know not what a miracle is.

God forbid that we should ascribe to any human cause this marvelous survival of the church. Her indestructibility is not due, as some suppose, to the wonderful organization or to the far-reaching policy of her pontiffs, or to the learning and wisdom of her teachers. If she has survived, it is not because of human wisdom, but often in spite of human folly. Her permanence is due not to the arm of flesh, but to the finger of God. Not to us, O Lord, not to us, but to thy name, give glory. God forbid that we should glory in anything save in the cross of our Lord Jesus Christ.

I would now ask this question of all that are hostile to the Catholic Church and that are plotting her destruction: How can you hope to overturn an institution which for more than nineteen centuries has successfully resisted all assaults?

Many persons labor under the erroneous impression that the crowned heads of Europe have been the unvarying supporters of the church, and that if their protection were withdrawn she would collapse. So far from the church being sheltered behind earthly thrones, her worst enemies have been, with some honorable exceptions, so-called Christian princes who were nominal children of the church. They chafed under salutary discipline: they wished to be rid of her yoke, because she alone in times of oppression had the power and the courage to stand by the rights of the people and place her breast as a wall of brass against the encroachments of their rulers. With calm confidence we can say with the psalmist: "Why have the gentiles raged and the people devised vain things? The kings of the earth stood up and the princes met together against the Lord and against his Christ. Let us break their bonds asunder and let us cast away their yoke from us."

Is the church unable to cope with modern inventions and the mechanical progress of the twentieth century? We have been told so; but, far from hiding our head, like the ostrich, in the sand at the approach of these inventions, we hail them as messengers of God and will use them as providential for the further propagation of the faith.

If we succeeded so well before, when we had no ships but frail canoes, no compass but our eyes; when we had no roads, but eternal snows, virgin forests, and trackless deserts; when we had no guides, save faith and hope, and God—if even then we succeeded so well in carrying the gospel to the confines of the earth, how much more can we do now by the aid of telegraph, steamships, and railroads?

But may not the light of the church grow pale and be extinguished before the intellectual blaze of the twentieth century? Has she not much

to fear from literature, the arts, and sciences? She has always been the patroness of literature and the fostering mother of the arts and sciences. She founded and endowed nearly all the great universities of Europe.

Is it liberty that will destroy the church? The church breathes freely only where true liberty is found. She is always cramped in her operations wherever despotism casts its dark shadows. Nowhere does she enjoy more independence than here; nowhere is she more vigorous and prosperous.

Amid the continual changes in human institutions she is the one institution that never changes. Amid the universal ruin of earthly monuments she is the one that stands proudly pre-eminent. Not a stone in this building falls to the ground. Amid the general destruction of kingdoms her kingdom is never destroyed. Ever ancient and ever new, time writes no wrinkles on her divine brow.

A POINTED OBJECTION.

Count Tolstoy says one time he published the Sermon on the Mount for the use of the Russian peasantry. Before placing it in the hands of those for whom it was prepared, he had to get the Censor's consent. To that end a copy was placed in the hands of that functionary. When it came back the passage, "Take no thought for the morrow," was obliterated. Tolstoy applied to the priest who was officiating as Censor, and represented that the direction was by Jesus himself, was a part of the Bible, and as sacred as any other part of it.

"Oh, yes," replied the priest, "but what peasant ever got that far in the Bible? Nine-tenths of them stop at Genesis. Now, you see, Count, if the peasant took that advice seriously Russia would become bankrupt. The peasantry would live only for a day, he would save nothing; it would be impossible to collect taxes; the army would starve; the government could not pay its employes; indeed we should be in a state of chaos. Really, I cannot let that verse go unblacked."

JURY SWORN ON "GULLIVER'S TRAVELS."

At a meeting of the St. Catherines Ministerial Association the other day, Rev. Welsh, Bible Society secretary, said Bibles were very scarce in British Columbia, and as evidence of the fact instanced a case where a jury had been sworn on a copy of "Gulliver's Travels" for lack of a Bible. The fact was discovered by a Jewish juryman, who opened the book in order to be able to kiss the Old Testament end of it! In a place in Alberta he was informed that a magistrate had to address his court while the officers hunted the neighborhood for a Bible! Both stories seem fishy, but Rev. Patton, of Merritton, confirmed the general statement. Nobody seemed to have a Bible in the Canadian West. And yet they can stuff ballot-boxes there as religiously as any pious Ontario election agents. Mr. Welsh did not say what evil results came from the swearing sacrilege.

A \$100,000 building is to be erected at Washington as a residence for the new Papal representative to the United States.

About Some Holy and Unholy Business.

—:O:—
BY MAD MURDOCK.

—:O:—
HOLINESS LIMITED.

IN the days of semi-hazardous commercial ventures, the tendency was to take only paid-up stock and that stock to be non-assessable, so that whatever way the business went you were not involved beyond your outlay in cash. Now that is all changed, and when you join a corporate company you are liable for the amounts you have subscribed for: the collections being in instalments, or, as they would say on 'Change, "on call." If the venture is a good one, and backed by men who can get a bonus for the use of their names, very few calls will be made on the charter members, and as for outsiders who buy their stock in the open market, they—be damned.

While all this is on progressive as well as on Christian lines, there is need in these strenuous days to utilize every avenue of legitimate profit and, as in the days of feeding five thousand provincial tramps with two sardines and five buns, to screen the tailings, as it were, "so that nothing be lost," whether the result be "twelve baskets of fragments" or twelve per cent. of the subscribed capital added to rest.

In pursuance of the divine edict to be "diligent in business," one of the great organizations working in the Lord's vineyard has seen fit to manifest its zeal in the Lord by issuing a public notice as follows:

"TO MANUFACTURING JEWELERS.

"Your attention is called to our Trade-Mark, No. 46,889, for souvenir articles of jewelry, consisting of badges, pins, charms and buttons, which was duly registered under the laws of the United States, in the Patent Office at Washington, on the tenth day of October, 1905.

"In accordance also with Chapter 735, passed April 12, 1900, of the laws of the State of Rhode Island, a separate registration of the aforesaid trade-mark has been secured in the State of Rhode Island, and a certificate relating thereto has been issued by the Secretary of State.

"In addition to the publication of the description of our trade-mark, as required by law, we hereby call the attention of jewelers generally to this registration, and to the provisions of said act, in order that misunderstanding as to our rights in said trade-mark and our remedies for the infringement of the same may be avoided.

"UNITED SOCIETY OF CHRISTIAN ENDEAVOR, Boston, Mass.

"N. B.—The trade-mark in question consists of a monogram formed of the letters 'C.E.'"

This excellent business notice was published in a leading jewelers' trade journal, and goes to show that they are diligent in business, nor can we doubt that they are fervent in spirit, and, as for serving the Lord, let whoso doubts ask them and hear their answer. While we commend their business methods to all, we deeply deplore their delay in not having

taken the precaution of registering their trade mark sooner. The Christian Endeavor Society only took out their letters patent at Washington on Oct. 19th, 1905, or a matter of five months ago. In the meantime, suppose some innocent persons had proceeded to make and sell badges, buttons, bugs, pins, *pince-nez*, or other truck, and, for the guidance of the brethren who were endeavoring to be good, had sold the aforesaid bric-a-brac to them, what would be the result? Why, litigation, of course.

The individual members of the United Society of Christian Endeavor have, or claim to have, souls, but the Society, as a corporate or united body, can plead in law that it does not possess that bar to commercial progress. The term "Christian Endeavor" would indicate that they try to be good, but it is no warrant that the effort is successful. Now as their efforts are to attain the unattainable, any obstacle placed in their way is a bar to Christian progress. The selling of buttons bearing the letters "C. E." is helpful, as it becomes an aid to the individual member to find in another, who is a stranger, that mark of piety where all other signs are wanting. Would it not be just and proper to prevent outsiders from forging reserved seat passes to the house with many mansions? Yet what a waste of the profit and loss account would be indicated by such a quotation from the terrestrial courts as the following:

"HIGH COURT OF JUSTICE.

"CHRISTIAN ENDEAVOR SOCIETY *vs.* CEASE EVIL AMALGAMATED WORKERS.

"This is an action to recover profits on manufacture of buttons, badges, bugs, etc., and to secure an order of the Court for a perpetual injunction forbidding the use of the letters 'C. E.' and for the forfeit of all dies, patterns, etc. Brief, of Brief & Fees, for plaintiffs, contended that defendants had not been established at the time plaintiffs first endeavored. Costs, of Costs, Costs & Retainer, showed contra, and put in affidavits to prove that plaintiffs had failed previous to the establishment of defendants' works. Held, that while charter of defendants had not been properly obtained, plaintiffs had never put up the necessary government deposit for security of members, and therefore they had no status. Action dismissed with costs."

BLACK POT, BLACK KETTLE.

The season of revivals is now about over, save for a few rumblings among the Methodists; but the good old Sunday grind goes on. In a church in West Toronto on Feb. 11th, one of these staid old congregations—so solid as to boast the name Chalmers—listened to the twaddle of their solid pastor anent the sower who went out to sow. Young Parsons was asked by his grandma to repeat the text on his return from church, where he had alternately coughed and yawned during the whole service. His reply was:

"And some fell by the wayside and the hens et it; and some fell in stony places, an' when the sun got up it went down, an' some fell among thieves, an' the thieves got up an' choked them, an' some fell on good ground and yielded from a hundred to thirty bushels to the acre."

The young rascal did not quote verbatim, but he got near enough for

our purpose. Well, the preacher—a very powerful preacher—had been a blacksmith, or something else in that line, and earned the reputation of being a strong worker—dwelt to 7thly on the importance of a good sower, good seed, and good soil. He warned his congregation against sudden conversion, making mention of the Torrey-Alexander methods; defied any power to convert a person who had set his heart against it, and closed his appeal with a prayer to the Father for the sake of the Son to send the third member of the firm down with such power as would soften the hardest heart!

We asked our devil what would be the effect of an irresistible force striking an immovable obstacle. He thought a bit, asked a question or two about the relative strength of the contending factors, got his bearings, and said:

“Gee! There wouldn’t be nothin’ doin’, would there? Anybody can see that both trains ud be ditched.”

When the Holy Ghost turns himself loose on the Presbyterian Hard Head, the rest of the congregation of Chalmers Church should take a half-holiday to see the fireworks.

While the sensational revivalist got a good roast from his more stolid brother-in-fakes, and while the latter might deceive himself and even his flock regarding his notions, it was clearly

A SHOPKEEPER’S GRUDGE.

That it was so is probably not news to people who go to these places frequently, but to one who goes but about once a year the case is different. It came out in the songs or hymns, of which there were three, and two of them were about “giving,” as per sample:

“We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to thee we lend,
Who givest all.

“Whatever, Lord, we lend to thee
Repaid a thousand-fold will be;
Then gladly will we give to thee,
Who givest all.”

And so on through nine verses. And then the poor dolt, who took his alleged reasoning from St. Paul, said: “Let us worship God with the offering!” and the offering was collected in plates, but I didn’t see God get any of it.

LOS ANGELES LIBERAL CLUB.

The Los Angeles Liberal Club holds a public meeting every Sunday evening at Mammoth Hall, 517 South Broadway. Its neatly-printed February Program shows a list of lectures of a high order, including one on Astronomy, with lantern illustrations, by Mr. Baumgardt. The club is evidently in the hands of energetic and capable officers, and is progressing rapidly.

We see, also, by President Carpenter's "Chats," that Los Angeles boasts a second Freethought society, the Progressive Club, which meets every Sunday afternoon in Symphony Hall, 232 South Hill Street.

"LOCAL OPTION" IN ONTARIO.

As a result of the voting at the recent municipal elections, there are to-day 239 municipalities in Ontario without licensed liquor sellers. In 100 of these cases a direct vote carried the prohibition; in the remaining 139 various causes produced the result; such as failure of applicants to secure the necessary number of signatures to their petitions, license fees too high, and refusal of commissioners to grant licences for various reasons. In five other cases contests are still going on, and the temperance people are working vigorously to secure a victory.

NOT IN DEMAND.

"You poor benighted heathen!" the missionary said,
 "I see you're quite as low and vile as the accounts I've read.
 Though filthy and degraded, for you there still is hope;
 I'll send you by an early boat a box or two of soap."

The chieftain of the heathen rose up and made reply;
 "I know we're very low and vile and on refinement shy,
 But keep your soap, my brother. It may be good enough,
 But we had some, and not a man of us could eat the stuff."

NEW METHODIST CHURCH "YELL."

There are college yells and class yells and individual yells, but a Bible yell is about the limit. It has been introduced in the First Methodist church of Columbus, Ind., by the pastor, the Rev. Alfred H. Pitkin, and runs as follows:

"Say, my chum, have you seen
 Second Timothy, two, fifteen, three, fifteen;
 First John, one, seven, nine;
 Romans, eight and sixteen?
 First Thessalonians, five, twenty-two,
 Tells you exactly what to do."

The yell is substituted for the opening hymn by the choir, and is said to be a roof-raiser. The pastor declares he does not object to noise that is made "to the glory of God." What next?—*Truth Seeker*.

CHRISTIANITY IN FLY TIME.

A Kansas farmer went to the pastor of his church and asked that his name be stricken from the church list. "What is the trouble, brother Jones?" asked the surprised minister. "I supposed you were a faithful follower of the Lamb." "Well, I sorter thought that myself, but there is no use a talkin', a man can't serve the Lord when he has to milk five cows in fly time. After the first heavy frost I'll try this church business again, but now I'll either have to sell my cows or give up church work, or be a durned hypocrite."—*Minneapolis Journal*.

A Conversion of the Usual Kind.

—:O:—
BY S. D. M'REYNOLDS.
—:O:—

In the Vincennes (Ind.) *Sun* of recent date there appeared the following :

"Rev. P. C. Cauble of this city, Disciple or Church of Christ, returned from Olney, Ill., where he has been preaching two weeks and relates a most remarkable result of his labors. A man named Dr. T. J. Edwards, who has been a sceptic for many years and has written many books and magazine articles against the Christian religion, attended the meetings. On hearing the second sermon he was converted and renounced Infidelity. Not only this, he collected all his literature on the subject, about \$300 worth, in an immense heap in the roadway and set fire to it, and as the bonfire consumed the books he sang and rejoiced. It was a most remarkable scene."

Having made it my business for the past forty years—ever since my "conversion" to the cause of common sense—to investigate all such reports of Infidel recantations, I hastened to Vincennes, as soon as my attention was called to it, and asked the reverend gentleman what truth there was in the report. He replied that every word of it was absolutely true except that the occurrence was at Oblong, Ill., instead of at Olney. I then went to that town (Oblong) and inquired of prominent business men, newspaper men, professional men, and many others, but no one had ever heard of the conversion. I then called on Dr. Edwards, and told him the object of my visit. He answered my inquiry by saying that he was never, at any time during his long life of seventy-five years, an Infidel or Freethinker in the common acceptance of the terms, but that he had for many years been a member of the Universalist church, having left the Church of the Disciples, or Christians, because he thought their teaching of hell was too monstrous for any sane man or woman to tolerate; and that now since they, as well as nearly all intelligent Christian churches, had so greatly modified their "fire and brimstone" idea of hell, he had but simply returned to the church of his youth. The doctor further stated that though he had never written any magazine articles or books on Infidelity or other subjects, he had enjoyed himself very much in answering through the local weekly press, such preachers as he could draw into discussion on the "fire and brimstone" theory of hell. I spent near half a day with the learned and intelligent doctor, reading with much interest his many articles in which he severely reprimanded the clergy for preaching a doctrine that was only fitted to scare unthinking men, women, and children and fill insane asylums. His arguments against such "hellish" ideas were the most forceful I have ever read. I have frequently offered large rewards for authentic proof of recantation of an Infidel who had sense enough to know the meaning of the word and had arrived at his conclusions by thought and investigation, but the proof was never produced.—*Truth Seeker.*

Miscellaneous.

PROFANE COLLEGE YELL BARRED.

Ann Arbor, Mich., Oct. 29.—No more will the boastful and care-free University of Michigan rooter while his team is battling other universities yell, "We'll all have a hell of a time when Michigan rips 'em up." He is forbidden to sing that in public by a new rule of the athletic association. The prohibitive order has President Angell's approval.

Addressing the mass meeting of 4,000 students held before the Drake game, Silver Throat Bob Parker said that the sentiment against certain songs and yells containing profanity was growing stronger every day and that President Angell had hinted that it would be the right thing to eliminate them from the list of jubilant cries given utterance at the football games. With this ruling there passes into disuse Michigan's most popular rooting song, "When Michigan Rips 'Em Up Again," another almost as popular—

Sing a song of Michigan,
The yellow, the blue ;
Sing a song of Michigan,
The yellow and the blue.
Oh, when we get to heaven
We'll give the good old yell,
And those who're not so fortunate
Will give it down in hell !
Hell, hell ! Cheer up, boys ; there ain't no hell.

THE "INFIDEL" MINORITY.

Strictly speaking, there never has been but one Christian—the man Christ Jesus. But I would give the title to those who thoroughly believe the Bible after having investigated it to the best of their power, who find its doctrines completely satisfy them, and who sincerely endeavor to act up to those doctrines. How many of such are there ? I have known perhaps half-a-dozen. Has any reader known many more ? Will any one dare assert that they are more numerous in England than the equally sincere Secularists or Atheists ? I scarcely think any honest person will.—*James Thompson* (' B. V. ').

A well-dressed though severe retort was made by M. Dumas on one occasion. "Your father was a quadroon, was he not ?" said an impertinent inquirer to the novelist

The latter replied in the affirmative, on which the latter continued :

"And your grandfather ?"

"A mulatto," was the response.

"And your great-grandfather ?"

"A negro."

"And your great-great-grandfather ?"

At this point Dumas fixed his piercing eyes upon his interrogator, and warmly replied :

"An ape ! My pedigree begins where yours terminates."

EFFECTS OF THE MORAL REFORM MOVEMENT.

The *Bruce Herald* says: "In other parts of the province people are getting tired of these persistent Toronto faddists in the professed direction of moral reform. They accomplished nothing in the way of abolishing or even reducing the use of liquor. The Government Statistical Year Book for 1904 shows that there has been no reduction in the use of spirits in Canada for the past twenty years, whilst the quantity of liquor that has been consumed has doubled."

A love-sick boy had the word "spirit" given him and it was his duty to tell what the word suggested to him. He did it in the following language: "When I think of spirits I think of ghosts; when I think of ghosts I think of graveyards; when I think of graveyards I think of heaven; when I think of heaven I think of angels; when I think of angels I think of my sweetheart, and then, O Lord, professor, I can't think of anything else."

A gentleman once possessed a valuable sporting dog which was extremely clever in the retrieving of game. The owner, however, was a remarkably bad shot, and one day, on firing both barrels hastily at a rabbit, he heard a mournful howl. The next moment his dog appeared carrying a black object in its mouth, and laid it carefully at its master's feet. The animal had retrieved its own tail.—*Argonaut*.

ENGLAND'S VALUED EXAMPLE.

In our treatment of our transmarine dependencies we ought to take a lesson from the course pursued by England in Egypt. Owing to the just and wise fiscal methods introduced by the English, and the vast public works, including appliances for irrigation, constructed by them, the prosperity of Egypt is greater to-day than it ever was in the palmiest times of the Ptolemies or the Pharaohs.—*Harper's Weekly*.

Representative Chala Beeson of Kansas is the head of a forestry station that gives trees to farmers.

In an address to a woman's congress Mr. Beeson said:

"Trees are like children. In the beginning they give us a great deal of trouble and worry, but in the end we are very proud of them.

"Young trees are vexatious. Young children are vexatious. I know a man who sat in his study the other afternoon writing a speech, when his little son called shrilly from the garden:

"'Papa, papa, look out of the window!'

"'What a nuisance children are!'

grumbled the man, but, nevertheless, he put down his pen, and with a smile he advanced to the window promptly and stuck forth his head.

"'Well, what is it?'

said he.

"The boy, from a group of youngsters, called up:

"'Jimmy Smith wouldn't believe you had no hair on the top of your head. That's all.'"

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

C. M. ELLIS, Bus. Mgr.

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What Is Knowledge?

10:

WHEN you know a thing, to hold that you know it; and when you do not know a thing, to confess that you do not know it; this is knowledge.—CONFUCIUS.

Notes and Comments.

“THE PLACE OF THE PREACHER IN THE BUILDING OF A NATION.”

This was the theme which the Rev. J. A. Macdonald travelled all the way from Toronto to Kingston, Ont., to discourse about to the alumni of Queen's University. A vote of thanks was passed at the conclusion of the address, and we can well believe that the hearers imagined that they had heard an address of great ability and usefulness. We can only express a wish, however, that its eloquent commonplaces had been relieved somewhat by the occasional infusion of an idea or two that would have given to it something of a practical aspect.

The first “point” made by Mr. Macdonald was that there was danger to Canada through the undue importance attached to materialistic and external standards. “The things that are seen are temporal, but the things by which either a nation or an individual gains a place among the immortals are unseen and come not with observation.” If so, of what use are our powers of observation, and of what use is discussion in a sphere where there is no knowledge, for if there is no observation there can be no knowledge?

Of what value, too, is it to harangue against the passion for “big” things—even big nations? Because Greece and Italy, small countries, attained greatness, and produced men of supreme character, why may

not great nations also produce great men? Have they not done so? Was Rome a small nation when she produced a Cicero, a Julius Cæsar, an Augustus, a Marcus Aurelius? Was Japan a small nation when she produced a Togo and an Oyama? Between these extremes, the greatest philosophers and scientists, statesmen and poets, soldiers and inventors have been produced by the great nations.

The lesson we to-day have to learn is that relating to the causes which permitted the small States to attain their commanding position, physical and mental, and to produce their men of genius. They attained greatness, not because they were small, but because they developed the bodies and minds of their citizens on a well-defined plan. Such a method was essential to the maintenance of their independence, and they had nous enough to understand the need and nature of the measures required.

Later, those measures were neglected, and under the ecclesiastical influence of Christianity they were not only abandoned, but reversed and decried, until the people have vastly degenerated. They, in fact, so far as they may be said to have been guided by any principles at all, have been wasting their energies on the unseen nothings Mr. Macdonald thinks so much of, to the neglect of the material things that are of real importance, and they are suffering for their ignorance and neglect.

But, if history did not prove that big nations, with similar cultivation and a broader field, would produce a greater crop of genius, this is only what we should naturally expect on general grounds; and Mr. Macdonald certainly gave no reason why nations should degenerate as they grow.

—:o:—

WHENCE CAME CIVILIZATION?

Mr. Macdonald classes Palestine with ancient Greece and Rome as one of the little countries from which have come "the men and the movements that have made steadily for what is best and most enduring in the world's civilization." It seems difficult to follow Mr. Macdonald in this. Perhaps he will explain. It is a new field—something like that of Dr. Wild's idea of Britons being the Lost Ten Tribes.

Even if Christianity and the Bible came from Palestine—which seems more than doubtful—it is surely a stretch of the imagination to class the barbarously dogmatic and rapidly changing system of religion known as Christianity as tending towards "the best and most enduring" parts of our civilization. Mr. Macdonald is, of course, a Christian; but he must know that schism, disputes, and deadly hatred among families as well as between nations have been among the chief products of the

Christian faith. It is recorded that Jesus said, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Men have used this and other such sayings as justification for the most villainous treachery and neglect of duty, and it is impossible for a rational man to regard a religion embodying such ideas as an aid to civilization.

As if to disprove his own assertions, Mr. Macdonald next attacked "sectionalism," and especially the divisions of race and creed which are seen in Canada! He forgets that the chief factor in producing these divisions is that very Christianity of which he makes himself the champion. Supposing that we admit God to be responsible for the differences in race, religion certainly accentuated those differences, until the modern spirit opened means of international intercourse.

Mr. Macdonald gave as his third "national and growing danger" the possession of political power without political intelligence. He at once excepted the "great leaders who in Britain and Canada have fought against class privileges in Church and State, and had opened the way for a free people in a free country to the full enjoyment of free institutions." This seems a fair picture, but is it true? If he had not made the exception, we might have imagined political intelligence to be restricted to the editorial sanctum of the *Toronto Globe*. As it is, we can only ask—leaving British politicians out of the count—if we are to regard Sir John Macdonald (he of the "clean hands"), his assistant Tupper, or Premier Laurier (who sold Alberta and Saskatchewan to the Catholics and the Crow's Nest Pass to the Cox-Jaffray syndicate, and is making a new set of multi-millionaires out of the Grand Trunk Pacific), as shining examples of the leaders referred to. Imagine, if you can, any one of them fighting against class privileges! Why, their political existence depends entirely upon maintaining the classes of monopolists and political hucksters who are living as parasites at the public expense.

—:O:—

THE POLITICAL PLAGUE AND ITS REMEDY.

"Where there is ignorance and where there is cupidity," says our Toronto Solon, "the work of political education is too often left to the political heeler who teaches the lessons of bribery and boodle and graft." Very true, if trite. But what are your "great leaders" doing, Mr. Macdonald, to put an end to this political corruption? Do they not depend upon it to get into power and to keep there? Is the great salary and

pension grab of last session the way to teach political honesty? Are not your great leaders only great leaders in graft?

The greatest responsibility, Mr. Macdonald thinks, in forming and informing and directing public opinion rests with the public press; and he suggests the possibility that "the plague of a suborned press, a purchased press, an irresponsible, frenzied, vulgarized press," may spread from the United States and Britain to Canada! Happy Canada! to be blessed with so much Bible and so much Christianity, and to be doubly blessed in having such great political leaders and such an honest press to teach the people how to build up a great nation. "All things are possible," we are told by one authority, "to him who waits," and "to him who prays," by another; and the watcher will certainly not have to wait long to see the plague in Canada if he reads Mr. Macdonald's paper.

But the preacher, what of him? He seems to have been forgotten in recounting the faults of the other classes of society. And yet, is he not also one of the great army of grafters? We guess so, though as Mr. Macdonald is a preacher he naturally takes a different view. He and his fellows "work in the Lord's vineyard," not for pelf, but for the sake of their lord. "If Canada is to be saved from the low level and the night, some one must preach the Gospel of Faith and face toward the morning," was Mr. Macdonald's oracular introduction to his statement that the Preacher was the man for the job. Great leaders and an honest press have failed to save the nation, and more efficacious means must be taken. The Preacher knows the way. He is, says our friend, something more than "a mere sky-pilot, whose sole business it is to save people from a future hell and direct them to a future heaven, as immigration agents transport people from the United States or Great Britain or Europe to populate the Canadian west. . . He stands for truth, a creed, a thing to be believed as essential to character." So, after all his long preamble, we get back to the same old shibboleth. The remedy for all social troubles is to accept our creed as the foundation of a Christian "character." This appears to us to be facing towards the night rather than towards the morning.

When it is remembered that Mr. Macdonald is the editor of Canada's leading Liberal or Reform journal, it will be understood what a slight prospect there is of any improvement in the political methods that have brought disgrace upon Canada during the last few years. Wholesale bribery by the promise of public works and changes in the tariff, large election funds wrung from favored contractors and monopolists, gerry-

mandering constituencies, stuffing ballot-boxes, and falsifying election returns have been marked features of Canadian politics for many years past. To propound the acceptance of a creed as a remedy for such a state of things would seem a piece of sheer mockery were it not part of the business of an ignorant and self-seeking trade.

—:o:—

PREACHERS AND "GRAFT."

The Hon. Carroll D. Wright, President of Clark University, Worcester, Mass., speaking recently on "Efforts Made by States to Regulate Industry," said: "If I am a minister of the Gospel and I go to a railway station and ask for a railway ticket at half price, and get it, just why should I preach against rebates next Sunday? Ethically, there is no difference between John D. Rockefeller getting discount on the transportation of his oil and the Christian Endeavor Society going to San Francisco for a convention at wholesale rates. We damn the one, and some seem to wish the damning to extend beyond this earth; but we applaud the other for doing the same thing."

Some time ago we called attention to the cunning way in which the preachers secured paying jobs as chaplains to the New York Fire Brigade. A similar scheme is just being worked in connection with the New York Police force. Two honorary chaplains have been appointed to attend to the "spiritual" welfare of the constables, one a retired Catholic priest named Chidwick, the other an Episcopalian, the Rev. John Wade. In due order, salaries will follow, with back pay, increases of pay to a maximum, and pensions. Why not? Is not the Lord mindful of his own?

—:o:—

TORONTO BAPTIST MINISTER RESIGNS THROUGH HERESY.

The Rev. Oliver C. Horsman, of Walmer Road Baptist Church, Toronto, has just resigned his pastorate. He came here about a year ago from Morristown, N.Y., and lately had distributed among the Young People's Union copies of a pamphlet he had procured from Philadelphia which contained statements of scientific facts which did not agree with the Bible. Being appealed to by some of the more orthodox members of the congregation regarding his views on these matters, he was bold and honest enough to acknowledge his agreement with the views contained in the pamphlet, and was at once accused of "rank heresy." His resignation followed.

It is worthy of note that Rev. Elmore Harris and other preachers

sympathize with Mr. Horsman's views, and say it was not so much the substance of his belief that caused his downfall, as his manner of expressing himself. Had he been a little more diplomatic and discreet, as he might have been if a little older and more experienced, his heresy would have passed muster very fairly.

We ought not to grumble, perhaps, at these heretical ministers taking the good money of the faithful, and betraying the trust reposed in them by preaching scientific truth occasionally instead of "the truth as it is in the Bible." Our object is to get the truth into the heads of the people—fairly, if it may be so; but anyhow, so it gets there—even if preachers have to act like log-rolling politicians. But what must these preachers think of themselves?

—:O:—

LADIES REFUSE TO KISS A DIRTY COURT BIBLE.

At Vancouver, B. C., in a recent case in which a young man was charged with defrauding a tradesman by pretending to sell tea to various customers, a number of ladies appeared as witnesses, to prove that they had not given orders for tea to the prisoner. One of them, Mrs. Ostmur, brought her own Bible for the swearing ordeal, as she said she would refuse to kiss the dirty court Bible; and this Bible was also used by the other ladies. It is time that this dirty and dangerous practice should be discontinued. It is certain that it is not of the slightest use as a protection against perjury; and this is shown frequently when a counsel presses a witness to tell the truth with the solemn reminder: "Remember, you are on your oath!" or with the repeated demand: "Will you swear to that?" as if the witness was not already on his oath. No wonder even the boys look upon swearing as a laughing matter.

—:O:—

SCHOOLS OF JAPAN.

The number of Public schools in Japan is at present 27,138, in which 5,084,099 children are taught by 108,360 teachers. Ninety-three and twenty-three hundredths per-cent. of all children of school age go to these schools. In 1873 29 per cent. of school age children went to the Public schools, in 1883 51 per cent., and in 1893 59 per cent. A rapid increase in attendance is noted after the Chinese war. The percentage of attendance of boys compared with that of girls was 40 to 15 in 1873; the difference now is only 7 per cent. The attendance at the various commercial and industrial schools was as follows: In 1901, 36,000; in 1902, 95,000—i.e., only 2,000 less than the number in the intermediate schools. The university for women held its commencement exercises recently, 86 graduates receiving the so-called academy diploma and 132 the university diploma.

The Press and the Theatre.

—:O:—

Edit r SECULAR THOUGHT.

SIR,—According to the press, we are again facing a strong opposition to the vaudeville representation of Irish characters. I have associated with Irishmen most of my life, and have never met with one who seriously objected to this feature. In fact, I think the best portrayers of such characters are Irishmen; but the thin-skinned objectors always appear in the public press.

Personally, I take very little interest in such performances; but, from a philosophical standpoint, plays and audiences, as well as objectors, form a very interesting study. I do not think that any of these plays are written with the intention of insulting any nationalities, any more than are "Ole Oleson," "Yon Yonson," "Too Much Johnson," or many of the negro characters. They are simply got up to amuse the public—and incidentally to make money and a living for the players. They seldom possess any educational or thought-inspiring qualities; but the public do not demand anything that would set them thinking; in fact, they object to it. So, of course, the fault is not wholly with the writers and players of dramas.

Bernard Shaw has written a thought-inspiring play, but its performance has been prohibited in many places; in fact, the opposition to his play has been stronger than to the Irish character vaudeville.

Those thin-skinned newspaper objectors are an element that all nationalities are hampered with, and, though they generally feign to be the cream of society and the salt of the earth, they could not shovel a yard of gravel, tamp a railroad tie, or shoulder a sack of potatoes to save their lives. A strong nationality, like a strong personality, can well afford to allow the world to pass a joke at their expense; to object to this is, I think, generally a sign of weakness. Waves of sentiment and crankism seem periodically to take possession of the Western world. Each one takes its turn, and when its special wave has rolled by, it is thrust into oblivion. At present, the Western bachelors engage the minds of the presumably green journalists. Their sympathy for us is so great, that we have reason to believe that their source of inspiration is the dry goods department of some eastern department store. The Western bachelors had better be on the look out; there is no charge against them yet for which they can legally be tried and hanged; but there is a conspiracy afloat to trap them into the matrimonial halter. Journalists, like other people, are often inclined to over-estimate the dressing, and thereby lose sight of the substance. A short time ago I dressed up an epistle contrasting the fur-clad biped who lounges on the sidewalk these wintry days with the blanketless quadruped that stands in the gutter, and addressed it to a local journalist. This gentleman picked my dressing to pieces with his comments, threw the substance into the waste basket, and, comparing it with poetry, said he did not know what I was driving at. And the fur-clad biped still spits on the sidewalk, and the blanketless creature still stands in the gutter.

Fraternally yours,

J. S. ODEGAARD.

Jan. 21, 1906.

Science and Religion.

—:O:—
BY THE EDITOR, MONTREAL "WITNESS."
—:O:—

THERE are few things which give such keen pleasure in the world of faith as deliverances which betoken the achievement of religious conviction by some other route than that of simple tradition or that of orthodox experience. There are comfortable and assured believers who have always accounted it a sin to entertain any sort of doubt as to those things in which they have been instructed, and who have never had any serious temptation to do so. But there are few to whom religion does not offer problems which are more or less distressing, according to mental temperament; and according as they take the matters involved seriously. To all such it is a special pleasure when they realize that one who is capable of thinking and who has made it his business to think has from a standpoint of complete detachment rediscovered those verities on which alone the soul of man can rest.....

Dr. MacBride has achieved a world-wide fame, and has received honors in the highest quarters for his successful enquiries into physical life. He admits in his lecture that scientific study had cut him completely loose from the beliefs of his fathers, and left him with all the soul's problems before him—supposing there to be such a thing as a soul. He had had some prominence through sensational and exaggerated reports as one supposed to be entirely at issue with religious belief. These were circumstances which attached a very special interest to the announcement that Dr. MacBride was going to give a lecture on the attitude of science to religion and which account for the satisfaction with which the conclusions were reached. The lecture, though it turns out to be of a length entirely unusual in our columns, is printed in fulfilment of a promise to the members of the McGill Young Men's Christian Association, before whom it was delivered last Sunday, who were rightly anxious that a work so carefully prepared should not have its meaning imperilled by any abridgement, and we have no doubt that we have many readers who will thank us for enabling them to read it in full. *There is certainly a great deal of religion that is left out of this enquiry.* It is omitted because it belongs to the realm of theology and is outside of Professor MacBride's sphere as a scientific enquirer. *What is not said is not therefore to be taken as said in the negative, but rather as having the way opened to it by what is held to be true.* Dr. MacBride does not claim to have proved the existence of God and eternal life. He does not know that this can be done. He claims merely to have shown that, *so far as his science and philosophy have reached, they are more easily believed than not, and that they present themselves to the purely scientific mind as entirely believable and probable.*

Visitor—Is that your little son in the next room whistling "I want to be a Soldier of the Cross?"

Fond Mother (making for the door)—Yes, he's trying to drown the sound of the key turning in the jam cupboard lock!

"God," the Soul, and Immortality.

AN OPEN LETTER TO PROF. E. W. MACBRIDE, OF MCGILL UNIVERSITY,
MONTREAL.

—:O:—

BY THE EDITOR.

—:O:—

SIR,—In addressing to you a few comments on the very remarkable discourse you lately delivered before the McGill Y.M.C.A. on the above subject, I cannot help congratulating you upon the ability you displayed in marshalling your arguments, which I am free to acknowledge are well calculated to appeal strongly to persons of but limited acquaintance with such discussions.

And, first, I would point out that, though you avoid the discussion of definite or sectarian theological dogmas, as is pointed out by the editor of the *Montreal Witness* (through whose courtesy we have been enabled to read a verbatim report of your address, and whose remarks upon it we quote in another page), your arguments, if sound, "open the way" to the acceptance of those dogmas concerning God and a future life as being "entirely believable and probable." I take it, indeed, that this must have been your main object in preparing the address. I have therefore read it with care, in order, if possible, to gain a clear conception of the arguments which appeal so strongly to the mind of a cultured scientist.

And I may also say that, though you avoid sectarian dogmas, you range so widely over the fields of metaphysics and Biblical criticism that it would require a fair-sized volume to discuss adequately the various questions you deal with. I propose, therefore, to examine briefly only the three most prominent and salient points in your address—those relating to God, the Soul, and Immortality.

THE PERENNIAL PROBLEM—THE EXISTENCE OF "GOD."

Before doing so, however, I cannot refrain from calling your attention to what I conceive to be a very remarkable phase of this subject, which is this, that though it has been discussed keenly for thousands of years, first by so-called "pagan" philosophers, and during portions of the last nineteen centuries by Christian philosophers and priests, the latter of whom have emphasized their assertions with every variety of physical and mental torture, the doctrine of the existence of a god or gods—and even that of the existence of a moral, or an intelligent, or a conscious Governor of the Universe in any imaginable form—remains to-day as inscrutable a mystery as it has always been. And I would ask you: Do you think it reasonable to suppose that an Omnipotent Being, controlling

the universe, creating man, and desiring his eternal welfare, would allow his own existence to remain a mere matter of belief; while the means he has provided—or is alleged to have provided—to enable his children to attain the end he desires for them, should be but the occasion and justification of endless disputes and the most deadly hatred between the adherents of rival sects?

Is it reasonable to believe that a moral and benevolent God would permit his existence to remain but a belief, an opinion, an inference, while, as you admit, "Nature red in tooth and claw" contradicts such a belief, which is only to be sustained by the most intricate metaphysical argument?

Your use of the personal pronoun "he," though you also use the term "power," to designate the Omnipotent, would indicate that you have reached a belief in a Personal God.

WHAT IS RELIGION?

For it is clear that your definition of "religious belief"—which is not much more illogical, perhaps, than most other definitions—implies some such conclusion. You say:

"By religious belief I mean the belief that the Power behind the universe is a moral power, working for the good of every self-conscious being in it; and further, that for every member of the human race there lies beyond death an eternal life which shall perfect the incompleteness of the present one."

This, in short, is belief in God and Immortality; God being a personality with human attributes of love, reason, etc., and Immortality being restricted to human beings. We might ask, if God cares or works for the good of all self-conscious beings, why those of the lower animals who possess some share of self-consciousness or reasoning power should not be immortal, as well as idiots, lunatics, etc.? Why should not their imperfections be remedied? Do you think God could have created them with the deliberate intention of neglecting them, while working for the perfection of all the others?

Your definition, too, places your God "behind" the universe. If this is the case, can you suggest any method by which it may ever be possible for man to prove his existence? Must not he remain only an Eternal Inference? And may I ask you to say what, in your opinion, will happen when all imperfections are remedied? Will eternity end? Or will new imperfections arise *ad infinitum*, requiring new remedies? Will not your immortality be somewhat like life in a Hospital for Incurables?

I may note, in passing, that you admit your opinion to be that no

demonstration of your leading thesis is possible that would not be open to question; and your further admission that you personally have only arrived at a state of *hope*. These admissions give me hope that, as you study these questions further, even if your Agnosticism strengthens and your hope lessens, your satisfaction with more logical and truthful conclusions will fully repay you. I think, also, you will admit that your two leading articles of religious belief are, at the best, only speculations or inferences from but partially known and little understood phenomena.

HAS THE JEWISH RELIGION FAILED?

You assert that the conception of God which makes him favor one section of mankind, while destroying the rest, "has ceased to have any hold on thinking men." If this is the case, there can be very few thinking men among Christians. Probably you are correct in this. But your own definition of religion involves radically the same idea—God favoring or working for the "self-conscious" section of his creatures, while annihilating all the rest.

Is not the idea of a god "working" a rather barbarous one?

But you say, "But the Jewish religion failed, and Christianity, the leading feature of which was that it brought life and immortality to light, succeeded it."

Let me ask you, How much better was a religion that made salvation conditional upon receiving unbelievable dogmas than one which reserved it for its own children? Practically the two systems were identical. The shibboleths were different, but outsiders were condemned under both.

Then, let me ask you, what do you think of a loving god who permitted "life and immortality" to remain concealed for so many centuries after he had created his erring children?

Then you make no allowance for the fact that the later Jewish religious ideas were very different from those of earlier times, and approached much nearer to those of the early Christians. Indeed, it would seem that the Christian sect was at first only a schism from Judaism, and probably this accounts for the bitter hatred between the two.

But I think your statement that the Jewish religion "failed" should be supported by something more than mere assertion. For, whatever misfortunes may have befallen the Jewish people, I think you will hardly deny that there are at least as many Jews in the world to-day as there ever have been, and that they are rapidly increasing, in spite of much oppression and bloodthirsty cruelty. If the purpose of a religion be to maintain the moral character and integrity of a people, to brace it

in order to sustain with courage and faith the pangs of bitter wrongs and unmerited persecutions and contumely, and to keep alive the flame of national, tribal, and family honor under the most depressing circumstances, it may be truly said, I think, that the Jewish religion has been by far the most successful religion in the world.

You say that, having first had your religion shattered by your scientific inquiries, more extended study has enabled you to "light your way back to a hope that God and immortality are what Christ [Jesus?] represented them to be." Do you forget that Jesus preached the Jewish religion, and asserted that every jot and tittle of the Mosaic law should be fulfilled? Is not even the Lord's Prayer but a shorter version of a Jewish prayer? How can you accept the teachings of Jesus, and yet denounce the Jewish religion?

AN "EASY" PROBLEM—THE EXISTENCE OF GOD.

Leaving such secondary questions as these, and your short statement of "Materialism in a Nutshell," let me follow you through some of the arguments which you say have led you back to a "hope" that God and Immortality are actual facts, these being the two points to which your address is mainly directed. After what you had already said, I was hardly prepared for your assertion that, of all these questions, *the existence of God is the easiest*. "His existence," you say, "is questioned by no thoroughly educated scientific man." The qualifications here used make it easy to accept or reject the name of any scientific man whatever; but, letting this pass—because opinions, after all, are only opinions, and would remain only opinions, even if accepted by all scientists—the very terms you yourself put in their mouths in explanation only serve to condemn your interpretation of their views. You say: "Many of them *object to the word* [God] because of its association with *religious faith which they have abandoned*, but the idea underlying the word is accepted by all."

In this disingenuous way, you saddle men who, you admit, have rejected the religious idea of "God," with all your own anthropomorphic ideas. For it is clear that Spencer's "unknowable power which nature everywhere manifests," or Max Müller's "'Nous' that shines on us through the transparent veil of nature," cannot properly be identified with any "Power behind nature." That there is a power *in* nature that produces all phenomena no one questions. That such a power is in any sense a *moral or conscious power*, using those terms in a rational and human sense—the only logical way open to us—is the question at issue.

IS THE POWER IN NATURE A MORAL FORCE?

But here let me suggest to you that the imperfections in your definition of "God" may account for the fact that some scientists have expressed what you term a belief in God. Herbert Spencer and his followers, and I suppose all scientists, believe in the existence of some "Power," the workings of which produce the phenomena we see; but all scientists, so far as I know, repudiate a belief in a Supreme Being, or Person, a Moral Ruler of the Universe, who in any way interferes with the immutable laws of Nature. Huxley puts his ideas in these words, which probably represent the opinions of most scientists, and possibly your own :

"I know that I am, in spite of myself, exactly what the Christian world call—and, so far as I can see, are justified in calling—an Atheist and Infidel. I cannot see one shadow or tittle of evidence that the great unknown underlying the phenomena of the universe stands to us in the relation of a father—loves us and cares for us as Christianity asserts. On the contrary, the whole teaching of experience seems to me to show that, while the governance—if I may use the term—of the universe is rigorously just and substantially kind and beneficent, there is no more relation of affection between governor and governed than between me and the twelve judges."

To say that the universal Power is a *moral* power is to belie common experience, if we use the word moral in its ordinary sense. If God rules the storm, he certainly destroys the just with the unjust. A volcanic eruption makes no distinction between white or black men, good men or bad. Human ideas of morality have no connection with the activities of natural forces, except in as far as obedience to their laws—when they are known—may be of advantage to the welfare of mankind. But no human foresight can protect an upright man, any more than a wicked one, from a sudden convulsion of nature or an accidental catastrophe, such as the earthquake at Lisbon or the burning of London. In these matters, Nature is as "God" is said to be—"no respecter of persons;" and to deduce a Moral Governor of the Universe from the observation of natural events is to reverse our logic.

A funny transformation has occurred in this discussion during the past century. When I was a boy, miracles were commonly believed by most Christians, and were accepted as proofs of the supernatural, and especially of the divinity of Jesus. The man who expressed his belief in the immutability of natural laws was from that very fact at once denounced as an Atheist. To-day, the immutability and manifest impartiality of those laws are instanced as evidence of their origin in the

mind of an all-wise and omnipotent Being! This reminds me of the faker's formula, "Heads I win, tails you lose."

You quote Herbert Spencer and Max Müller, asserting that "both mean the same thing—namely, the *Power behind Nature!*" Whatever Max Müller may have meant, it is quite certain that you are wrong in attributing to Herbert Spencer a dictum involving knowledge of anything above, under, or beyond nature. Spencer asserted the inevitable assumption of the existence of some inscrutable power underlying phenomena, but it is a gross perversion of his idea to say that he meant a power *beyond nature*.

REVIVING ANCIENT CONTROVERSIES.

You revive the ancient controversy of the One or the Many, but you do not illuminate it. The only result of your discussion is, that whatever may be the ultimate analysis of the substance of the universe, whether it be atoms, or electrons, or what not, its origin and constitution are, at present at all events, entirely beyond human conception or explication. And the men you call "savages," who imagined many gods, are just as likely as not to be near the mark as modern civilized scientists who postulate one god only.

Are we to understand that you consciously and deliberately apply the term "savages" to the Greeks who so intelligently discussed this question two millenniums ago?

And then you revive that other ancient controversy regarding a "fortuitous concourse of atoms." You say it is "impossible to believe in" the independent existence of eternal atoms or electrons exactly alike, etc.; and say that "the very fact that they form a system which is undergoing rearrangements under these forces shows how absurd it is to regard them as ultimates."

It is pleasing and somewhat reassuring to find that you admit that, even if we assume the ultimates, whatever they may be, to be "manifestations of the One," the assumption does not advance us very far. Indeed, I may express my frank opinion that it has not advanced us at all, except on the road to stultification. For, as you admit, "the insistent question instantly arises: 'Of what nature is this power? Doth the Almighty know, and is there knowledge with the Most High? Does he consider Man?'" And this brings us back to the point where you left the line of practical argument in order to take an excursion into the region of metaphysical speculation—is the power manifested in nature a moral force?

UNCHANGEABLE ATOMS v. UNCHANGEABLE "GOD?"

Before we resume, however, let me ask you how much more or less impossible is it to believe that "unchangeable ultimates" undergo rearrangements in obedience to the forces inherent in them and in accordance with changing environments, than to believe that these same ultimates make their rearrangements in obedience to the orders of some power outside and distinct from them? Both beliefs may be dealing with an inscrutable mystery; but, while the former has the orderly movements of some tangible substance as its basis, the latter is a mere speculation, with admittedly no new phenomena to sustain it.

It seems to me that we have no alternative but to base our theories on observed and verified facts, and I would ask you, as a man of sense, if all science does not point to the fact that, whatever the ultimates may be, they are unchangeable? What would become of science—aye, and of commerce and industry—if the indestructibility of matter were not a fact? Are we to abandon the Transmutation of Forces and the Conservation of Energy? Even if, one fine day, it were found that lead could be turned into gold and coal into diamonds, would the fundamental principles of science be reversed? Or would any such facts in any way tend to prove the existence of a power "behind" nature—a power that "cares for man?"

"GREATER THAN MAN."

You say: "The answer is, that whatever the power be, *he must be greater than man.*" This revives another ancient query, which Cicero so humorously disposes of, concluding by remarking that, by the reasoning adopted, it could equally easily be proved that the city of Rome could play the fiddle. What do you mean by "greater?" Man is undoubtedly a creature of circumstances, and, in one sense, the world itself is greater than man. As an intellectual being, do you mean that the sod is greater than the plowman? Storm and earthquake, lightning and tidal wave, often overwhelm mankind; but men harness wind and wave, make their own lightning and earthquakes, and conquer the powers of nature in many ways. In such cases, which is greater? Your fallacy is obvious.

A PERSONAL GOD DEPENDS ON MAN'S SOUL.

You say: "The question of a personal god stands or falls with the existence of a soul in man." Don't you think it rather poor policy putting all your eggs into one basket in this way? It seems to me that there is by no means any such interdependence between those two propositions. The ancient poet tells us that, if horses were to make for

themselves a god, he would no doubt be modelled like a horse; and if horses discussed this same question, would they not also, using your logic, claim that the existence of a god depended upon the existence of an equine soul? Why not? Did not God make horses as well as men? You are an evolutionist, and will admit that, though man may not have passed through the horse stage, he has developed from some lower forms of animal life, and since he became the head of the Primates has made considerable advances both in physical structure and in mental capacity. Can you say when the human soul first made its appearance? If it is an eternal entity, where was it kept in waiting until the first human body was sufficiently developed for its reception? Is there a cold storage warehouse somewhere beyond Arcturus?

I am inclined to agree with your proposition, however; and to acknowledge that, when you have proved the existence of a real and immortal soul in man, to prove the existence of a personal god will be child's play. I can but wonder what you will then have done with your One; your Infinite and Almighty God. Surely, if man's soul is immortal, it cannot be destroyed, and the power of the Almighty will be limited. Is it possible that the "Infinite" can admit of the existence of anything else? Or have we reached Nirvana? There is an infinity of queries in this direction, and I must stop.

THE HUMAN SOUL OR "EGO."

And this brings us to the most important part of your address, in which you treat of the existence of the human soul or "ego." You say:

"What are matter, space, and time? Not one of these can be defined, except in relation to a fourth fundamental, namely, I myself—the subject. Matter is the supposed cause of *my* sensations. Space and time, as Kant showed, can only refer to *my* experience. If thought of as existing apart from *me*, they involve contradictions. The world of experience, in fact, is a world which is presented to the subject, and if I have no real existence, how can my experience be real? The denial of the reality of the self, or soul, involves the denial of the reality of everything else. . . . The alternative to affirming the existence of a soul is to assert that what we call soul is the result of the clash of atoms. But how can the clash of atoms be conscious of itself or anything else? How can the relative position of *dead particles* involve knowledge of anything? And yet, in the last analysis, that is all that chemical change and chemical property, etc., can mean."

We may freely admit that knowledge of anything can only be gained by a real and substantial subject, and that *absolute* knowledge is unattainable under any circumstances. All we can possibly know are appearances or phenomena. But when you proceed to define the

nature of the "subject," you go far beyond your depth, and plunge into the sea of baseless assumption. Even if, as you say, chemistry decides that chemical changes are simply the result of the *clash of atoms*, who has yet decided that the atoms or ultimate particles are *dead*? You should tell us what means you have of proving the existence of *dead particles*.

At once, however, you proceed to demolish the fine structure you have been erecting. Your wonderful "ego" disappears as suddenly as it was created, for you admit that you can find no argument in its favor but *belief*!

"How can you assert," you will say to me 'that there is a permanent soul in man, when he was evolved from the beast? Where was the soul before birth? If it had a beginning, must it not also have had an end?' and so on. *I do not pretend for a moment that I can give a satisfactory answer to those questions. I frankly take up the position of Agnosticism with regard to them, and say at once I DO NOT KNOW.*"

It is refreshing, to say the least, to come to such a frank and unreserved admission of the utter lack of evidence on this all-important question; and I hope the young men who listened to the address did not fail to notice that the remainder of it was taken up almost entirely with a long series of labored arguments which in no way tended to carry the main thesis beyond the region of Agnosticism in which it had been landed. Let us look at a few of the points you make.

NO REAL SOUL, NO KNOWLEDGE.

"The belief in the existence of a soul," you say, "is a postulate of all knowledge, just as Euclid's postulate that two straight lines cannot enclose a space is of geometry.....So, unless the reality of the soul be assumed, nothing can be known—knowing, in fact, has no meaning." In this passage you simply confuse your idea of a "soul" with the reality of the "subject." If the soul is anything more than that combination of physical and mental qualities we term a "man"—if it is something distinct from the body—its reality and its nature have yet to be determined; at present they are utterly unknown to science.

What appears to be certain is this: that every individual man, as well as every individual plant and animal, embodies qualities derived from two parents, as well as some that have descended from preceding generations. The union of two germs produces a new being, with a new set of qualities—a soul, if you like, depending upon past and present conditions. The most casual observer can watch the beginning and gradual development of the mental and physical powers in each new

being ; and it seems the height of absurdity to pretend that each newborn babe possesses a soul that has existed from all eternity. For, of course, that is the meaning of immortality. You can't have immortality with one end cut off.

Look at this question from a common-sense point of view. The soul, you say, is immortal, and its immortality is "*the implied pre-supposition of all knowledge.*" If, then, the soul is not a distinct and immortal entity, our supposed knowledge is all baseless and non-existent. Is this really your contention? Do you not think, rather, that it is possible there may be some fallacy in your reasoning? Unlike Euclid's, *your* postulates may possibly have no connection with *our* knowledge.

The soul, you say, is the real self, and is the *subject* which acquires knowledge, which it is impossible should be gained by the mere clashing of the dead particles of a material body. Very good. The soul being immortal, then, has existed from all eternity, and necessarily must have acquired infinite knowledge. Can you explain how it is that the immortal soul of a newly-born infant exhibits no sign whatever of possessing any knowledge? Can you explain how it is that many imbeciles and lunatics go through life exhibiting only the faintest ability to acquire even the rudiments of systematic knowledge? No, you admit that you cannot, and yet you dogmatize on this matter, and assert that our *knowledge of the facts* on which these objections are based is "not to be compared for certainty with that upon which the *belief* in immortality rests!" I cannot imagine a more flagrant case of stultification than this.

IMMORTALITY FOR BEASTS.

If you deny that knowledge can be acquired without the pre-supposition of a real and immortal soul, will you deny also that some of the lower animals exhibit the power of acquiring knowledge? Do you deny them the possession of at least some rudimentary reasoning power? If not, must you not also concede to them the possession of real and immortal souls? You appear to believe in Evolution, and state that man has evolved from a beast. I do not see how, as a biologist, you could have any other belief. My sole objection to the statement is, that it is only partially true. Many so-called men are still not far removed from beasts.

You are aware that the difference between man and some of the lower animals is mainly one of varied development of the different organs, and that in general structure man is very closely akin to the higher mammals. What ground has man for denying to his humbler relatives the

possession of a soul—an immortal soul—if not so vain and ambitious a soul as his own? What objection can you have, for instance, to Dr. Wesley's immortality for cows?

WHAT IMMORTALITY IMPLIES.

You conclude your argument on this section of your subject by saying: "Such a jewel as a well-grounded belief in immortality is not to be won without hard work." Will it surprise you if I assert that, upon close scrutiny, you will admit that you yourself do not possess such a belief? Did you ever try to contemplate what immortality could mean? Eternal sleep? Eternal rest? Infinite bliss? Never-ending hallelujahs and harp-plunking? Did you ever listen—without laughing—to a preacher discoursing on the occupations of the blessed in heaven? If there is anything more ridiculous than the conflicting ideas of happiness in heaven, it is the idea of torment in hell. The men who harbor the former notions may be thoughtless enthusiasts or demented pietists, but those who propound the latter idea would be lunatics if they were not savages.

Consider some other phases of the immortality idea. It necessarily implies perfection, for infinite growth or progress is an absurd contradiction. If things have existed from all eternity, they must necessarily be perfect, and stagnation and immobility must reign supreme. But knowledge is nowhere perfect, and you will admit that your own knowledge has increased as your studies have progressed. You tell us that from ignorant belief your studies led you to scientific atheism; and that still further study led you back to your original position. Is it possible that your religious pendulum may again swing back to unbelief?

Do you really think that happiness depends upon belief in a future life? or that none can be happy who have no such belief? Let me ask you to give your opinion as to the happiest period in your own life. Was it not childhood, without one thought and no pretended knowledge of a future life? Or was it youth, before the cares of life came to trouble you? Was it your vigorous manhood, when employment kept you from idle speculation? Or was it your home life with wife and children, when the effort to promote their welfare was almost your sole delight? Or was it when you joined the church, when all sorts of theological doubts and difficulties as to "god" and "hell," etc., fell like a pall upon your brightest hours? Naturally, men are not all constituted alike, and theology may possibly afford the greatest delight to some men. Each to his taste.

“CAN MAN BY SEARCHING FIND OUT GOD?”

It is interesting to note your short discussion of “the great question: Does the power behind the universe care for man?” But you say nothing to enlighten us on the points in which, as you say, *you are sure* that Hegel is correct, though you doubt if he has succeeded in proving “that wonderful dialectical ascent of his from the category of *pure being* to the category of *pure spirit*—the Hegelian god in whom we live and move and have our being.” Had you done so, we might have understood the grounds of your assertion that *God possesses infinitely more* than the essentially human qualities of consciousness, will, and emotion. Can the finite comprehend the infinite? Is not all such talk the most arrant and ridiculous presumption? It is such illogical controversy as this that supports much of the mental obfuscation that passes for religion; and it is gratifying to find, when you again descend to the level of rational argument, that you are bold and honest enough to admit that the Biblical foundation of orthodox dogmas is entirely mythical, that “Adam is a highly mythical personage never once alluded to by the Founder of Christianity, and if he did exist and did sin, we are not responsible for it.” It is a pity you did not carry this line of argument to its legitimate conclusion. No Fall, no Atonement, etc. No wonder you admit that the orthodox explanation is “entirely unsatisfactory” to you. It is, indeed, marvelous that any man can be satisfied with it.

THE PROBLEM OF EVIL.

On this question, you reach another critical point in your argument. You claim that, “in the glorious words of St. John, that ‘God is love,’ we reach the highest point in religious thought;” though you admit that “suffering existed millions of years before man was on the earth:” that “Nature out of fifty seeds only brings but one to bear,” and that

“Nature red in tooth and claw
With ravine shrieks against our creed.”

You say, “We arrive at this conclusion [that “God is love”] because *to think anything else would seem to land us in an absurd position!*” But how much less absurd is one position than the other? There is no more logical consistency in assuming a good god who permits evil, than in assuming either a god who does both good and evil things or a god and a devil each performing his favorite work and each trying to spoil the work of the other. We have had theologies comprising all of these ideas, and they all seem equally childish, irrational, and grotesque; and

that appears to be your own view, for you "frankly own that this goodness *is not revealed* in the world around us." In plain English, you admit that your beautiful dogma, "God is love," is flatly contradicted by Nature, and you proceed at once to admit that it is only "a *deduction* from the nature of the human mind." Might we not rather say that it is a deduction made by theologically trained minds from theologically manufactured facts?

IS CHRISTIANITY THE ONLY TRUE RELIGION?

I need not stop to discuss your "curious history" of the origin of Christian belief. It is enough to note that you repudiate the infallibility of the Bible. I would only point out to you that your attempt to "cull from this impression what Christ taught" reduces the New Testament, as you have already reduced the Old, to the level of all other human literature, and Christianity to the level of other religions. And, indeed, you make no attempt to prove the existence of any divine element in one or the other, contenting yourself with a repetition of the common appeal to results.

You may say that Jesus "taught the highest social virtues, which if followed would weld all mankind into one family;" but the same thing might be said of the maxims of any other of the world's great ethical teachers, and it only amounts to saying that if all people could be got to think alike there would be no disputes. The trouble is, that Nature does not appear to contemplate Utopias. And you may have "strong grounds for believing that Christ [Jesus?] did declare the will of God, and was, in point of fact, the revelation of God;" but after your admissions in reference to the proof of the existence of God himself, does not this strike you as a trifle childish? God is admitted to be but a deduction, an inference, a hypothesis, and yet it is asserted that Jesus is a revelation of "him!"

And then, in a rather inconsequential way, you ask: "Whence did Christ get his revelation?" and answer the query by asserting that "he did not get it from the contemplation of nature." I understood that Jesus [? Christ] was *the* revelation of God, but your ideas seem to amply illustrate the theory of the Transmutation of Forces and to change very rapidly. And Jesus "revealed the divine," you say, "not in the human form of a twentieth century man of culture, but in that of a Jewish peasant of two thousand years ago. By parentage he inherited a language and a stock of common ideas which had much of merely temporary value." Where is the "divine revelation" in such a picture as this?

Imagine a man making "the necessary allowances" for a special revealer of the Almighty! Imagine that revealer being an ignorant Jewish peasant! The McGill Y. M. C. A. might well cry, "Save me from my friend!"

WHAT CHRIST'S TEACHINGS HAVE DONE.

But, having culled the Gospels for the divine teachings of Jesus, what have we got? You do not tell us, but I will tell you. We have got nothing that cannot be found in other sacred books and other "revelations of the divine;" and you practically admit this when you tell us to "take the writings of any other sage and see whether they will produce the same result as Christ's sayings have done on millions of men!"

The suggested experiment would involve some little difficulties, which might be insurmountable even if man's life were not a mere span. History cannot repeat itself, for exactly the same conditions cannot again arise; but past experience may assist us to form an opinion. Let us look at the conditions that have accompanied the promulgation and development of the Christian religion.

Of course, your admission that the Bible is not infallible, and your claim that even the Gospels must be culled in order to discover the real teachings of Jesus, is a decided handicap; for it is impossible to tell how far the barbarous teachings of the Old Testament or the sometimes more gentle teachings of the New have prevailed. Certain it is that the nineteen centuries of Christian history have been throughout a period of cruel persecution, barbarous bloodshed, and savage treachery and torture. The vilest crimes and vices have prevailed, and priestly and kingly tyranny have ground the masses into the dust. All these things have been justified by the authority of the Christian Bible, and many of them by the reputed sayings of Jesus. No one can say that many of these things will not be repeated, even at an early date. The days of religious strife and persecution are not yet over, and the spirit of ecclesiastical tyranny is still strong in the older churches.

I do not mean to say that other religions have not exhibited similar results, but certainly none of them have shown worse. And when you ask us to "leave Paul's theology and return to Christ," I imagine that you have but imperfectly read the Gospels.

FALLACY AND PRESUMPTION.

Reviewing your whole address, I cannot help remarking that, wherever you express the greatest certainty in your belief, there it is that you entirely fail in proof or evidence, simply asserting that *it must be so*;

whereas when you regard real or scientific knowledge, then you express a pronouncedly Agnostic attitude in regard to your chief claims. There would seem to be something wrong when you exhibit such peculiar signs as these. And there is. There is the presumption and fallacy of an attempt to deduce the existence of an altogether unknown and admittedly inscrutable Infinite Being from the known and finite; and there is the further fallacy involved in a limited and defective individual pretending to possess knowledge of the person and mind of that Infinite Being. Such things are totally contrary to the scientific spirit.

Your discussion of the three theses you set out to establish—the existence of God, the reality of the Soul of man, and Immortality—is a disappointing one, and only proves once more the futility and absurdity of the attempt to demonstrate the existence of a conscious creator and controller of the universe. And this you practically admit when you say :

“We must await with patience the next life, when faith will become sight, for the meaning and justification of pain. Faith, then, is *the hope that God will turn out to be like the highest we can think of him!*”

Can there be a more stultifying admission than this? Is it not an admission that all your fine arguments have only carried you into a *cul de sac*?

A CRITIC OF AMERICAN EDUCATION.

“The English traveller in the United States who visits only the large cities is apt to observe the existence of some excellent schools and to form a very erroneous impression of the ordinary level of education in America,” says a writer in the *New York Sun*. “In the country towns and even in the smaller universities the teaching is particularly faulty. Not only students, but teachers and professors use such flowers of language as ‘I didn’t have any money to give him’ and ‘We do considerable reading here times.’ I was staying in an American house recently with a girl who was about to ‘graduate’ from a famous provincial high school and enter a still more famous women’s college. She used dozens of the grammatical errors associated in my mind with memories of the lowest class of English servants and shopmen. The English village schoolmistress has probably learned English from a training college teacher who, if not a gentlewoman herself, knows how to speak and write the English of educated persons. The American teacher, if not an ordinary American professor, would fiercely resent any suggestion that the parental farm or cottage was not a temple of English undefiled, and no American dare be ‘un-American’ enough to offer it. The average quality of spoken and written English throughout the States has steadily deteriorated since 1865.”

Mad Murdock on Municipal Affairs.

THE WAY OF THE ALDERMANIC GRAFTER.

WHILE Germany and France are contending for place and power in Morocco, personal advantage is governing the actions of most of the members of Toronto City Council, and, as has ever been, no one member can trust another among the grafters. Controllors Ward, Hubbard and Jones were very willing to get a large increase in Controllors' salaries and apparently the salary grab succeeded last year through the Councillors' hope that when their turn came the Board of Control would lend their aid, but these gentlemen try to square themselves for last year's deal by standing now for economy.

The proposal to make a two year term in council necessary to qualify for the mayoralty is another specimen of the kind of service these alleged city fathers would do. They would make of the council board a private preserve, that is if they dared, but as they could not trust one another the scheme fell through. Another proposal that should have fallen through was that to make the aldermanic term two years. As was well said by Aldermen McGhie and McBride, "a one-year term is long enough for a poor alderman and a good one need not fear the result," but it went through the Reception and Legislation Committee, and unless knocked out in council legislation will be asked for.

Regarding aldermen's salaries Ald. Graham said he had served the city for many years and had to give up much of his time so that the sum asked for was none too small. We deem it not too much to say that had the gentleman in question left the matter to the citizens without solicitation, he would never have been called upon to sacrifice private interests by attending to public affairs.

We do not think the salary asked for too high for good and honest public service, by men who are not jelly fish, but when you come to consider a good dozen forcing their alleged services on the city, we conclude that twice the price they now get would be public money well spent annually if it would induce them to remain in private life.

The going to the Legislature for power to do all sorts of things on the part of Toronto City Council makes one recall the one-time agitation for a city charter. Candidates for the civic chair rung the changes on it; we needed it, we must have it, and we were going to have it. It served the purpose of the time—to get the full private elector to gape with wonder at the candidate who knows so much. Then, the election over, the city charter was put away in the lumber room along with municipal gas, street railways, trunk sewers, abolition of level crossings, entrance of radial railways, Yonge street bridge and other themes too numerous to mention. So is a city bedevilled by human parrots whose only ambition is to get a cracker from the public crib.—*Standard*.

The Scotchman's Return from Abroad.

—:O:—
STEVENSON (REVISED BY D. S. MACORQUODALE).
—:O:—

IN mony a foreign pairt I've been,
An' mony an unco ferlie seen,
Since, Mr. Johnstone, you and I
Last walkit upon Cocklerye.
Wi' gleg, observant e'en, I passed
By sea an' land, through East an' Wast,
And still, in ilka age an' station,
Saw naething but abomination.
In these uncovenantit lands
The gangrel Scot uplifts his hands
At lack of a sectarian fush'n
An' cauld releigious destitution.
He rins, puir mæn, frae place to place,
Tries a' their graceless means o' grace,
Preacher on preacher; kirk on kirk—
This yin a stot and thon a stirk—
A bletherin' clan, no' worth a preen,
As bad as Smith o' Aiberdeen !

At last, across the weary faem,
Frae far outlandish pairts I came.
On ilka side o' me I fand
Fresh tokens o' my native land.
Wi' whatna joy I hailed them a'—
The hill-taps standing raw by raw,
The public hoose, the Heilan' birks,
And a' the bonny U.P. kirks !
But maistly thee, the bluid o' Scots,
Frae Mardenkirk to John o' Groat's,
The best o' drinks, as I conceive it,
Talisker, Isla, or Glenlivet !

For after years wi' a pockmantie
Frae Zanzibar to Alicante,
In mony a fash and sair affliction,
I gie't as my sincere conviction—
Of a' their foreign tricks an' pliskies
I maist abominate their whiskies.
Nae doot, themselfs they ken it weel,
An' wi' a hash o' lemon peel,
An' ice an' siccan filth, they ettle
The stawsome kind o' goo to settle :
Sic wersh apothecary's broos wi'
As Scotsmen scorn to fill their moo's wi'.

An', man, I was a blithe hame-comer
Whan first I syndit oot my rummer.
Ye should hae seen me then, wi' care
The less important pairts prepare ;
Syne, weel contentit wi' it a',
Pour in the speerits wi' a jaw !
I didna drink, I didna speak—
I only snowkit up the reek ;
I was sae pleased therein to paidle,
I sat an' plowtered wi' my ladle.

* * * * *

An' blithe was I, the morrow's morn,
To daunder through the stookit corn,
And, after a' my strange mishanters,
Sit doon amang my ain dissenters.
An', man ! it was a joy tae me
The pu'pit an' the pews tae see,
The pennies dirlin' in the plate,
The elders lookin' on in state,
An' 'mang the first, as it befell,
Wha should I see, sir, but yoursel' ?

* * * * *

The kirk was filled, the door was steeked,
Up tae the pu'pit once I keeked ;
I was mair pleased than I can tell—
It was the meenister himsel' !
Prood, prood was I tae see his face,
After sae lang awa' frae grace.
Pleased as I was, there's no denyin'
Some maitters werena edifyin' ;
For first I fand—an' here was news—
Mere hymn-books cockin' in the pews—
A humanized abomination,
Unfit for ony congregation.
Syne, while I still was on the tenter,
I scunnered at the new prezenter ;
I thocht him gesterin' an' cauld—
A sair declension frae the auld.
Syne, as though a' the faith was wreckit,
The prayer was no' what I expeckit.
Himsel', as it appeared tae me,
Was no the man he used tae be.

But juist as I was growin' vext,
 He waled a maist judeecious text.
 An' launchin' into his prelections,
 Swoopt, wi' a skirl, on a' defections
 O what a gale was on my speerit,
 To hear the p'int's o' doctrine clearit,

An' a' the horrors o' damnation
 Set forth wi' faithful ministration.
 Nae shauchlin' testimony here—
 We were a' damned an' that was clear.
 I owned wi' gratitude an' wonder
 He was a pleasure to sit under.

The Persecution of Moses Harman.

WE have received a pamphlet by Mr. T. B. Wakeman, entitled "Administrative Process of the Postal Department: A Letter to the President." Mr. Wakeman's protest against the gross injustice of some recent prosecutions under the Postal Acts, and especially those against Mr. Harman, the aged editor of *Lucifer*, who has just been sentenced to one year's hard labor in the penitentiary, will be lost upon the thick-skinned officials who have conducted the prosecutions and the judges who have interpreted the law in so unjust and tyrannical a fashion; but we hope it will be largely distributed among the people, and cannot fail to have a good effect. Mr. Wakeman quotes the opinion of Mr. W. T. Stead on this matter, given in the *Review of Reviews* of July last. It will bear reprinting:

"The American law authorizing a Post-office official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock Law, as it is called, is so obviously capable of abuse, that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hand of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to jail on the charge of using the mails for circulating obscene literature. In a recent case, which led to the tragic death of a friend of my own, the judge expressly refused to listen to any evidence as to the morality of the book in question. When the Post-office, he ruled, had decided that any publication was obscene, the function of the court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a Post-office official with absolute power to place whatever publication he pleases on a far more terrible Index Expurgatorius than that of Rome. Its existence in a free country is a temporary anomaly and an INTOLERABLE ANACHRONISM."

To which a London critic added this just comment: "The Comstock laws and their operation illustrate what Whitman called 'the endless audacity of elected persons.' He might have said appointed persons, too. The moment you give a man power over his fellows, he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately if he can."

We sincerely hope Mr. Harman (who is now at his home under a \$1,500

bond awaiting official action on the sentence) will be sustained by the Free-thinkers of both the States and Canada. We have seen copies of the journal for mailing which Mr. Harman was prosecuted, and we can honestly say that a more unjust and baseless charge was never made. It is evidently the intention to crush him if possible. *Lucifer* is published at 500 Fulton Street, Chicago, the subscription being \$1.00 a year. The Free Speech League is ably furthering the cause, and any funds intended for it may be sent to the treasurer, our friend Dr. E. B. Foote, Jr., 120 Lexington Ave., New York City.

The Future of Secular Thought.

:O:

To the Readers of SECULAR THOUGHT.

FRIENDS,—It made me feel sad to read of the death of Charles C. Moore, the able editor of the *Blue Grass Blade*. During recent years, death has made sad havoc among the leaders of those who are combatting the dogmas and superstitions of the orthodox religion. It is, however, a cause for congratulation that arrangements have been made for continuing Mr. Moore's paper. Death is a great upsetter of plans. To plan wisely for the future, we should provide as far as we can against the changed conditions caused by death, as a good commander provides against defeat.

How is it with SECULAR THOUGHT? If Editor Ellis should die, would it be continued? He must be getting old, though one would not think it from the vigorous, youthful manner in which he writes; but Death will certainly sooner or later say to Editor Ellis: Your work is done; let someone else edit SECULAR THOUGHT or let it die. The readers of our paper cannot prevent the inevitable, but they can manage to have it continued after the present editor's death; and I would suggest that steps should be immediately taken to organize a joint-stock company for carrying on the publication of SECULAR THOUGHT, and thus relieving Mr. Ellis of the strain and worry necessarily attending its financial affairs.

What do my fellow readers say to the proposition? Can the necessary stock be subscribed? I do not know, but I think the matter is worth considering. If every reader would intimate to the editor or business manager his or her desire to aid the enterprise and mention the amount of stock to be taken, we would soon know the extent of their interest and ability.

I would strongly urge that a united effort be made by the friends of the paper to share the burden of its publication and place it beyond the risk of collapse by the death of any individual. Let us think of it, and let us come together soon, decide upon it, and act promptly.

Andover, N.B.

GEO. E. BAXTER.

JAPANESE SHRINES.

The latest official returns show that there are 193,299 shrines and 109,970 Buddhist temples throughout Japan, in addition to 1,142 Christian churches and other places of worship. The Shinto and Buddhist priests number 84,488 and 73,270 respectively, while the ministers of other religions are 10,038 in number, including 441 foreign missionaries.

How Captain Chubb Saved Hop Ling.

—:O:—

COME, all ye bold young sailor lads, and listen unto me. I'll tell ye what befell Hop Ling while on the China Sea.

A tumor fierce did him annoy and kept him bathed in tears, until Chief Engineer Bill Brand cut it off with the shears.

A fire-iron then he took and cauterized the wound ; and lo ! up hopped Hop Ling, brave boys, all glad and safe and sound.

But really such a wonderful capital surgical operation as this must not be Dibdinized in the narrative. Let plain prose and terse truth prevail. The Satsuma, a fine, big steamship of 2,690 tons, which you may recognize in any sea by the big blue band at the top of her sides, sailed from Yokohama on Sept. 12. She called at Hiogo three days later, and on Sept. 16 laid her course for New York. Her officers are Englishmen, her crew of fifty-five all Chinamen, from the oldest shellback A.B.'s to the smallest cabin boy.

"What's all that squalling and yowling in the fore-castle this morning?" Capt. Chubb inquired at breakfast on the second day out of Hiogo.

"That noisec foh Hop Ling, cap'n," replied Huie Gee, the cabin steward.

"Him goin' die. We makee plenty singin', plenty prayers, chin-chin Joss, so bad debbils no catchee Hop Ling."

"We'll see about that," said Capt. Chubb. So after breakfast he went down into the fore-castle and found Hop Ling, a fireman, laid out in his bunk, very still and sad, his face the palest yellow you ever saw.

"Him plenty sick," said two other firemen off watch, grinning politely to propitiate the mighty captain. "Him goin' die plitty dam quick, cap'n. Gottee pennyseetls. Yep. Die quick."

"Maybe not," mused the captain, as he examined Hop Ling and found a tumor as big as a hen's egg on his right side. "Boy, run and ask Mr. Brand here."

Chief Engineer Brown came and looked at Hop Ling sadly.

"Shocking, sir, I call it," he said, "and we so short-handed, too."

"M'm! We'll see," Capt. Chubb remarked. "Mr. Brand, will you please bring in your stoutest pair of shears for cutting metal. Have an edge on 'em. And Mr. Pyecroft, please bring me the medicine-chest, a red-hot fire-pot and soldering-iron, a sail-maker's needle and thread, a basin of warm water and an empty potato-sack."

Brand and Pyecroft went aft with their eyes goggling.

"What's the Old Man up to, d'ye suppose?" asked Pyecroft. "Sounds like a kit o' tools for the Spanish Inquisition."

"Never you mind," Brand replied. "I've sailed with him a dozen voyages, and I've never seen anything yet that could corner him. I don't know what his little game is now, but, whatever it is, I'll lay you half-a-crown he does it good and proper and brings that croaking Chinaman 'round again all ship-shape and Bristol fashion."

"Done with you," cried Pyecroft. "The Chink's as good as dead now."

They brought the things Capt. Chubb required. He whipped off Hop Ling's blouse, popped the potato-sack over his head and abruptly commanded him to lie still. Hop was too far gone even to tremble. The

needle and thread Capt. Chubb dropped into the basin of warm water into which he had poured a gill of carbolic acid.

"Now, then, stand by all and be ready to jump lively," the Captain commanded. "Mr. Brand, soak your shears in that basin of antiseptic fluid and snip off that tumor. Mr. Pyecroft, grab out that needle and sew up Hop Ling as soon as the thing is off. Then, Mr. Brand, you give the wound a touch of the fire-iron so as to cauterize it properly and destroy any germs that may be 'round. Ready all? Go!"

So said, so done. Capt. Chubb held fast the potato sack and the head of Hop Ling so that he shouldn't have a chance to wriggle. The snipping and sewing and searing were all accomplished faster than a cabin boy could say scat! And afterward Hop Ling received a dose of sp. frumenti from the medicine chest that made his eyes sparkle and brought out red glows on his saffron cheeks.

One week later Hop Ling was able to scuffle about the deck. Two weeks after that he was at work again in the fireroom of the Satsuma.

The good ship got in yesterday and berthed at Pier 35, East River, to discharge her cargo of tea, rattan, cinnamon and Japanese poodle dogs.

"Oh, tut! tut!" said Capt. Chubb when a landsman congratulated him on his surgical skill. "It was nothing at all. Don't let us talk about it. Boy, bring in some tea.

"Cap'n, he velly gleat man," Huie Gee explained to the visitor. "Debbils catchee Hop Ling an' kill um. Cap'n, he kill debbil, cut off him head, make Hop Ling good man again. Hullay!"—*N. Y. World.*

Miscellaneous.

WHAT FREE TRADE HAS DONE FOR ENGLAND.

The superstition that Free Trade has produced the prosperity of Britain, or that the opposite theory is true, is likely to be taken out of the region of mere wild assertion and party wrangling, and subjected to something like critical inquiry and discussion, if we may depend upon this telegram of Jan. 30 from London:

"Forecasting the policy of the Labor party, Keir Hardie, M.P., says that arrangements are already in an advanced stage for the sending out of an influential deputation of Labor M.P.'s to visit the colonies to confer with Labor parties there to arrange for a common course of action, so that the relations of the mother country and the colonies can be strengthened and the question of free trade *versus* protection be taken out of the hands of party politicians, and an understanding reached which will be mutually advantageous and acceptable to the labor movements in the colonies and at home. He admits that conditions are not satisfactory here, but argues that protection has not solved the social problem in America or in the colonies. Neither has free trade done so in Britain."

Was Robert Hunter's description of the Christian pulpit as a "closed shop" inspired by Dry Dollar Sullivan's epigram that "parsons are only walking delegates between God and man"?—*N. Y. Post.*

NEEDED PRAYING FOR.

An amusing incident occurred in one of the down East churches a few months ago. The clergyman gave out the hymn :

" I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer."

The regular chorister being absent, the duty devolved upon good old Deacon M., who commenced, " I love to steal," and broke down. Raising his voice a little higher, he then sang, " I love to steal." Before he concluded he had got the wrong pitch, and, deploring that he had not his "pitch-tuner," he determined to succeed if he died in the attempt. By this time, all the old ladies were tittering behind their fans, while the faces of the " young ones " were all in a broad grin. At length, after a desperate cough, he made a final demonstration and roared out, " I love to steal." This effort was too much. Everyone but the eccentric parson was laughing. He arose and with the utmost coolness said : " Seeing our brother's propensities, let us pray." It is needless to say that few of the congregation heard the prayer.—" A Parson's Note Book."

A Scottish parish minister met the laird's gamekeeper one day, and said to him—" I say, Davidson, why is it I never see you in church ? " " Well, sir," replied Davidson, " I don't want to hurt the attendance ! " " What do you mean ? " asked the minister, in surprise. " Well sir, you see," replied the gamekeeper, " there are about a dozen men in the parish that go to church when I'm not there, and would go poaching if I went to church."

LORD'S HANDIWORK.

A Scotch laboring man, who had married a rich widow remarkable for her plainness, was accosted by his employer. " Well, Thomas," he said, " I hear you are married. What sort of a wife have you got ? "

" Weel, sir," was the response, " she's the Lord's handiwork, but I canna say she's his masterpiece."—*Rehobeth Sunday Herald*.

THE HEATHEN CHINEE.

A Chinaman, clad in the typical laundryman's costume, entered a street car one cold day last winter, and took a seat next to an Irish woman of generous proportions. He shivered, shook himself, and then with that yearning for human sympathy which extremes of temperature bring to the surface, remarked to his neighbor :

" Belly cold ! "

The Irish woman was not sociably inclined. She turned on him scornfully and snapped out.

" Well, if ye'd tuck yer shirt inside yer pants, ye haythen, yer belly wouldn't be cold."—*Ladies' Home Journal*.

" Papa, can you fix dolly ? I operated on her, and all her utensils are coming out."—*Life*.

MIRRORS IN CHURCH FOR LADIES.

Mirrors have been installed in the First Methodist Church, Albion, Mich., in order to enable the ladies to put their hats on straight before leaving the church. Hitherto they have objected to take off their hats while worshipping, as they could not be certain to get them on straight again. Rev. Day, the preacher, told the ladies that now they would have no excuse, and the young men say they will now be able to see the preacher, who is a short man. Racks are provided for the millinery. This marks another step in religious progress.

The railroads cry out for mercy, but there is none to shew mercy. They must not sell coal, they must not charge more than two cents a mile, and the Gentleman from Kansas says they must not fall under the control of Standard Oil. Soon only the transportation business will be left for them.—*N.Y. Post.*

A gentleman in a strange city desiring the advice of a lawyer entered one day an office on the door of which he read the name, "A. Swindle, Attorney-at-law." After receiving excellent council he ventured to say to the lawyer: "You, sir, are a splendid type of man, and why do you place yourself open to ridicule by wording your sign as you have done? Why not put your first name in full?"

"I would, indeed," smilingly replied the lawyer, "were not my first name Adam!"—*Lippincotts.*

WHY DO PEOPLE GO TO CHURCH?

There is trouble in the Roman Catholic Church at Aubigny, Man., a small town in the Morris country, where it is claimed that Mrs. Pelland, a prominent woman of the parish, was forcibly ejected from the church because the priest, Rev. G. M. Desrosiers, held that she had not paid her pew rent. The priest commanded her to be put out of the church. It is alleged that two men, Peter Hebert and Emile Robert, took hold of her, and forcibly dragging her from the seat, drew her down the aisle and thrust her out at the door, the priest himself assisting, pushing her from behind. A great deal of indignation is felt by the friends of the woman and the community generally over the affair. Mrs. Pelland is at present in St. Boniface laying her case before Archbishop Langevin. A move is also on foot in the parish, it is stated, to have the priest removed.

"Farmers," announced the fair visitor from the city "are just as dishonest as city milkmen." "How d'ye make that out?" asked her host. "Why, I saw your hired man, this morning, water every one of the cows before he milked them."—*Cleveland Plain Dealer.*

"Gracious!" exclaimed the shocked old lady as she adjusted her spectacles. "If you big boys don't stop pummeling that little lad he will have to go to the hospital. I hope you don't call that playing soldier?"

"We ain't playing soldier," retorted the tough boy in the green sweater. "We're playing naval cadets."—*Chicago News.*

SCIENTIFIC RELIGION.

A prominent member of the Young Women's Christian Association, in an Eastern city, was making an address to a large gathering of women, which was interrupted by a terrific thunder shower. She shared with many the awful fear of thunder and lightning, and, with the others, she trembled in silence for a few moments. When a blinding flash was swiftly followed by a frightful clap of thunder, she struggled to her feet, and began to pray: "O Lord, take us under Thy protecting wings, for Thou knowest that feathers are non-conductors!"—*Argonauts*.

HE WAS THE ARCHBISHOP.

He was sitting next to the driver on a London 'bus, and the two got into a discussion as to whether or not a certain reverend-looking man in the 'bus was the Archbishop of Canterbury. Finally each man wagered a shilling, and the one who was free went inside to have the question decided. Approaching the passenger in respectful mien and with head uncovered, he asked, "Excuse me, but are you the Archbishop of Canterbury?" Whereupon the man addressed turned upon him with a snarl and said, "What the hell is it to you whether I am or not?" Withdrawing crestfallen, the man returned to the driver, gave him the shilling, and said, "You win; it's his Grace."

A TRUE CHILDREN'S STORY.

This story received a prize from the *Neue Wiener Journal*, Vienna.

A lady going to church said goodbye to a sweet little three-year-old girl.

"What is that you carry in your hand?" asked the child.

"A prayer-book," answered the lady. "In it is written what I will say to God."

"Did you write it?" asked little Elsie.

"Oh, no," was the reply.

"And who did?" persisted the little one.

"A gentleman whom I don't know."

"But," continued the little philosopher, "how could this strange gentleman know what you would wish to say to God to-day?"

Elsie is now a grown-up lady. The lady who carried the prayer-book says she has never forgotten the child's interrogation of thirty years ago.

Often an innocent child will see more clearly than some old wiseacres with their crochety, sophisticated brains.

"No consecrated absurdity would have stood its ground in this world if the Man had not silenced the objection of the Child."

She: Now, wasn't it thoughtful of me to go out early and gather those flowers for the breakfast table? He (kissing her): Fine! Where's the coffee? She: Oh, but I can't think of everything, darling, can I?—*Life*.

Mrs. Goode (a clergyman's wife): "My husband always says a short prayer before each meal." The New Cook (indignantly): "Well, he needn't take sich precautions phwile I'm at the' range; I'm no cookin'-school gradooate!"

SECULAR THOUGHT

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The Church's Duty to Secularism.

10:

WHEN I look back upon the persecutions of the noblest benefactors of humanity, the violent opposition to science truly so called, which so stain the history, that it is not surprising that to many minds those stains appear to *be* the history of the Church of Christ; when I see it to be a simple fact that the heresy of one age is the orthodoxy of the next—that church dignitaries now make admissions for which their grandfathers would have excommunicated them; when I find myself called upon to-day, in the pages of a high-class Christian magazine, to regard a scholarly and educated lecturer who simply denies the Mosaic authorship of the Pentateuch, “as a servant and champion of faith, not as a disseminator of doubt, and to thankfully accept the immense contributions to the popular knowledge of scripture which he has made;” and contrast this with the abuse lavished on the lecturers of your society for promulgating much the same views in plainer and more homely language; when I see that some may steal the theological horse, while others may not look over the theological hedge; when I read the declaration of the *Spectator* to the effect that “the traditional view” of the authority and composition of a substantial part of the Old Testament is “henceforth untenable,” and ask myself what *other* view has the Church ever put, or is now prepared to put, before the mass of the people; when I mark thus the faithless shrinking from the light of truth, the two sets of weights and measures with which accom-

modation has been meted out according to the social position of the heretic ; when I remember the fraud and the force with which the Church has persistently sustained her positions until the times were too strong for her ; when, above all, I note the characters and lives of certain of the most prominent among those who, from time to time, have posed, and do pose, as “defenders of the faith”—I feel as if not denunciation but confession, not indignation but penitence, not annexation but reparation, were her duty before she set foot upon the territory of Secularism.—REV. C. E. STEWARD, M.A., *quoted in Agnostic Journal*.

EDITORIAL NOTES.

Death of Charles Watts.

—:O:—

It is with the deepest regret that we record the death of our old friend Charles Watts, who had almost attained the age of 70 years ; and we know there are thousands of persons on this side of the Atlantic who will share our feeling. For some year or so past, Mr. Watts had been very sick, and about six months ago he underwent a surgical operation ; after this, for a time, he appeared to be slowly recovering, but a relapse occurred ; complete rest was ordered, and all his engagements were cancelled, but in spite of the greatest care the end came on Friday, February 16th. Charles Watts was born at Bristol, England, February 27th, 1836. His body was cremated, the funeral ceremony being attended by a large gathering of prominent and well-known Secularists and Freethinkers from all parts of England.

In other pages we reprint an article by “Saladin,” of the *Agnostic Journal*, which gives a sketch of the life of Charles Watts. Of our own relations to Mr. Watts, we can only say that they were always of a most cordial nature. He was scrupulously observant of all his engagements, business or social.

His word could be depended upon more implicitly than could that of most other men. When he unfortunately left Canada in June, 1901, he left SECULAR THOUGHT in charge of its present editor, assuming all financial responsibility until August, when he would decide about remaining in England or returning to Canada. In due time his decision came—that he would remain in England. We have used the word “unfortunate,” for we cannot help thinking that had Mr. Watts decided the other way, had he decided to return to Canada and to remain there, he would have acted wisely. Here and in the States there is a wide field for just such an advocate as Mr. Watts, and he always expressed himself satisfied with the financial results of his lecturing excursions. And he would probably have become a prominent man as well as a power for good in our municipal and provincial affairs.

Although Mr. Watts was a prolific writer, his abilities were at their best on the platform, and more especially in debate. In a debate with a clever opponent, his speeches were always clear and pointed, and his hearers always received an intellectual treat. May his memory long keep green among us.

—:O:—

NATION AND RACE BUILDING.

One of the greatest fallacies that American “patriots” indulge in is the theory that, arising out of the mixture of races now going on there consequent on the vast immigration of so many different nationalities from all parts of the world, a new development of the *genus homo* is being consummated, which will eventuate in a higher type of man than any hitherto known. This question was recently dealt with in an article by Mr. Luther Burbank, the famous floral expert, in the *Chicago Tribune*.

Mr. Burbank treats the question of heredity *versus* environment from the standpoint of both his floral and his animal observations, and, challenging the oft-repeated aphorism that if you wish to change the children you must begin with the grandparents, and admitting the equal value of heredity and environment, gives his opinion that the process of improvement by culture must begin with the children. To a large extent, this question is similar to the theological one. While it is certain that, to

be effective, improved culture must begin with the young, it is certain also that before methods of carrying it out can be fully organized, we must overcome the inertia presented by the customs and the ingrained prejudices of the older generations, who practically have the veto power on all rational improvements, and constantly exercise it. Any possible plan must necessarily be a compromise, and we must depend for further advances upon the manifestly good effects of those already made. Of his main thesis Mr. Burbank gives this summary :

"We in America form a nation with the blood of half the peoples of the world within our veins. We are more crossed than any other nation in the history of the world ; and here we meet exactly the same results that are always seen in a much-crossed race of plants : all the best as well as all the worst qualities of each are brought out in their fullest intensity, and right here is where selective environment counts. *All the necessary crossing has been done*, and now comes the work of elimination, the work of refining, until we shall get an ultimate product that will be *the finest human race that has ever been known.*"

The analogies of plant and animal culture by crossing and training are no doubt our chief if not our only guides in this all-important question of race-improvement ; but it seems to us doubtful, to say the least, whether the race-crossing stage has been so completely finished as Mr. Burbank so confidently asserts. If it is, in view of the vast influx into the country now going on of great hordes of strange races, the crossing will soon be considerably overdone.

We think it may be truly said, however, that the mixture of races in America is no greater than what has occurred in many other countries, more especially in Britain, where for two thousand years there has been an almost constant influx of some of the finest as well as some of the worst elements of nearly all the European races. This influx has been brought about, not only by the inroads of conquering races and by the frequent wars in which the country has been engaged, but by that spirit of liberty which has opened its ports to oppressed fugitives from foreign tyranny. The time has come, perhaps, when this hospitality must be restricted if evil results are not to be encouraged.

It is a gross fallacy, we imagine, to say that in a few decades there has been an unexampled mixture of races in the United States. On the contrary, it is certain that, though there has been an immense immigration of foreigners into the States, these are as yet largely segregated into racial communities instead of being blended in a new race. And, though we hear much of the development of an "American sentiment,"

it is undoubtedly true that these communities continue to speak their own language, read its literature, and print it in their own newspapers.

Analogy, too, would seem to show that, without some special means of selection and development by segregation and training, the mixture of races may produce "sports," but these in the end will be swallowed up in the dull ocean of mediocrity.

The question is : What means have hitherto been taken to secure the grand result Mr. Burbank prophesies so confidently ? We can answer. None whatever. Does Mr. Burbank expect that a similar result to that which he obtains with so much care and study among his flowers can be obtained with a society of human beings left to their own ignorant and prejudiced devices ?

Our conclusion is, that out of the product of good and evil qualities resulting from the mixture of races in any country, whether the outcome will be good or bad must depend almost entirely upon the plan adopted in training the young. At the present time, it must be admitted, the plan in operation, both physical and mental, is extremely defective, as might naturally be expected under a system so recently organized ; and there is great danger that, in the mad rush now going on for "success" in both financial and social directions, the real elements of nation and race-building may be overlooked, and Mr. Burbank's roseate prophecy be utterly belied.

—:O:—

A CROOKED PATH TO PERFECTION.

Mr. Burbank's remarks on the present condition of the American people suggest the remark that, whatever may be their ultimate outcome, the forces leading to that condition have certainly produced many evils :

"In my work with plants and flowers, I introduce color here, shape there, size or perfume according to the product desired. . . . All that has been done for plants and flowers by crossing, Nature has already accomplished for the American people."

This superlatively "tall talk" is not justified by any explanation as to the agent Nature has employed to do the work corresponding to that the floriculturist performs among his plants or the cattle-breeder among his animals, and thus we are not surprised to find Mr. Burbank contradicting himself in this fashion a little further on :

"Man has by no means reached the ultimate. The fittest has not yet survived. In the process of elimination the weaker must fall, but the battle has changed its base from brute force to mental integrity. Statistics show us many

things to make us pause, but, after all, the proper point of view is that of the optimist. The time will come when insanity will be reduced, suicides and murders will be fewer, and man will become a being of fewer mental troubles and bodily ills. Wherever you have a nation in which there is no variation, there is comparatively little crime, or insanity, or exalted morality or genius. Here in America, where the variation is greatest, statistics show a greater percentage of all these variations."

We feel rather sorry that "the coming perfect man" should be so far off as this seems to imply, and especially sorry that the process of his development should entail so many evils as almost to justify pessimistic views as to his ultimate appearance. Certain it is that murder, suicide, insanity, gambling, robbery, prostitution, drunkenness, and every species of human vice and moral failure, are prominent features of the modern American society; and, while it may be true that they are largely due to the great social variations and the resulting struggle for wealth and power, the undoubted fact also is, that the observed evils are at least as rife among those who have attained wealth as among those struggling for it. Is a Seeley dinner better than a Bowery debauch?

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HOW TO TRAIN OUR CHILDREN ?

We have differed widely from Mr. Burbank in some of his views, but we have no difficulty in heartily commending his closing remarks on the training of children :

"And now, what will hasten this development most of all? The proper rearing of children. Don't feed children on maudlin sentimentalism or dogmatic religion; give them nature. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Don't terrify them in early life with the fear of an after-world. There never was a child that was made more noble and good by the fear of a hell. Let nature teach them the lessons of good and proper living, combined with an abundance of well-balanced nourishment. Those children will grow up to be the best men and women. Put the best in them in contact with the best outside. They will absorb it as a plant does the sunshine and the dew."

It is undoubtedly the fact, that the production of a healthy and happy race can only be achieved by a rational system of rearing the children. The unfortunate fact is, however, that instead of our school teachers being engaged in such a work, their attention is largely directed to useless and confusing studies. If the parents, instead of allowing their attention to be distracted by the preachers' insistence upon a "religious and moral education"—which simply means filling the children's minds

with foolish and immoral religious dogmas—would insist upon an efficient system of physical and mental development, the good effects of which would be manifest in the improved appearance and conduct of their children, a great stride would soon be made towards the attainment of Mr. Burbank's ideal, not only in the States, but in every other land where the system was adopted.

But such a system can only very inadequately perform its work while the present conditions surrounding the birth and rearing of children are allowed to prevail. Mr. Burbank crosses and cultivates his plants with the greatest care and with all his intelligence and experience, and then tells us that "Nature" has done the same with the human animal; the fallacy seems inexcusable. True it is, that if we cannot begin with the grandparents, we can begin with the parents. In one way or another, the breeding of the unfit should be stopped. If we cannot induce the inhabitants of the slums to keep themselves and their dwellings clean, means should be provided and measures taken to protect the public from the results of their filth. At any cost, they should be protected from starvation. Public baths and sanitary regulations are lamentably deficient on this side of the Atlantic, and unless they are adopted, with the other measures we have hinted at, Nature will be found to be but a poor substitute for human care, and intelligence, and experience.

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THE JAPANESE AND PHYSICAL DEVELOPMENT.

It is evident that the interesting race of "little brown men" that has so recently made its mark in the world by conquering its colossal enemy is not going to rest on its laurels, or be caught napping when a fresh crisis arises; and if Surgeon-General Takakai, who has just been lecturing before the Medical School of Pennsylvania University, Pennsylvania, is to be credited, long before Mr. Burbank's Coming Man will have been evolved in the United States, another and possibly a better Man will have been evolved in the Empire of the Rising Sun.

There are various points connected with this matter that may involve the most important lessons for Western nations as well as for the Japs. Mr. Takakai has been travelling round the world acquiring information on this subject, and he has not failed to notice the reported results of the recent development of physical culture among the female students at the colleges. It has been seen that the result has been, not only to improve the physical condition, but to increase the stature of the students. The same results, the Surgeon-General says—backing up his assertion with

statistics—have been attained by similar means in the Japanese army and navy. And not only have hygienic diet and training brought the men nearer the Western standard for soldiers and sailors, but they have also almost wiped out many diseases hitherto common in Japan. So far, the results only confirm our own Western experience.

The proofs seem to be undeniable that, following the introduction of tables and chairs, and of systematic physical training and improved diet in Japanese schools, the legs of the new generation have lengthened at least half an inch. The reports of the army surgeons, who in 1892 examined 348,337 recruits and 431,083 in 1902, show that at the former date the number under 5 feet was 20.17 per cent., while at the latter date the percentage had fallen to 16.20; and that of men below 5.2 feet from 37.03 to 36.07. Between the same dates, the percentage of men 5.2 to 5.4 feet had increased from 31.84 to 35.06, and of men 5.4 feet and over from 10.06 to 12.67. The change of fashion in sitting, often for many hours, on hams and heels, to the use of chairs, and the introduction of physical exercise for all classes during the growing period, dates from 1870, when foreign school teachers were first employed to inaugurate the modern system in Japan.

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JAPANESE REFORMS MEAN SOCIALISM.

But Mr. Takakai is not contented with the idea of taking his soldiers and sailors and training them to a higher standard. He asks, Why not train the whole Japanese people and improve them in the same way? Why should not the reproach involved in the appellation, "little brown men," be wiped out? Whether or not he has learnt his lessons from a study of the ancient Greek republics we do not know, but he answers in no uncertain way that it can be done, and the Emperor supports him by saying that it shall be attempted:

"Within a few generations I am sure that the Japanese race will be of normal size. It is one of the greatest humiliations of our life that we are so small. The Caucasian race is normal in size; and that is what we want to be. That is what we will be in a short time if the people of my race follow my directions. The Emperor has promised to join hands and help the work along. Learned men must now agree that the Japanese only need proper food and plenty of it. Give them nourishing food and all of it they can eat."

Of course, food is not the only thing, though it may be, in Japan as everywhere else, the first essential of all progress; and with a famine in a large part of the land at the present time, it is certain that poor

food and little of it has been the normal condition of many of the people. But the new policy will involve quite a different state of affairs. Carried out effectively, as it no doubt will be if entered upon, it must mean to a large extent the adoption of the "Socialistic" programme. It will be utilizing "government" for some of its legitimate purposes. Instead of merely finding profitable and easy jobs for hangers-on and relatives of the ruling classes, it will become a part of the real and responsible duty of the Government to look after the health, the food, the clothing, the housing, and the instruction of the people. There can be no alternative to this if the new Japanese programme is to be carried out.

We may term this Paternalism or Socialism, or what not; but it will be the first attempt in the world since pre-Christian times at real and honest government for the general and permanent welfare of the nation.

And, after all, what are our present Governments if not "paternal?" To all intents and purposes, they are paternal Governments of the most pronounced type so far as the wealthy, the monopolistic, and the aristocratic classes are concerned. They only cease to be paternal when the welfare of the masses is to be considered. When the question is not favorably answered, What will you contribute to the party funds? the Governments at once cease to be paternal, and tell the deputations that their claims "will be considered." How many votes do you control? Well, we'll see about it.

Japan's experiment can only be carried out if the people join with the Emperor and his Government in a scheme under which the chief physical and mental needs of the people shall be supplied upon some comprehensive plan, which must abolish poverty, and possibly very largely vice and crime. Surgeon-General Takakai's scheme is one of the most promising that have been put forward in recent years; and if it is carried out so as to preserve the high moral ideal that has hitherto characterized the Japanese people, the result must form the greatest lesson in social progress the world has ever seen.

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PUBLIC OWNERSHIP AND CAPITALISTIC GREED IN JAPAN.

The determination of the Japanese Government to nationalize the private railways in Japan has led to an unexpected exhibition of private greed in one of the Ministers. When Premier Saironji made up his Cabinet, he included Takahira Kato as Minister of Foreign Affairs, on the understanding that, in the interests of the public good, Kato would sink his private opinions, which had led him to attack, in the *Nichi*

Nichi, the Government programme. Since then he has supported the financial measures which have imposed heavy burdens upon the people, but as soon as it is proposed to purchase the railroads, in which his family is interested, he has resigned. This is said to be the first instance on record in Japan of a high official openly espousing the cause of the moneyed class, and Premier Saironji is said to have expressed his disgust at it.

Those who expect the Japanese to exhibit none of the usual signs of human cupidity are likely to become more and more disillusioned as the Japs acquire Western commercial ideas and methods. They start, however, from a considerably higher ethical point than any yet reached by Westerners, and it is probable that not so many of them will fall short of their professed ideal as has been the case among the more arrogant and pretentious Christian peoples.

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SUNDAY LEGISLATION IN THE DOMINION PARLIAMENT.

The Dominion Government's "Lord's Day Observance" bill was introduced in Parliament on Tuesday, March 13, by Mr. Fitzpatrick, and the Lord's Day Alliance people are jubilant over the stringent and inclusive nature of the proposed legislation, though they hypocritically assert that there is no intention of passing the bill on religious grounds, but simply as a means of securing to the working man a weekly day of rest. If passed as it stands, the bill will stop all means of enjoying the Sunday holiday in any other way than by going to church, except in cases where legislative authority has already been obtained (as in that of the Toronto street car service). The preaching business is the only one to be carried on; and every large city that wants to have Sunday cars will have to begin a fight against the power and unscrupulous bigotry of the whole of the Canadian Sky-pilot Union.

The bill prohibits all work or business except that connected with "divine worship," or such as can be proved to be absolutely necessary to the maintenance of a business; and all entertainments (except "divine worship"—with concert accompaniment) for which a fee is charged or to which visitors are conveyed for a fare, such as a sacred concert at Hanlan's or Sohmer Park, to which persons are conveyed by the ferries or street cars. No excursions by rail or steamboat are to be permitted, nor are parks or pleasure-grounds to be open for admission to which a fee is charged for any service or privilege. Fines are prescribed of \$1 or \$40 for individuals, \$20 to \$100 for employers, and not over \$250 for

a corporation's first breach, up to \$500 for subsequent breaches of the provisions of the Act.

Every voter should write to his representative at Ottawa protesting against the passage of the bill, which has evidently been framed at the dictation of the Lord's Day Alliance, and will introduce as "blue" a Sunday as any dreamt of by English Puritans or Scotch Covenanters. It will afford no end of legal fees for the O'Mearas and Pattersons and Shearers who make a profitable business out of the bigotry and prejudices of the religious fanatics. The pretence that it is not intended to coerce people in a religious sense is of the most hollow character, and can deceive no one whose mind is not warped by religion.

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THE INSURANCE INVESTIGATION AT OTTAWA.

The *Montreal Star* says: "The investigation of the Canadian insurance companies has begun, but it is a little difficult to tell whether their affairs will be subjected to a searchlight or a dark lantern." The first day's investigation showed the necessity for a searchlight, for it was admitted that hitherto the official "inspection" had been only a farce, the Government inspectors having habitually accepted the companies' figures with scarcely any objection or inquiry.

It was agreed that the Canada Life should be the first company to be subjected to scrutiny, but when it is remembered that Mr. George Cox is its president, that he borrowed \$300,000 of its funds to promote one of his schemes, and that it was he who held up the Dominion Government in the matter of the Grand Trunk Pacific Railway—"Mr. Cox can't wait," was the Minister's assertion when it was proposed to look before the leap was taken—it will be optimistic to the point of fatuity to imagine that any inquiry into its affairs will be either wide or deep, unless some quite unforeseen circumstances should arise.

The swelled-headed bullies of the old-line companies have had a long innings of abuse against the assessment societies. It may now be the turn of the latter to fling stones at their corruption-breeding opponents.

It is clear that until shareholders and policyholders in all companies are intelligent and energetic enough to exercise effective control over its affairs, every business is liable to be robbed by financial pirates. Until that time comes, stricter regulations as to investments and official inspection should be rigidly enforced, and breaches of them should be severely punished. Standard tables, framed by a commission of actuaries, should be adopted, and no companies or societies should be allowed to

carry on business upon lower rates. The reserve should be maintained large enough to cover the value of risks assumed; and in cases where capital has been seriously impaired or losses incurred, or where heavy salaries, commissions, or expenses are paid, these facts should be clearly and prominently stated by the inspecting officers.

It is time the Government inaugurated a system of national life and fire insurance. It used to be, and is, the stock objection to Government undertaking such matters, that it would lead to jobbery and corruption and nepotism. We now see that private companies and corporations are the means of greater wholesale swindles than were ever possible in the public service. If not, then let us hand over the Customs, Excise, and tax collections to private agencies. Let us imitate the fiscal schemes of Turkey, China, or Dahomey.

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M. LANGLOIS, M.P.P., OPPOSES CLERICAL CONTROL OF SCHOOLS.

In the Quebec Legislature, on March 5, Mr. Langlois, M.P.P. for St. Louis, boldly challenged the right of the clergy to continue to control education in the schools of Quebec. The correspondent of *La Patrie* (Montreal) says of M. Langlois' speech:

"It cannot be denied that Mr. Langlois' ideas secured a great triumph. The applause was general, and the Ministers themselves strongly clapped their hands. Mr. Langlois' words evidently found an echo in the majority of the members. The greater number evidently shared his opinion that the clergy have now done enough and should cede their place. One, in fact, would have to be present to fully appreciate the significance of the scene."

It is only those who know something of the condition of educational matters in Quebec who can fairly estimate either the hardihood of M. Langlois, or the revolt that is surely imminent against the clerical dominancy if Mr. Langlois' attack is not countered at once by a severe clerical onslaught, that will either cause him to recant or drive him from public life. Not a man or a journal in Quebec has yet made such an attack on the clerical power without being hounded to death or forced to grovel in the dust before his bishop; and if Mr. Langlois escapes such a fate, it will be because the church is losing its grip on the people. So may it turn out to be!

"Thou shalt not kill." Except by locked exits, subway explosions, adulterated food, slums, fire-damp, fast trains, sweatshops. In short, in the regular course of trade.—*Life*.

CHARLES WATTS.

BY "SALADIN," IN "AGNOSTIC JOURNAL."

CHARLES WATTS, who died on the night of the 16th, was born at Bristol on February 27th, 1836. His parents were decidedly and markedly religious. They belonged to the Wesleyan body. As might have been expected, the son's early education was controlled by and fashioned in accordance with the ideas which were then prevalent in the Wesleyan denomination. For ten years of his life he was a model Sunday-school scholar, and received many prizes, in the ordinary form of book presents, for his regularity at school, and for the excellence of his public recitals from memory at the school anniversaries.

It would be absurd, however, to ascribe to Methodism the bent of mind the young Watts so early began to evince. His tastes and pursuits were wholly of an intellectual character, and even when but nine years old he was a member of a local Juvenile Improvement Class and of an Elocution Society. That he took to the latter *con amore* needs hardly to be stated, or that even at this immature stage of life he manifested special interest in debate, since we assume that all who know anything of the propaganda of Secularism must *ipso facto* be aware that Charles Watts has long been considered a foremost debater in the party to which he belonged.

At the age of fourteen Charles Watts may be said to have made his debut on the platform. At that time he was a teetotaler, and one doubtless whose zeal was not "in accordance with his knowledge" of the *pros* and *cons* of the subject. The title of his first teetotal address was "The Curse of the Nation and its Remedy." About this period he joined the Bristol Dramatic Society, and for the ensuing two years took great interest in the affairs of this association, and played in various amateur performances. "As the twig is bent the tree's inclined," and we are not surprised that throughout the intervening years Charles Watts retained a love of histrionics. He became favourably known as an amateur actor—in fact, he entertained an affection for dramatic art, and made this his recreation during his comparatively few and brief intervals of release from his own proper field of labor.

The time comes sooner or later when everyone imbued with moral earnestness has the question of the credibility of his religious opinions forced upon him. With Charles Watts this epoch occurred early in life—about his fifteenth year, when he was driven to sever his orthodox associations. Subsequently—indeed, almost immediately—after taking this step, he heard a Secular lecture given at Bristol by Mr. G. J. Holyoake, one result of which was that he at once allied himself with the Secular party, to which his elder brother, John Watts, also gave his allegiance.

At the age of sixteen Charles Watts left his home for London. In the metropolis he made the acquaintance of Charles Southwell, Robert Cooper, and others well known as Freethought leaders. Now it was that he felt himself assured of the reasonableness of the views he held, and, therefore, he avowed himself a sceptic to all the theological systems of the world. Though he frequently endeavored to remove the popular prejudices and misrepresentations with respect to Atheism and its effects on the moral nature of man, he, nevertheless, must not be classed as a dogmatic Atheist. If I estimate him rightly, his proper designation would be that of an Agnostic, although he himself inclined to the designation of Atheist; but his most characteristic views have always been in favor of an insistence upon the positive or constructive aspect of Secularism. While he regarded Atheism and Theism as purely speculative theses, he contended that man required no other knowledge than that of this world and its duties, and that the utilitarian scheme of ethics was the true theory of life, the secret of happiness here, and the best investment for a future existence even, if such there should chance to be. Charles Watts was an authority upon Secularism, his work on "Secularism in its Various Relations" being considered the best enunciation and defence of the principles of this system.

In 1864 Charles Watts joined his brother John, a man of intellectual force and literary skill, in the printing business; and now it was that he entered upon the stormy sea of Secular journalism, by becoming the sub-editor of the *National Reformer*, a weekly journal, then the sole property of John Watts, who was also its editor-in-chief. The first regular article ever written by Charles Watts was not, as some might imagine, a theological, but a political one, consisting of a defence of the Annuities Bill, then introduced by Mr. Gladstone's Government. During this year also (1864) Charles Watts first appeared as a propagandist on a Secular platform. Without doubt the man had found his sphere, as he was evidently intended by nature for some such career as that he had now entered upon. His first public speech was made on the anniversary of the birth of Thomas Paine.

In 1866 John Watts died, after a long and painful illness. Undoubtedly this was a serious loss to the Secular cause. Prior to his death John Watts expressed a wish that his brother Charles should accept both the proprietorship and editorship of the *National Reformer*. With a splendid exercise of self-abnegation, however, for the position was one to be coveted among Freethinkers, Charles Watts proposed that Charles Bradlaugh (whose personality was then veiled under the *non de guerre*, "Iconoclast") should occupy the positions which Death was about to render vacant, on condition that he (Charles Watts) should be retained as sub-editor of the paper. Ultimately this proposition and its stipulation were agreed to, and Charles Watts was identified as sub-editor of the *National Reformer* until 1877.

Now it is we arrive at a momentous period in the life history of the subject of this memoir. In 1877 the division occurred which Secularists

have so long bewailed between Charles Bradlaugh and his co-worker, Charles Watts. Briefly stated, the facts of the case are as follows: Charles Watts refused, after due consideration, to be compelled to defend against his own desire a pamphlet called "The Fruits of Philosophy." Into the special merits or demerits of that work I shall not inquire; let it suffice to state that, for thus daring to exercise his right of private judgment, Charles Watts was suddenly deprived of his honestly-won and long-earned position. I but express my own opinion here when I register my conviction that, if this despotic conduct is to be taken as indicative of the toleration of a certain school of thinkers, the longer their domination can be postponed, the better for the rights of man and for individual freedom.

The reader has the right to expect here absolute impartiality on such a subject as that to which I allude. That he may see for himself that Charles Bradlaugh had no other reason for thus peremptorily and arbitrarily severing his connection with Charles Watts is clearly proved by the former's own words in his journal, the *National Reformer*: "I have no ground for determining our relations except this matter, on which he (Mr. Watts) thinks that he is taking the right course." There can be no doubt whatever that, for many years, Charles Watts had been Mr. Bradlaugh's principal supporter. During the latter's absence in America, he had edited the paper for him with marked ability; and had, at the same time, so promoted his electoral prospects at Northampton, that he won a large number of additional suffrages at the election. On his return from the United States, Mr. Bradlaugh paid the highest eulogium to Charles Watts's ability, and frequently took occasion, both publicly and privately, to thank him for his services. In their commercial relations, also, Mr. Bradlaugh and his colleague were on the footing of confidential friends.

In 1869 Charles Watts had been elected special lecturer to the National Secular Society, of which organization he was also for many years the secretary. He it was who wrote the official reply to the Christian Evidence Society, a work of forty-eight pages, with a highly eulogistic introduction from the pen of Mr. Bradlaugh. I may mention that Mr. Watts was also joint editor with Mr. Bradlaugh of "The National Secular Society's Almanack," and one of the three selected editors of "The Freethinker's Text-Book," his portion of which—"The History of Free-thought," a most laborious work—he was, after the disruption, left to produce at his own cost and on his own responsibility. . . .

The expenses to which Charles Watts was put by his arrest were paid for him by the Secular party, which thus demonstrated its confidence in his conduct and its sympathy in his misfortune. The principal result—that is, to himself—of the events I have narrated, was that Charles Watts left that section of the Secular party to which his late colleague belonged. For this schism in the body he is not, however, responsible, since, as I have shown, it was clearly impossible for him to work in unison with that section, while he was too devoted to the cause to allow himself and

his labors to be arbitrarily arrested and nullified. Boldly confronting the situation, Charles Watts determined to pursue his own career of propagandism, and in so doing he was supported by the confidence and co-operation of nearly all the known and approved leaders of the party.

It is to be noted that G. J. Holyoake here both wrote and spoke in terms of the highest praise respecting the policy adopted. In February, 1877, Charles Watts purchased from that gentleman, its founder, the goodwill of the *Secular Review*, which he edited with marked ability, and it continued to increase in circulation and influence.

Besides his contributions to Secular literature, to portions of which I have already alluded, and the whole of which would rival in bulk, if published in separate volumes, the productions of the most laborious Fathers ecclesiastical—an Augustine, a Tertullian, a Jerome, or a Suarez—Charles Watts held public debates with various representative members of the Christian Churches, among whom I may mention the Rev. Dr. Harrison, the Rev. Brewin Grant, the Rev. A. Stewart (of Aberdeen), the Rev. Dr. Smith, the Rev. T. Adamson (of Edinburgh), Mr. B. H. Cowper (translator of "The Apocryphal Gospels"), and many others. Those who have seen him in debate will agree with me, however strongly opposed to the principles he advocated, that he was a master of controversy, a keen analytical reasoner, a fluent and persuasive rhetorician, and an opponent who never forgot the laws of courtesy. . .

In 1878, Charles Watts, in co-operation with others who held kindred views to his own on the proper method of conducting the Secular movement to a successful issue, established the British Secular Union. This association had for its president the Marquis of Queensberry, Professor Pasteur and Ernest Renan as vice-presidents, and Victor Hugo as honorary member.

This leads me to allude to Charles Watts's political career. He was an advanced Liberal or Radical, holding well marked and pronounced views on nearly all the vexed questions of the political arena. So highly was he esteemed by the members of the advanced political organizations of the country that, when Republican clubs were in existence, he was chosen vice-president of the leading club. I have heard him declare that, while he did not consider that the English people were yet sufficiently advanced for a Republic, the contemplation and study of Republicanism must naturally exert a good educational effect.

In 1879, when it was anticipated that one of the Liberal papers for Hull would retire from the representation, Charles Watts was invited to stand as a candidate for that town. He addressed the constituency on various occasions, and was always, as the daily papers recorded, most enthusiastically received. His political programme, as then announced, included a scheme of compulsory national education, extension of the county franchise, separation of Church and State, revision of the pension list, reform of the land laws, redistribution of seats, and an intelligent and discriminating support of the foreign policy of Mr. Gladstone. As, however, neither of the members withdrew, Charles Watts, rather than

lay himself open to a charge of dividing a Liberal constituency, retired from the contest. During the General Election he worked strenuously on behalf of the Liberal party, speaking several times to large public meetings at Lambeth and Pontefract; and his services won from Mr. Childers, First Lord of the Admiralty, the public avowal that he had never heard a more logical and eloquent speaker.

The intellect of Charles Watts was synthetical rather than analytical, and objective rather than subjective. Macaulay's hero, William of Orange, is said never to have looked active and animated except in battle; and Mr. Watts had an air of languor and lethargy rather than of moral earnestness and mental intensity, except when under the grape and canister of a struggle on the platform for truth and mastery. He at times advanced to the charge without much evidence of animation, or even of exceptional power of thought and eloquence. But when opposition was forthcoming, Heaven help the hapless wight who offered it. While Mr. Watts was being opposed and criticized he sat like a block of stone. He made no pencil notes of his opponent's points against him. The notes, however, were being made inside that big, round, immobile head, and behind that swarthy and imperturbable dial of a countenance the machinery of mentation is intensely at work. The opponent sits down. Up springs the man whose arguments have been passing through the fire of hostile criticism. The first two sentences in reply are uttered slowly, softly, and articulately, but with a kind of sibilant hiss at the end of several of the words that is ominous that the storm is a-brewing. The third sentence is uttered with force and vocal volume. Out thunders the fourth and its troop of successors, like an ocean that has been chafing against the dyke, but has now burst it open, and is pouring through the gap with the hoarse roar of the deep, mighty, and resistless swing with which the ocean bursts the barriers. Away careers the speaker headlong on the foremost crest of his fiery torrents of argumentative declamation. Where are the arguments of the opponent that, five minutes ago, looked so specious and formidable? They are battered down as the thunder-shower levels the corn; they are shivered as the lightning splinters the pine. And yet, in the most impetuous hurricane of refutation, there is not one word that can be construed to personally reflect upon his opponent; but for all that the hapless opponent, as far as he is concerned as a speaker and debater, has more than once reminded me of the conventional policeman of the pantomime, who, shot out of the muzzle of a cannon, goes flying into fragments of grotesque odds and ends and ludicrous shreds and patches. Poor polemic! He is not only slain; Charles Watts has pounded him to dust. Undoubtedly the stimulus of hostile attack dragged Charles Watts up to the full stature of his mental and moral manhood; and his extempore demolition of an opponent was a grand phenomenon of polemical oratory.

Lord Jefferey said of Dr. Chalmers that he overwhelmed his antagonists "under fragments of burning mountains"; but what Charles Watts

overwhelmed him with I was never able to precisely determine. The subtle force of the debater and the electrical eloquence of the orator, in their loftier phases, baffle analysis. Charles Watts's vocabulary was not specially copious, and he was unskilled in the magic of trope and metaphor; but, in spite of this, if you kept him out of the abstract, and attacked him on a practical subject demanding analogical rather than analytical treatment, his dialectic power was magnificent.

I have said nothing of Charles Watts in his later years. All is known to my readers as well as to me. He was the first aggressive Freethinker I ever knew. For more than half my life I have been in London; and I made his acquaintance shortly after my arrival. We worked together in friendly concert on the *Secular Review*, now the *Agnostic Journal*. His devoting so much of his time and energy to lecturing in America eventuated in the *Secular Review* coming into my hands exclusively. By-the-bye, Charles Watts was the first English Freethinker to cross the Atlantic and mount the American Freethought platform. Moreover, in Canada he founded and conducted SECULAR THOUGHT, which is still carried on with capacity and tact by J. Spencer Ellis.

In one way, Charles Watts was singularly fortunate. Mrs. Kate Eunice Watts is a woman of talent, and personally, of exceptional grace and charm. During her husband's occasional prolonged absence on lecturing tours she edited SECULAR THOUGHT, and that with spirit and capacity. She regarded Charles Watts as a propagandist of universal power, and attributed his failure to obtain his due meed of recognition to his modesty and lack of self-assertiveness. There was no man like "Charlie"; she loved him with all the love and unselfish fidelity of a good and true woman's heart. His lot was hard, as a Freethought propagandist's lot must necessarily be; but it would have been harder still had he not been sustained by the unselfish devotion of her who loved him and who has survived to mourn him with sorrow unspeakable. . . .

We who fight in the vanguard against an overwhelming host need all our braves, and recently the hand of Fate has fallen on us heavily. First we lost Lady Florence Dixie; then, in rapid succession, George Jacob Holyoake and Charles Watts from our fighting phalanx. But, as in the Scottish ranks at Flodden, let it be predicated of us,

Each stepping where his comrade stood,
The instant that he fell.

Let us, the living, be as true as were our dead.

7,364,304 Sunday School Children in Britain.

Sunday school statistics for the Protestant Churches of the British Isles have just been published. The total number of scholars enrolled is given as 7,364,304, an increase over previous year of 64,664. As an indication of the remarkable effect of the Welsh revival, it is to be noted that nearly one-half of this increase is in the schools of the Methodist, Congregational and Baptist churches in the principality. That is to say, the increase is about ten times as great per 1,000 in Wales as in the rest of the British Isles.

MAD MURDOCK.

HAD THE NAZARENE BEEN A GIRL.

—:O:—

HAD this been the story handed down by the craft the probability is that it would have done the same service as the present one. Had a new feature been introduced crediting the new Savior with being born by the power of the mother of God or the mother-in-law of God having breathed on some mortal of the male sex, he, the man of humble origin, could then breathe under a cabbage leaf, and three old ladies starring from the east—there does not appear to have been any west then—could find the baby girl in a market-gardener's wagon.

Had all these things been chronicled, there would be found infidels who would scoff and say : " How false is all this ! No person was ever known to be born without a mother." But the answer would be : " It is so written in God's word, and you are committing the only sin that may not be forgiven when you doubt God's holy word. Any other sin can be forgiven. You may murder your father and mother, rob your baby brothers and sisters, slander your neighbors and be always false to your friends ; you may be a coward and braggart, a bully and beast, but if you believe in this woman who was not born of woman, you will find grace in the sight of God. For God so loved the world that he gave his only begotten daughter that whosoever believeth in her shall have everlasting life. If, on the other hand, you do not believe in her nor confess with your mouth, you will suffer the wrath of God which is visited on the children of disobedience. No, your good works will not save you from the wrath to come. You may be brave, generous, kind, unaffected, pure-living in mind and body, but if you reject the offer of salvation through the sacrifice of the daughter of God you have committed the unpardonable sin and shall have your portion in hell."

Suppose some one asks for particulars as to how the testator knows the truth of the story, the answer is :

" It is written in God's Holy Book. Moses started it, and left orders for Ezra to write about it as soon as he was big enough, which wasn't till over eight hundred years after. Then the Evangelists, Matthew, Mark, Luke and John, wrote about Ezra, so we know that Ezra was all right, and they wrote about the woman Savior, and some of them say that they knew her personally. Then Paul wrote about the matter and says he has no doubt the story is true, and he refers to the Evangelists, so we know that they were all right. Then Tacitus or some of his chums speaks of

Paul, so we know that *he* existed, therefore that should prove the story to be true to anyone who was ready to believe. No, you must not use your reason, your duty is to believe ; but you as a reasonable being must know that you cannot prove that the story is false, and you believe in things now that you cannot prove. Do you believe there is such a place as Greenland? Do, eh? Ever there? No, but you read accounts of the place, and you know some people who knew the people who wrote about it, and you don't find any reason for doubt on the subject. Now, that is sensible of you. Well, we know through these writers and prophets that this great event took place, so you see we argue by analogy, and believe what it is not possible to see with the mortal eye."

"But, see here! There is nothing contrary to natural law about the existence of Greenland, but this alleged birth is not in accordance with—"

"There you go again with your human reason! 'He that believeth not shall be damned.'"

"Then I'm going to believe now, if it will stop the other business."

"But you must do it in sincerity and in truth."

"How prove it?"

"Give of your goods as the Lord has blessed you, to send the glad tidings to others. One who will give of his substance is sincere."

"Then I have my salvation sure. I salted a claim in Cobalt that cost me but \$10, and sold it to a tenderfoot for \$20,000. I will give a tithe to the Lord if some one will act as his treasurer."

"I am a minister of the Lord and will take it in trust for him. Hallelujah!"

"One word, reverend sir, before you go. Is God all-powerful?"

"He is."

"Then he could save me whether or not I believed in him and the young woman?"

"No, he could not, because the plan of salvation makes it necessary for the sinner to ask forgiveness for his sin."

"Then why do you say that the Holy Ghost is striving with us; that 'No man can come unto me unless the Father draw him,' if the sinner must open the negotiations?"

"My dear sir, if you would study the Scriptures carefully, you would find that you are wrong. 'Whosoever shall call on the name of the Lord shall be saved.'"

"Then I'll call."

"But if you don't believe you cannot call."

"Yes, I can. Just as I can call on you to see that the heathen get all the benefit of that money, that none of it sticks to your fingers. While it

may be handled honestly I have my doubts. I don't believe in you, yet can call on you."

"What, sir, do you mean? Do you insinuate that—"

"Oh, fudge! Do you think that I can take you seriously, with your jumble of words and contradictions? Money? Here, I'll give you another five per cent. of my tainted money if you'll promise to go to the devil and don't try to work me with your sanctity."

A BRAND FROM THE BURNING.

THAT is what T. C. Robinette, Criminal Court lawyer, of Toronto, would like to be thought for a little time. Torrey and his pals converted him, *i.e.*, got him to stand up for Jesus.

Jesus ought to be proud when he thinks of such distinguished recognition, and there will be joy in heaven: more joy over one Robinette that repents than over ninety-nine Pottses who are just men and need no repentance. Now the respectable Methodists of Crawford St. Church let him into their pulpit and let decent daughters sit and listen while he lectures of the higher life. It was ever thus; the merit of the deal is not in the merit of the individual, but in his de-merit and the consequent triumph of the champions of redemption. There is something to be said in favor of letting the man who wants to, sober up, but why hold him up as a brand from the burning, except it be to advertize a new patent fire extinguisher? Is a brand from the burning of as much value as ordinary fagots that have not been scorched?

All this goes to prove that it is not the quality of the timber but the size of the conflagration from which the sticks are pulled that counts when the score is called. Somebody is credited, in that stupid volume called the Bible which on occasion voices horse sense, with saying, "Let him that stole steal no more, but rather let him labor." No mention of his making a speech and confessing to all the crimes in the calendar save two. We have never heard or heard of a person who, when before the footlights—commonly called the penitent bench—has confessed to murder, for reasons that will be observed by observant persons, and we have yet to hear of one who has confessed to being by nature mean, a tale-bearer, envious and cowardly. Oh, no! they have stolen, wrecked families, played losing games of chance, were drunken and licentious, but they have never been mean. If they have sinned it was drink and evil companions who led them astray; their heart was right all the time and now that they have confessed with their mouth they can say with St. Paul:

"Now, then, it is no more I that do it but sin that dwelleth in me."

Then the band plays, the choir sings a piece, and the sinner is glorified in that he appears to be the largest boulder on that sin-bound shore.

The case of T. C. Robinette is not selected for any reason save that he is the latest sample of the folly and hollowness of revivals. Robinette is a politician, and has defended criminals knowing them to be guilty. Sobriety and the curbing of all gross passions are good for everybody, but reform on these lines is not fostered by self-praise, nor are temperance and continence the most and the best that can be done for the community or for the individual ; for instance, what would Jesus say to the man who would advertize that he had cut loose from the flesh and the devil, yet who would be prepared as a politician to be privy to the hiring of mercenary aliens to vote for him, or who would make right wrong, and false true, for a fee ? Our weakness as a people is not intemperance or incontinence, but the feeling that at the present time we are too poor to be honest, but tomorrow when we have made our pile we will make amends. Brands plucked from the burning that will not stand this test were better cast back again—and loaded with brimstone.

ADAM A BACK NUMBER.

—:O:—

BY GEORGE ALLEN WHITE.

—:O:—

“Who shall count the host of weak men whose sense of truth has been destroyed by the effort to harmonize impossibilities, whose life has been wasted in the attempt to force the generous new wine of science into the old bottle of Judaism, compelled by the same strong party [i.e., that of Orthodoxy]?”—*Thomas H. Huxley*, “Lay Sermons,” p. 278.

THERE is one good thing to be said for our Calvinistic and Puritan ancestors. They were wrong, to be sure, in practically everything that they surmised concerning the mystery of the universe. They held barbarous beliefs. But there was at least one redeeming feature. It struck them as too great a stretch of belief that a moral imagination could conceive an omniscient and omnipotent God to have had the heart to create a world whose original state is as bad as its state is to-day. God made man perfect, they said ; but man fell. Hence the world has been askew ever since. Their story had it that about sixty centuries back the creator got tired of celestial life as then manifesting itself, and concluded to hatch out of nothing some stuff called dirt, upon which everything terrestrial should be dependent. He made the stars also. A fellow known as “man” was called upon the stage by a wave of the divine wand at this time ; was deluded and seduced by the Devil ; and, falling shortly from perfection to

imperfection, has not succeeded meanwhile in recovering much of the ground lost.

It is clear that if this pretty story can be proved wrong—if it can be shown that man has risen instead of falling ; has lived tens of thousands of years instead of six thousand—the reconciliation between a good God and a bad world created by that good God will have to be begun all over again.

Now, this is what science has done. Science has dug into the bowels of the earth and rudely dissipated the cosmic dreams of polygamous Orientals. An operation upon the world for appendicitis, so to speak, has been successfully performed, and the vermiform appendix "Orthodoxy" having been cut out, more rational views are now possible.

Human bones were found in 1844 upon the side of a mountain in France, which scientists catalogued as belonging to the Pliocene era. Carved flints were unearthed in Pliocene strata as early as 1863 at Chartres, and the find communicated to the French Institute. The discovery of similar flints then supposed to have lain under Miocene deposits was announced at the Paris Prehistoric Congress of 1867, and again at the session of the Congress at Brussels in 1872. Thus research proceeded.

Another method of ascertaining the great age of the race is by computing the time that must have elapsed in the formation of stalagmite layers covering those implements of prehistoric man found in limestone caverns.

Rainwater, percolating through the limestone roof, deposits on the floor of the cavern carbonate of lime ; the necessary carbonic acid being derived from the air, from dead leaves, etc. The rate at which this is now formed during each year indicates more or less accurately how many years must have been requisite to form a certain number of inches or feet of the deposit. For example, in the famous "Kent's Hole," situated near Torquay, implements once unquestionably in use by man were taken from beneath beds of stalagmite fifteen feet thick ; which are calculated as having formed at the rate of only one-four thousandth of an inch every year.

A decade or two ago the extravagant estimates that science, in the rebound from Mosaic chronology, was inclined tentatively to place upon the duration of the human race—in some cases swelling into the millions of years—began to moderate considerably, and to correspond with the less sensational conclusions to which the later cumulative evidence seems to point. In the opinion of some, the reliability of a few of the earlier discoveries may well be doubted—notably those linked with the name of the Cave of Chaleux. But despite everything, the chronology accepted by the Church for centuries previously was plainly doomed never again to have a defender among men of science. At the present time the views of the

scientists as to the date of the evolution of man out of the form immediately preceding him have a range of from 20,000 to 500,000 years. That man existed in the Miocene Tertiary is doubtful; that he originated in the Pliocene is the usual supposition; and that river-drift men lived in the Pleistocene Quaternary, or thousands and thousands of years before the supposititious Adam, is an incontestable fact.

The indications of this Biblical fallibility were becoming too plain to be mistaken even before the verdict of science in archæology was rendered. To prove nowadays so simple a proposition as that man has been on earth longer than the Bible teaches, is the easiest thing one would ask.

The villages built on piles discovered in Lake Zurich during the low water of 1853-4 are credited with an age exceeding that of man as given in the scriptures.

The first Egyptian dynasty, flourishing as it did after untold thousands of years of antecedent human life, is assigned by Boeck to a period 7604 years ago. According to Unger, the time was 7515 years; to Mariette, 6906 years; to Brugsch, 6357 years; to Lauth, 6059 years.

Even Agassiz conceded that human remains taken by him out of a Florida reef must have had an antiquity of 10,000 years.

Andrew D. White says: "The civilization of Europe began earlier than the time assigned for the creation of man."

According to Bayard Taylor, in an article written for the *New York Tribune*: ".....the religion, the political organization of Egypt, are carried back to the third dynasty, 4,450 B.C., and Manes, the first historic king, dawns upon our knowledge, not as a primitive barbarian, but as the result of a long stage of unrecorded development."

J. Allanson Picton, in "The Essential Nature of Religion," says: "The proof that man existed ages before the earliest date which it is possible to assign to Adam, is felt to throw the whole historical system of evangelical opinion out of gear."

Burnt brick found under sixty feet of alluvium on the Nile River hints at the existence, not of barbarism, but of a civilization, at least 15,000 or 20,000 years ago.

The skeleton of a man obtained at a depth of sixteen feet and underneath four dead forests is given by many an age of 50,000 years.

Samuel Laing says, in "Modern Science and Modern Thought:" "In fact, it may be said with truth that we know more about the man who chased the mammoth and reindeer in the South of France perhaps 50,000 years ago, than we do about those who lived there immediately before the classical era, or less than 5,000 years ago."

(To be continued.)

THE POSTULATES OF THE SOCIALIST PHILOSOPHY.

BY H. C. UTHOFF, LA SALLE, ILL.

MANY persons become confused at the outset when they consider the philosophy of Socialism, because imbued with notions concerning the development of human society and its institutions that do not constitute a monistic conception as to how the social organism came to be to-day what it is. Many imagine that the goal of Socialism,—the co-operative commonwealth,—is a thing to be arbitrarily established, instead of its emerging out of the dire necessity of society. Ideas concerning Socialism are picked up haphazard, with the result that most frequently we have no adequate theory with which to answer the question: How came human society to be what it is, and what is likely to be its next form? A brief discussion of the philosophy of Socialism, embodying the postulate of the economic interpretation of history and of the class struggle, is herewith presented for the purpose of expressing as definitely as possible the fundamental statements upon which all subsequent Socialistic thinking depends.

The groundwork of this school of thought may be reduced to these four propositions;

1. There is no dualism of matter and spirit.
2. In the social relations and institutions of man there is nothing immutable; everything is subject to a constant process of change.
3. In this constant social change, the mode of economic production and of exchange are the determining and decisive factors.
4. Social development is effected by the formation of economic contrasts and class struggles.

As to the first proposition, most readers of SECULAR THOUGHT will doubtless agree with it. Might not even a Spiritualist do so, on the ground that the real essence of what he considers spirit and what is termed matter may possibly be the same?

The logical necessity of a unitary world-conception is obvious if we would avoid endless confusion and remaining the victims of mysticism and fruitless speculation. If dualism of spirit and matter be conceded, the explanation of facts observed by modern science falls entirely to the ground. The element of the unknowable in such a dualistic theory renders it useless for making further progress in the realm of thought.

If we accept, then, the monistic world-conception, and agree to the statement that man is a product of his environment, of forces at work in the natural world; that he is the subject of these natural forces at all

times ; and that there is not in him some mysterious something driving him one way or another and responsible only to some unknown being by whom it is made out of nothing—if we accept these propositions we will have no difficulty in agreeing to the postulate that there is no unchanging stability in human relations. As there is no rest in nature, man, as the outgrowth of his surroundings, always intimately connected with them, must be subject to the same endless change in all his aspects.

History offers abundant proof of this second thesis. Take the single institution of marriage, how widely has it varied in different historical epochs. How widely does it vary with geographical location to-day. The relation of a woman to society and of a wife to her husband has changed materially within the last one hundred and fifty years. To prove this one needs but to recall a married woman's denial of property rights years ago, and the iron-bound tie that existed between a man and his wife (by some called "holy matrimony,") regardless of the happiness of either or both of the victims. Society has extended the divorce laws to supply a human need and modified an institution at one time doubtless regarded by many as eternal.

The third proposition is not so generally accepted. The mutability of human institutions may be admitted, but it is more difficult to say what elements enter into all these changes adequate to explain them. There are a great many persons who consider that certain religious beliefs have brought about the unquestionable upward tendency in human society since the dawn of history. Some believe in the great-man theory. Some have an idea that general moral considerations, such as the supposed revulsion of conscience against the injustice and barbarity of chattel slavery in the United States for instance, have effected vast institutional changes.

The Socialist denies all these explanations. He looks for a deeper cause. The thinkers and scholars of the world are throwing overboard the old rules and using the new ones. "The newer spirit," writes Professor E. R. A. Seligman, of Columbia University (certainly not a member of the Socialist party), "emphasizes not so much the constitutional as the institutional side in development, and understands by institutions not merely the political institutions, but the wider social institutions of which the political form is only one manifestation. The emphasis is now put upon social growth."

W. J. Ghent, in "Mass and Class," says ; "A king's vow, a warrior's ambition, no longer suffice to explain the origin of a mighty war, even of ancient times. We now look behind and beyond the apparent agent for the real source of collective action."

Since human interests are the mainsprings of action, is it not obvious

that the main human interest is the economic? Mr. Ghent further says, in the same work :

“ But that this mainspring is none other than a form of the physical interest—in brief, the economic force—becomes day by day the common judgment of an increasing number of students and scholars. ‘The world has never reached a stage,’ writes Professor Ward, ‘where the physical and temporary interests have not been in the ascendant.’ With the entire mass of human beings there lies, at the bottom of all thought and feeling, a sense of the prime necessity which Nature has put upon us—the necessity of securing a living.”

The necessity of obtaining a livelihood being felt thus strongly, it seems rational enough to infer that the degree to which pressing need can be satisfied depends upon the method of production and exchange, whether man's control over nature is great or small, whether the land is fertile or not, whether the tools of production and the means of exchange are efficient or not. These considerations enter deeply into the lives of every one of us to-day. Is there any reason for believing that they have not always been foremost?

So dominant is the economic element in life that we need not hesitate to accept the declaration of Marx and Engels in the “Communist Manifesto : ”

“ In every historical epoch, the prevailing method of economic production and exchange, together with the social organization necessarily following therefrom, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch.”

Morals reflect this economic basis of society as plainly as anything else. In the period prior to the American civil war, slavery was regarded with the utmost equanimity by the people of the State of Illinois, as is instanced in Clark E. Carr's “Story of the Illini,” written by one of the early settlers in the northern part of the state. To be an abolitionist was to be regarded as an outcast by the patriotic and loyal people of Illinois as late as 1855.

The farmers of Illinois raised corn and cured bacon and found a profitable market for their products in the south. When railroads were opened up toward the close of the fifties, the necessity of the southern market disappeared. Manufacturing was increasing in the east. The farmers sold their products in that section. They began to identify their interests with those of the east. Hence, the change from pro-slavery to anti-slavery sentiment. People themselves probably imagined that they had undergone a moral change, when it was only their dominant interests that had changed them and consequently their morals.

This close connection between morals and economic interests—which in turn are based upon the manner of production and exchange—is plainly enough evidenced nowadays without going into lengthy particulars. The dependence of hundreds of human relations on the economic element in life explains so many facts that it is being accepted by thinkers generally with the same intellectual satisfaction found in applying the evolutionary theory to biological investigation. In fact, the economic interpretation of history is merely an extension of the general theory of evolution into new fields.

The fourth proposition, regarding the class struggle, is a corollary of the third. If, in the mutation from one social form to another, wherein the chief aim in life is to continue to obtain a living, there exist an advantage which one group of men have over another, regardless of how they came by it, there is bound to be a conflict of interest that will express itself in social strife, and a constant effort of the economic dependents to obtain for themselves greater security in the means of life. In countries where this class feeling does not exist, where there is no social strife, civilization is at a standstill, or, rather, its movement is so slow as to be barely perceptible from one age to another, as in China and India.

To-day, since tools are essential to production, it is readily seen how the ownership of the machinery by a few—the capitalist class—occasions an economic contrast between those few and the men and women who work but do not own the machines—the laboring class.

Since "modern inventions are the real revolutionaries," as even the Jesuits admit (Victor Cathrein, S.J., "Socialism, Its Theoretical Basis and Practical Application"), it is idle for any one to say, "Don't arouse class hatred, don't kindle class prejudice; remember the interests of employer and employe are identical," when there is no economic basis for such an assertion. Recognition of class interest is merely an act of the intellect, and neither the proclamation of the existence of class feeling or a denial of it can alter the economic fact of the times.

The Socialist philosophy teaches that life is not exactly a Sunday-school picnic, and the class struggle does not represent the happy home-coming from the woods, with everybody in the band-wagon singing hymns. On the contrary, it holds to the belief that the struggle of the race towards civilization had its beginning among the lowly and the meek of the earth; that the great movements in history have always been the efforts of a fettered class to win economic freedom; that rights have been won by force from the powers that were, and not graciously handed down from above. There is every reason for believing that modern capitalism is distinctly a form of society in which a once inferior class—the traders—have become dominant, but only after a long and bitter struggle against feudal landlords and their survivors.

The world's revolutions have been merely the submission of conflicting economic interests to the arbitrament of war, where neither side was willing to concede a vital principle. It is significant to note that the side that was struggling upward has always won.

The class struggle to-day is between a small and constantly diminishing group, on the one hand, who are coming into the ownership and control of all the means of life, who live by rent, interest, and profit; and, on the other hand, the mass of the people, who are obliged to work for the enrichment of the few or starve. The acutest minds are coming to recognize this condition of things, though the dominant class vigorously pooh-poohs the idea.

The four principles enumerated are the pillars of the Socialist philosophy. Demolish them, and Socialism collapses. Accept them, and few persons can resist the intellectual incentive to become active propagandists for the cause.

INSPIRED OBFUSCATION.

BY "PRESBYTER," IN NEW YORK "SUN."

IN the *Presbyterian Banner*, a small paper published in Pittsburg, Pa., appeared on January 25 the most novel theory of the inspiration of the Bible, promulgated by the editor himself, which has been invented this side of German Rationalism, if indeed it be not of rationalistic origin.

Some querist asked "whether the thirty-first chapter of Numbers and the 109th Psalm were inspired, were historical, and were good for instruction or indeed anything at all." The editor replies that they were inspired and historical and goes on to say :

"These chapters show that inspiration did not lift the whole Bible to the same level.

"The ethics of some portions of the Old Testament is universally admitted to be lower than the ethics of the New

"Moses was inspired, but Christ boldly corrected him and lifted his imperfect teachings to a higher plane.

"These portions of the Scripture were useful in their day as an imperfect means toward higher ends, but their chief use to us is as historical landmarks to set off the more advanced ethics which we are to follow."

If the above statements teach anything they teach the following :

1. That God inspired Moses with a very low kind of ethics.
2. That God is improving His ethics as He sees the world needs a better and higher grade of them.
3. That the Old Testament Scriptures are of little use now, except to afford a setting in which the teachings of the New Testament Scriptures will be thrown out with brighter lustre by way of contrast.
4. That the Bible is made up of good and bad ethics.
5. That when God commanded Moses to destroy the Midianites as recorded in Numbers, thirty-first chapter, Moses was guilty of bad ethics in obeying him.
6. That God has a comparative order of ethics such as best, low, bad which He reveals to men just as they can comprehend them.
7. That what Moses did by command of God he was responsible for personally and was guilty of bad ethics in doing so.
8. That Christ boldly corrected Moses for doing what he commanded him to do.

There are many readers of this paper who will deeply regret such views of inspiration getting currency, and especially as coming from its editor. It is especially unfortunate to announce such extreme views just now, when the Church has settled down to a state of calm after the storms of a few years ago.

The editor evidently regards this as a very astute solution of the question of inspiration, but it has run him into a number of difficult and untenable positions.

There never has yet been any theory of the inspiration of the Bible that was as free from embarrassing difficulties as the old one of plenary inspiration.

These difficulties can be met by saying that God could not do anything that was wrong, and if we understood all the circumstances we could not object to anything which He is represented as having done.

[It is highly amusing to see the orthodox sectarians pointing out the difficulties and absurdities of their opponents' creeds, while imagining they overcome those difficulties and absurdities by their own creed, which also logically involves them all. There are no difficulties in the creed in which you have been born and bred—until you begin to think intelligently.]

BUDDHISM AND CHRISTIANITY.

STRIKINGLY SIMILAR, BUT CHRISTIANITY NOT DERIVED FROM BUDDHISM.

—:O:—

BY JOHN MADDOCK, IN "PROGRESSIVE THINKER."

—:O:—

CHRISTIANITY had a distinctive founder, who preached salvation by a belief in the atoning blood of a crucified Savior. While there are a few injunctions, here and there, in both of these religions that have a striking similarity, yet, fundamentally, they are altogether different.

Buddhism has no fall of man theory, such as made all mankind sinners against a God; neither has it a Savior who was crucified to make an atonement for sin by the shedding of blood. It has no God in a heaven, sitting upon a throne surrounded by angels; no day of judgment; no Christ who arose from the dead and ascended to heaven and sat down at the right hand of God. It has no faith in either a God or in a Christ who will save if men will only believe in him.

The Buddhist Karma and the Christian repentance are altogether different; by the former, a good deed must wipe out every bad one, and by the latter, all bad actions can be sloughed off by repentance. For ethical purposes the Buddhist Karma is superior to the Christian repentance, because that law makes it harder for people to do evil; by it the debt of evil doing must be paid by good works; it cannot be wiped out by a "God forgive me for Christ's sake."

How any one can see that Christianity was derived from Buddhism I cannot tell. Christianity, it can be seen, was derived from Jewish barbarism of taking away sin by the shedding of blood. This is the whole argument of the apostle who preached "the blood of Christ taketh away all sin," and "without shedding of blood there is no remission."

The objects of the critics who have said that Christianity was derived from Buddhism, was to show that it had no real foundation in fact. We can show this without resorting to untruth. By the science of evolution real sin against a God cannot be. There was no fall of man; there was no Christ who came down from heaven to die for sin; there was no Christ who arose from the dead and ascended to heaven; there is no right hand to the infinite where a risen Christ can sit down.

Christianity is like Buddhism only, in that it is sectarian, and unlike it, together with the other reason, in that it has the brazen audacity to exalt itself above every other religion.

MISCELLANEOUS.

The Gospel of Hard Work.

It is a good rule to endeavor hour by hour and week after week to learn to work hard. It is not well to take four minutes to do what you can accomplish in three. It is not well to take four years to do what you can perfectly accomplish in three. It is well to learn to work intensely. You will hear a good deal of advice about letting your soul grow and breathing in without effort the atmosphere of a learned society, or place of learning. Well, you cannot help breathing and you cannot help growing; those processes will take care of themselves. The question for you from day to day is how to learn to work to advantage, and college is the place, and now is the time to win mental power. And lastly, live to-day and every day like a man of honor.—*Pres. Eliot of Harvard University.*

Preachers as Newspaper Correspondents.

At the late meeting in Toronto of the Canadian Press Association, an editor from Cornwall, Ont., was asked regarding his experience of ministers as correspondents. His reply was; "About one out of a dozen may do fairly well. We have two or three ministers who send good stuff but the rest is trash. A great many of them don't know enough to be correspondents. School teachers are worse." He believed an intelligent tradesman made as good a correspondent as any, and married women were better than spinsters.

Edison Predicts a "Golden Electric Age."

On Feb. 11, Thomas A. Edison completed his fifty-ninth year. He predicts the coming of a more wonderful era than any yet seen—and thinks he will live long enough "to see the air populous with ships, to hear of many a Nautilus speeding under seas, to witness the arrival and departure of three-day ocean liners, to board trains operated at a fraction of their present cost and far exceeding those of to-day in speed, to perhaps discover the secret of life in radium, and to see the automobile become the dray and carriage of the world."

Britain's Naval and Military Expenditure—\$330,000,000.

The Liberal papers in Britain are expressing disappointment over the Army and Navy Estimates just issued, which show practically no reduction from those prepared by the late Government. The Army Estimates amount to \$148,630,000 (a reduction of only \$85,000); the Navy Estimates to \$180,000,000 a total of nearly \$330,000,000 for imperial defence. As might have been understood, a British Government, like a Toronto City Council, finds itself in face of circumstances it cannot control, and is perforce compelled to make provision to meet those circumstances with something like prudence. While in opposition, it may talk peace and retrenchment, but when it steps into office and begins to talk business, it has to act with a little common sense—if it is to retain its official existence.

he New Guinea Cannibals.

Prof. Seligman, who has travelled in New Guinea, in lecturing before the Royal College of Surgeons, London, England, said he found a new language about every twenty miles, but the natives were not very great mathematicians. They could only count up to five, and only had words for "one two." Five was reckoned as "two, two, one," and beyond that they could not get. Cannibalism is still flourishing; and the chief feature of the custom, after eating the slaughtered man, is to keep his skull and carve it, much as the North American Indian keeps his enemy's scalp. When a warrior gets old, he will loan his skull as a talisman to the young braves.

A Torrey-Alexander Convert.

Henry Woods, of 2 Clare Street, Toronto, was landed in the Police court a week or two ago, and sent for examination to the jail physician. Mounted on a box for a pulpit, he had collected a crowd by his excited harangue, telling each new comer that he was certainly bound for hell. At length he became so frantic that a policeman was called, who was at once informed that he was also a hell-bird, but who retorted with a pair of handcuffs. Woods' friends say he was a constant attendant at the Torrey meetings, and habitually rehearsed the services at his home afterwards. He has been getting worse ever since.

A Girl "Savior" in Russia.

Two Russian peasants—a girl named Smirnova and a man named Shemantoff—have just got into the hands of the police, after fleecing a large number of people. Smirnova pretended to be the Virgin Mary and Shemantoff said he was the Apostle Paul, and they took up their quarters in an apartment which they fitted out with "ikons" and other religious emblems, and soon were doing a good business among the credulous, of whom there seem to be at least as large a crop in Russia as in Canada. Devotees were compelled to obey the law that brought Ananias and Sapphira to grief, though in some cases, it is said, admittance into "holy of holies," or inner temple ring," had to be called into force to fully shear the sheep. Smirnova's crowning "blasphemy" was in calling herself the "Savior." Whether she can save herself now is the question.

"Now, we'll read the seventh of Matthew," said mamma, opening her Bible; and little Effie., with some difficulty, found the chapter, according to the *London Chronicle*.

"But why don't we read the right part of the Bible?" asked Effie.

"The Bible is all right," replied mamma.

"But there's some parts——" ("are!" corrected mamma)—"there are some parts better than others, because the prayer book says so. Mayn't we read Mark?"

"Do you life Mark?" asked mamma.

"No—but," said Effie, "I always pray 'Read Mark, learn, and innidly dejest.'"

SECULAR THOUGHT

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Physical Force the Final Defence Against Injustice.

—:O:—

WAR is sometimes the only possible arbiter of an international dispute. However much we may deplore it, however sensitively we shrink from its heartrending incidents, it is, as yet, an indispensable agent in securing the welfare and peace of the world. It is still the only adequate means of crushing and driving out diabolical tyrannies. Disarm yourselves to-morrow, and the best of nations, the best of individuals, will become the prey of the murderer and the brute. Disarm yourselves, and you expose to the fury and outrage of devils the dear defenceless treasures of your own homes. In the end, wickedness is kept at bay by physical force. Nothing yet has been found as a substitute for it in the maintenance of national and international safety.—REV. CHARLES VOYSEY.

EDITORIAL NOTES.

LENT AND EASTER.

Easter comes at a time of the year which naturally begets joyousness and festivity, and makes it possible that the institution may maintain itself long after the present popular notion of its origin is forgotten or flouted as a barbarous myth. As a matter of fact, the "sacred" character of Easter has already almost entirely vanished. The goddess *Oestre* is long since dead and forgotten, and, in his turn, Jesus is perceptibly disappearing. Instead of giving rise to any sentiment of pity or sympathy, the anniversary of his supposed crucifixion is now made

the occasion of gorgeous displays of spring millinery and costumes by the women who fill the churches where grand concerts are given on "Good Friday."

Good Friday is the name given to the day annually kept in remembrance of the crucifixion and death of the "Supreme Ruler of the Universe," and it is probably owing to the extravagant absurdity of such an idea that the believing world is ceasing to shed tears over the fancied misfortunes of an Omnipotent being, who is supposed to possess power to annihilate his persecutors while permitting them to destroy him.

The grotesque folly involved in the notion of Omnipotence abdicating his power for a few days, and undergoing vicarious punishment for sins of which he himself was the real author, for the sake of appeasing his own wrath, does not strike the thoughtless church people, whose notions of religion appear to centre in a new spring costume or a new diamond ring. They sing about the "sorrows" of a Man-God as feelingly as they read the latest novel; and, when they leave the church, begin at once to arrange for the part they will take in the reception of Prince Arthur.

Religion is a part of their social make-up, and to express any doubt about it is to stamp oneself as a Bohemian. Why, "society" would go to the eternal bow-wows if there were no church functions at which to display the latest jewelry and millinery, and no parsons to give to it a tone of dignity and respectability.

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THE POPE'S ADVICE TO LENTEN PREACHERS.

The Pope (according to a Catholic contemporary) issued the following advice to the Catholic clergy as to their sermons during Lent, but it is not very different from that acted on at all times, not only by Catholic priests, but by Protestant preachers also, especially those of the Evangelical sects, and the revival fakers of the Torrey and Alexander type:

"Prædicate Evangelium—preach the Gospel. Preach solid, simple sermons. Preach on the fundamental truths of our holy religion, on prayer, on the sacraments, and above all on Hell. Yes, preach on Hell as our Lord preached upon it. Let the people understand every word you say. Don't have sermons to tickle the ear—have sermons that will enlighten the ignorant, for this is truly an age of ignorance; have sermons that will move the will. Preach on Death, Judgment, Heaven, Hell. Don't talk of atheists or irreligious people—what good would be in it? Address yourselves to the congregation before you, and mind them alone."

This is sound advice, from a religious standpoint. As Paul said, the

business of the preacher is not to argue, but to declare the truth ; for the moment a man begins to argue, he begins to think ; and thought is as fatal to " the truth as it is in Jesus " as it is essential to truth.

—:O:—

VESUVIUS SUCCUMBS TO PRAYERS AND SAINTS' BONES.

Once more Vesuvius has been giving the Neapolitans a taste of its quality, and, after belching forth enough molten lava and hot ashes to kill and bury a few thousand humans, maim many thousands more, and destroy many million dollars' worth of property, has given the survivors a breathing spell in which to bury their dead, clear their property from ashes, and prepare for another period of generally happy if precarious existence.

We do not know that scientists are agreed as to the origin of volcanoes, but Professor Mercalli thinks the ceasing of the present eruption was due to the choking of the volcano by the collapse of the crater. There are lots of people, however, who refuse to accept the guesses of scientists, while they willingly believe the assertions of ignorant priests, and this is especially the case with the light-hearted folks who have suffered from Vulcan's outburst. They—like us—may not know what was the cause of the eruption, but they are quite sure they know what stopped it. Who should know better than those who were on the spot and saw it done ? Processions of priests with saints' bones and masses are the all-powerful agencies that settled the hash of the pagan god or devil who for a few days used Vesuvius as his forge-chimney. What Protestant preacher who prays for rain or sunshine can deny this truth ?

The cemetery at Torre del Annunziata was especially fortunate. It had an image of the Madonna in a prominent position, and this image was observed to sweat copiously both before and during the approach of the lava. The faithful people carefully mopped up the perspiration with towels and handkerchiefs, and the Madonna rewarded their attentions by preventing the lava from burning and desecrating the tombs. This is a reasonable story—for a Catholic ; and doubtless the pieces of cloth sold and preserved as relics will satisfactorily prove to future Catholics the truth of the miracle. Why not ? Why deny that a wooden image, or a stone image either, should sweat, or perform all the natural functions of protoplasmic humans, if it has a mind to do so ?

It may seem a strange way of showing power to " get in a sweat," but who knows the way of a saint—especially of a female saint ? If, however, the image could stop the moving lava by saying to it, " Thus far

shalt thou go and no farther!" why should it not have prevented the lava from leaving the crater at all? Why "get into a sweat" over the possible baking of a few corpses, when hundreds of people were being burned alive? We might say, "Logic, what has theology to do with thee?"

—:o:—

THE PRIESTS' NEW "BLUE SUNDAY" SHIBBOLETH.

During the last few years the preachers have undergone a great deal of training in the best methods of forcing religious observance of Sunday upon the people. They found out their weakness in the attempt to force the people to return to the old Puritanical Sunday, and have come to the conclusion that their safest plan is to take up the rôle of protectors of the down-trodden laborers, who, if unprotected by the law, would be compelled by greedy capitalists to work seven long days per week for six days' pay. It is certain, however, that, if they are successful, their efforts will only cease when compulsory religious observance is enacted. However, let us not anticipate, but watch the priestly manœuvres.

A few weeks ago Mr. Munroe, of Bethlehem Congregational Church, Westmount, Montreal, preached upon this question, with the object of showing that the Lord's Day Alliance was not a wolf in a sheepskin. He was very pronounced in showing the extreme toleration of the proposed legislation. "We do not urge that all shall use Sunday as we use it, but we do insist upon this, that the duty enjoined in the observance of the Sabbath is essentially a philanthropic duty." This is almost an exact paraphrase of what the Inquisitors used to say. They only wished to do good to their fellow men, and only tortured and burnt those who wanted to injure society and refused to be good—according to priestly notions. They burnt men alive because they loved them—theologically.

"We do not wish to make Sunday a priests' day, but a people's day," said Mr. Munroe. "I know of no law in which the whim of the people is more nearly the voice of God than in this regard." To a man who knows so exactly what the voice of God is, this proposition is no doubt a very reasonable one. Mr. Munroe must be an expert in celestial voices, but whether the whim of the people is like unto the voice of God or not, all the Lord's Day Alliance cares about at present is to get a Sunday law passed in some shape. The rest will come in due time, and abolishing the blue laws may be even more difficult than enacting them.

Then Mr. Mnnroe got off the old gag in this style :

"The testimony and experience of the great majority of the most intelligent,

enlightened, and progressive people living under varied conditions, under different institutions, through hundreds and thousands of years, is that a pause in the industry and labor of the week is beneficial to all mankind."

When it is remembered that the vast mass of mankind have never heard of a weekly day of rest from labor, or a sacred seventh day or Sabbath, and that to-day Sunday observance is by no means universal even in Christendom, being violated by preachers, their domestics and church assistants, and all others needed to minister to the comfort and convenience and financial requirements of the preachers, the absurdity of Mr. Munroe's argument will be seen.

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"THE SABBATH" FROM A HISTORICAL POINT OF VIEW.

Without attempting to go into this question at all exhaustively, it may be as well to point out to Mr. Munroe the utter falsity of his statement, though the qualifications he stipulates for deprives it of any real value as an argument. A writer in the *Westminster Review* (Oct., 1850) makes this statement, which cannot be controverted :

"As the result of the most diligent investigation, no trace of the 'week' is to be found among the Greeks, the Romans, the Chinese, or any of the northern races of Europe and Asia. . . . Everywhere has been found a calendar of months commencing with the first visible 'new moon,' but *nowhere* the Hindoo and modern European week of seven days. . . . When we pass the Himalayan range, or in proportion as we recede in any direction from India and Egypt, and the countries lying between them, we lose all traces of Sabbaths."

Mr. Munroe will perhaps say that Egyptians, Babylonians, and Hindoos were among the "most enlightened and progressive" peoples, and we need not dispute the fact, or that the Chinese were so also. But let us look a little further. Proctor, in "Saturn and the Sabbath of the Jews," says :

"The observance [of a Sabbath] was derived from an Egyptian, and primarily from a Chaldean source ; rest being enjoined by Egyptian priests on the seventh day simply because they regarded that day as a *dies infaustus*, when it was unlucky to undertake any work."

When we remember that Dion Cassius, the ancient Roman historian, states that in his time the custom of designating every seven days by the names of planets was practised everywhere, and attributes its origin, not to the Jews, but to the Egyptians, we can see that, instead of there being any hygienic experience leading to its adoption, it really sprang from the astrological vaticinations of Egyptian priests. It stands on a

level with the unlucky days of Old Moore's Almanac, the sailors' unlucky Friday, or a modern astrologer's predictions. Prof. Fiske says :

"The ancient Greeks and Romans had no division properly answering to our weeks ; although the former had their decade of days, and the latter their *nundine*, or market day, occurring every ninth day. But the Egyptians and Orientals had a week of seven days."

But throughout there is nothing whatever to justify Mr. Munroe's assertion that hundreds and thousands of years' experience have shown the benefit to all mankind of a weekly day of rest. The truth is, that the moon's phases have almost universally formed the basis of the calendar, and its period of revolution has been differently divided—by Greeks into thirds (*dechemera* of ten days), modified by the Romans, by Egyptians into fourths (weeks of seven days), and by the Chinese into sixths (weeks of five days)—but in no case is anything heard of the establishment of a weekly day of rest as a benefit to all mankind ; though Mr. Proctor says :

"That the Egyptians dedicated the seventh day of the week to the outermost or highest planet, Saturn, is certain ; and it is presumable that this was a day of rest in Egypt. . . . Assigning the origin of the first Jewish observance of the Sabbath to the time of the Exodus, we are forced to the conclusion that the custom of keeping each seventh day as a day of rest was derived from the people among whom the Jews had been sojourning more than two hundred years."

Thus it is seen that Saturday, originating as an astrologer's unlucky day, was transformed into a priests' holy day, and, after being abrogated entirely in this form by the Christians, was only partially replaced by the fourth century by Constantine, who enacted that the Sun's day should be kept by the Christians as a day of rest ; but it was not until 538 A.D. that the third Council of Orleans recommended that agricultural labor on Sunday should be abolished—not for the health of the people, but that they "might have more leisure to go to church and say their prayers."

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THE CHRISTIAN "SABBATH" AND ITS ADVOCATES.

- As we have said, the Puritanical Sabbath has never been universal in Christendom, and has been always violated by its priests and their servants and assistants, who, naturally enough, are privileged. But it has been opposed by some of the greatest lights of the church itself. Luther, Melancthon, Erasmus, Tyndale, Calvin, Grotius, Neander, Milton, Baxter and Bunyan—all have denounced what Luther termed "this encroach-

ment on the Christian spirit and liberty." And, among many other episcopal advocates of a free Sunday, Bishop Warburton says: "Observance of the Sabbath is no more a natural duty than circumcision."

It may be, and no doubt is, true that laborers do too much work on week days, and need a periodical rest. We look upon it as the crowning disgrace of Christianity that such a state of things has arisen under its sway, and that its officials have always been known to be among the harshest and most exacting taskmasters.

Our own view is, that two rest-days in every week would not be too much for the mental and physical welfare of the masses. But Sunday observance as the Alliance wishes to have it legalized will certainly not tend to their improvement, for it will stop all the avenues for enjoyment and cultivation except free entertainments, not likely to be extensive.

The real spirit and the ultimate object of the Lord's Day Alliance are exhibited in this passage by Mr. Munroe :

"We hold in the *general recognition of the work of the Sabbath*, the laws that exist to secure the day are the embodiment of the experience of the race. The spirit of these laws, and the application of the experience is, that a man or a company shall have *full liberty until that man or company interferes with the common good. No man or company has any right beyond that point.*"

It is here, of course, that we see the trail of the serpent. If the law gave full liberty so long as a man or company did not interfere with the rights and liberties of other men, there would be nothing to criticize. But who is to settle what is for the common good? Strictly interpreted, the proposed laws would prohibit the business of the parson on Sunday equally with that of the candy seller or the saloon keeper. But practically the parson or a fanatical morality officer, dominating the opinion of the public, will decide the matter, and of course either one of them will decide that the preacher's business, though clearly carried on to earn a stipulated salary, and though an admission fee is paid by attendants either by subscription or in the "collection," is so vastly for the common good that it should be exempt. And the "whim" of the people will have it so, we suppose.

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THE YORK COUNTY LOAN AND SAVINGS COMPANY.

The preliminary investigation into the affairs of this institution, held before magistrate Denison in the Toronto Police Court, has revealed a shameful condition of moral delinquency on the part, not only of the man Phillips, the head of the concern, but also of many of the clerks

and assistants employed by him; and it will seem like a miscarriage of justice if several of them are not put on trial with Phillips on charges of forgery and conspiracy to rob the shareholders of the society.

The most disheartening feature of the whole business is the evidently complete lack of what we term "conscience" on the part of the men and women referred to. It is clear that nothing short of imprisonment with hard labor would deter any of these people from committing forgery, or from robbing the widow and the fatherless, in order to feather their own nests. The way in which, imitating their chief, they one and all professed total ignorance of the business in which they had been employed; giving palpably false and evasive answers while perforce giving evidence which practically proved their knowledge, has been equalled recently only by the conduct of the men involved in the investigation into the plumbers' robberies. In both cases, account books had been destroyed, clearly for the purpose of preventing damaging records being discovered, and the flimsiest reasons were given for their destruction.

In both of these cases, the men and women involved, if tried and found guilty of the charges now hanging over them, should be punished at least as severely as the pickpockets and burglars whose deeds they have outrivalled; they should not be treated—as in this lick-spittle and priest-ridden country so many well-to-do and pious criminals are treated—as if they did not belong to the common race of gaol-birds.

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THE END OF DOWIE, IF NOT OF DOWIEISM.

The end of the Zion City Faker has come sooner than many expected, though the late financial troubles pointed to a not remote collapse. Of course, Dowie will have a fair trial—church trials are notoriously fair, and this one is guaranteed to be an exceptionally fair one—something startlingly new. As the charges against Dowie are sufficiently indefinite to cover a multitude of sins or no sins at all—"Shameful extravagance, misrepresentation, exaggeration, mismanagement, polygamous teachings in private, tyranny, injustice, and indiscretion" (!)—and as the leaders who are to form the court are said to be unanimous in their opinion, but one outcome seems possible to poor Dowie.

Dowie has had a phenomenal success. He has handled an immense amount of money, and until recently he has enjoyed the unlimited confidence of his large following. If he has not snugly feathered his nest he must be a more honest or foolish rascal than we can believe, and it will be a pity if, after posing as Elijah and Moses, he should end as Ananias.

EDUCATION AND CRIME.

When public education in England was first discussed, the aristocrats argued that laboring men would be spoiled as workers by mental training. Military men argued that educated men would refuse to join the ranks, and that it was necessary to keep the people ignorant and poor, so that, in case of war, it would be easy to induce them to enlist for the sake of good clothes, food, etc. Others argued that education would only convert burglars and highwaymen into forgers and poisoners, and so on. In the end, public education was enacted, and after nearly half a century of experience, we are able to some extent to judge of its effects.

In the main, we can certainly say, its good results have not been at all conspicuous. Crime and vice have changed but little, though there seems to have been some slight improvement; but poverty has become intensified to an alarming extent, and the foundations seem to be laid for a social and political struggle that may have disastrous effects on the welfare of the nation. These results are doubtless due to many causes, but as with religion, so with education, we can say that so far it shows small signs of regenerating society. Probably the chief reason for this may be found in the defects of the educational system itself.

To modify and improve human customs and institutions, it is clear that we must practically change human nature. The question is, how far has our educational system been designed and carried out to produce such a change? So far as we can see, what change there has been is rather in the way of accentuating the existing social differences than of elevating the whole mental, moral, and physical status of society.

The Chief Constable of Liverpool, in his annual report on the police, calls attention to one condition which he thinks is a result of education, a diminution in crimes of personal violence. He says the criminal finds it both more profitable and less dangerous to issue a lying prospectus, a misleading trade circular, an appeal for a bogus charity, etc., than to steal a man's cash by burglary or highway robbery.

"Personal honesty and professional or trade tradition (he says) seem, under the stress of modern competition, to afford less protection to the rights of property than they did years ago; and something more is wanted, if the honest and dishonest are to compete in life on anything like equal terms."

Roughly, the prophets of evil have triumphed. As it has been carried out, "education" has largely failed; and, though in the end some good will doubtless be the outcome, it is evident that there has been a vast waste of energy and money. Through the defects of his system, the

schoolmaster has succumbed to the preacher, the politician, and the other social and commercial parasites and pirates.

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THE TRUE WORK OF THE SCHOOLMASTER.

If the schools are to do the work needed from them, they should be equipped to undertake the complete physical and mental development of the young. It is absurd to attempt to overtax the brains of half-starved and half-clothed anæmic children; and the first efforts of the teacher should be directed towards securing the health and comfort of the children he has to train. "A sound mind in a sound body" is a very good object, but most of the energy spent in its attempted attainment will be lost unless at least as much attention is devoted to the proper physical training of children as to their mental instruction; for it is certain that the attempt to force "book-learning" upon children whose powers of observation and reflection have been neglected, and whose physical development is stunted and defective, can only lead, in most cases, to injury rather than good.

Our suggestion is, that the public schools should be made the headquarters for the physical and mental training of the whole of the rising generation, and that their work should begin with the birth registration of each child, and should comprise every means of sanitary living which the poverty, ignorance, or improvidence of parents might cause them to fail to supply to their little ones.

The cost? "Who is to pay?" is always the first cry of wealthy men who think far more of amassing property they can never use than they do of saving the health and lives of their fellow men and women or of conserving the well-being of the community in which they live.

It has been said that for every penny Britain spends for putting brains into her children's heads, she spends a shilling for appliances designed to blow them out again. And this is true of most "civilized" countries. Fortunately, some men are beginning to regard this policy as the real "race suicide."

It may be said that any such system would pauperize the people. This is absurd. That which is paid for by the whole nation and is carried on for the advantage of all would be regarded as a right, just as is our present public education. Why, at one time, about half a century ago, the wise British politicians disputed as to whether the franchise was a right or a privilege. If the latter, its exercise would have encouraged a feeling of degradation. But Lord Palmerston said the people demanded it, he

had proposed the bill to meet the demand, and he regarded it as a right in consequence. There can be no degradation in accepting what is provided for all, paid for by all, and is for the general good, even if some citizens are rich enough to provide their own tutors and trainers.

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THE TORONTO BOARD OF EDUCATION.

At the present time, a great waste of money is entailed through the separation of the school system under different managements. Some attempt was made a couple of years ago to modify this by electing a new and smaller Board of Education in Toronto, to take over all the school systems below the grade of college and university. The energies of this new Board, however, have been largely wasted over personal quarrels, struggles over financial disputes with the City Council, contracts for buildings and land purchases, appointments, promotions, and pay of the teachers, and other things savoring rather of "graft" than of education, and little has been hinted at and nothing has yet been done in the way of formulating any broad and well-considered plan of organization for our educational system. Most if not all of the old officials of the abolished boards seem to be still drawing pay, and the "work" of the Board is confined to taking trips to visit other cities and to fighting over the claims or faults of teachers.

It is a highly dangerous plan, too, to hand over what should be one of the largest and most important of our institutions to the control of a small Board of mostly incompetent men. The number of members of the Board should be at least doubled to give it a fair opportunity of performing satisfactorily the many duties entrusted to its committees.

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SIR F. BORDEN ON MILITARY TRAINING IN SCHOOLS.

Our Minister of Militia proposes that the school children should be physically trained, especially in military exercises and the use of the rifle. To a certain extent, we agree with this suggestion; for it is clear that, if universally adopted, the system would place the real power in the hands of the masses, and if, as is often feared, a conflict should occur between the classes on proposed reforms, the working classes, hitherto totally unprepared and unorganized, would be able to dictate with their arms what they have determined on by their ballots.

We think, however, that supreme importance should be placed upon physical development, for we do not believe in the utility of much that

is included in military training. Not that we have any fear of intensifying "the military spirit," so much feared and denounced by Socialists and peace-at-any-price men. History shows that the military spirit can be easily excited in any nation by designing politicians, and reason indicates that the more ignorant a people is, the more easily this can be done. History shows us, too, that a very little experience of real warfare makes men extremely anxious for the return of peace; and few instances can be found where the vast majority of both conquerors and conquered have not hailed with delight the peace that has put an end to slaughter and waste.

History proves, too, that the competition of trader and manufacturer is a prolific source of international conflict. The military spirit may be to some extent answerable for wars, but the chief offenders are grasping ecclesiastics or politicians and reckless and piratical traders. And it seems to be overlooked that the rivalries of childhood and family feuds are often the cause of as vindictive conflicts as the military spirit could ever be. If we are to be over-ruled in our common-sense precautions by such utopian considerations as these, let us preach the arrival of the Canadian Golden Age, and shut our eyes to salary grabs, Crow's Nest Pass coal swindles, Grand Trunk Pacific Railway deals, and the Toronto City Hall contract and other investigations, and calmly sit down to be robbed and despoiled in peace—anything, in short, so long as we are not compelled to fight for our rights and our homes.

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A PARSON'S "CHOIR" OF HOWLING DOGS AND DRUNKEN MEN.

We have evidently not reached the limit in strange methods of religious and socialistic reform; and it must be reckoned to the credit of parsondom that, while most of the professed social reformers have contented themselves with half-hearted attempts to improve legislation, the parsons have initiated movements that have at least been designed to exert some practical effect for good on the lower classes, and which also entail a vast amount of labor upon the parsons themselves.

It is of little moment to us that many of these movements have failed or have done probably as much evil as good. It may be that many of their originators have sought notoriety and the interests of their class rather than the real good of the masses. These things can be said of the organizers of any and every movement. That most of them have failed is what must also be said of the schemes of the best as well as the worst of men. The fact for us to note is, that in face of both obloquy

and abuse, many parsons are not afraid to enter upon schemes which, if strange, must appeal to them as promising some small crop of good.

Methodist Parson Parker, of Plumstead, England, is the latest crank in this line. Plumstead is a London suburb, just east of Woolwich, on the banks of the muddy Thames. It is built on the low-lying river flats, and is inhabited largely by workmen engaged in the great arsenal, who live mostly in jerry-built brick houses, and do their full share in writing up Britain's "drink bill." Mr. Parker conceived the idea of organizing a Sunday evening procession round the town, calling at all the saloons, and inviting the "boozers" to attend his church, and promising them a good entertainment. Sometimes beer is thrown over him, but he only laughs, mops the beer off his clothes, and goes on to the next saloon.

In this way Mr. Parker collects a crowd of men, boys, and dogs, some of them half drunk and inclined to noise and mischief; but he invites the worst of them to the platform, also their dogs, and calls them his "choir." Then he tells them to sing just what they please, and with the assistance of the howling dogs they succeed in raising some sort of a musical hell. But the men get tired, and Mr. Parker then gives them a cinematograph show, tells them as many funny stories as he can ring in, and sends them away with smiling faces. We are told that many of them join the church, but, in any case, they have done better than stop in the saloon to get drunk.

This may seem a grotesque and hopeless scheme, for how many Parkers can be found to imitate it or to carry it on when Parker himself gets a higher-priced job? Yet it is doing a little, and, in any event, it is calling attention to both the need of such work and the methods of dealing with it.

Imagine people with such conditions at their own doors sending missionaries to convert the Japanese, Chinese, and Hindoos! It would not be possible to find among the 700 or 800 millions of heathen scenes of vice and crime that would exceed those to be witnessed in any of the large cities of Christian lands.

Imagine Plumstead being called a "Christian" town! Why, it is evident that the people there know and care no more about Christ or Christianity than they do about Joss or Shintoism, until some parson begins to mouth his shibboleth.

That the people need a humanizing reformation is plain, and Mr. Parker may help them a little; but when a few men have "joined the church," the net good will be imperceptible, and will soon be swallowed up in the prevailing savagery.

MOUNT SINAI BELONGS TO EGYPT—AND TO ENGLAND.

It is stated that a claim made by the Sultan of Turkey to the possession of the Sinai Peninsula has been rejected by the British Government, on the ground that it is essential to the defence of Egypt. The Sinai Peninsula has been the scene of a multitude of both actual and mythical events, and during modern times has given quite a voluminous collection of forged "sacred" documents to the open-mouthed Christian world. Under British protection, the industrious papyrus makers may begin a new campaign, and the letter of Jesus to King Abgarus and the Judgment of Pontius Pilate may be followed by letters of Jesus to his fathers and mother, Mary Magdalene and that "other Mary," Judas Iscariot, and possibly even to his old friend the Devil himself and other "sacred" personages.

There might be some difficulty in an attempt to account for the recovery of some of these letters from Hades and Paradise and their subsequent preservation; but to those accustomed to ecclesiastical explanations regarding saints' relics, etc., and in such an age of wonders in telepathy and spiritualism, there would be nothing to excite suspicion. To the believer, all miracles are equally credible if vouched for by *our* church.

—:—

WHERE ARE THE WINGS AND HALOS ?

For look at the plethora of saintly relics just unearthed in France, where under the recently passed law inventories of church property have been made in order to stop the priests from stealing the valuables and disposing of them, as they have done to a large extent.

Le Matin, a Paris journal, in its issue of March 10, has an article by Jean d'Orsay, under the title of "Les trésors de l'église," in which he gives some of the results of the inventories. It appears that there are at least 8 arms belonging to Saint Blasias, 18 arms belonging to Saint Jacobus, and 11 arms belonging to Saint Thekla. Then there are 60 fingers and 20 jawbones belonging to Saint John the Baptist, and 6 breasts belonging to Saint Agatha ! As the inventories are not nearly complete, these figures will probably be greatly augmented.

Now, what strikes us as strange is that among all these relics there are no wings or halos—nothing to distinguish them from the remains of ordinary pirates or murderers, or even, in some cases, from those of calves or jackasses, which some of the saints undoubtedly were. Yet a first-class saint often had wings and always a halo. Why are none left ?

“WHAT WILL YOU HAVE?”

—:O:—

Editor SECULAR THOUGHT.

SIR,—As one of the long-suffering public, permit me to make a few remarks regarding the Liquor Bill. I am not a total abstainer, neither am I a drunkard. I believe that all citizens, whether male or female, should at all times be permitted to exercise their right to partake or to invite others to partake of anything that gives them pleasure, so long as they do not infringe upon other persons' rights.

I am not a believer in Local Option, because I do not think it will lessen the drink evil; and a law that prevents the sale of liquor openly in one place and permits it in an adjoining municipality certainly creates a state of affairs calculated to arouse the worst feelings of those it is intended to restrain. It is, therefore, a wise provision to require that Local Option shall only be passed by a three-fifths vote of the electors in any municipality.

Not only the travelling public, but farmers and others temporarily away from home, require places of entertainment. It is not enough that eating-houses be provided. Stabling is an absolute necessity where horses are used in travelling. It is also necessary that suitable rooms should be provided, in which the travelling public can entertain those with whom they wish to do business. A traveller may visit a town, merely stopping over from one train to another, and may not require food; but he may be very much in need of a private room in which to transact his business. Such rooms are provided by licensed houses; but I have yet to find the restaurant or eating-house where such rooms can be found, unless a traveller registers and engages a bedroom (not the most suitable place in which to transact business, especially if that business should be with one of the opposite sex).

The various Commercial Travellers' Associations have urged upon the Government the necessity for some such provision and for the licensing of eating-houses. When the Hon. Mr. Hanna inserted the provision in the bill for the licensing of bar-tenders, he should certainly not have overlooked the necessity for licensing cooks. I venture to say that not one traveller out of ten cares half as much for the service of the bar as he does for the service in the dining-room; and the quality of the liquor furnished will not cause him anything like the anxiety that he will feel regarding the quality of food set before him.

The average bar-keeper is not particularly noted for generosity, and the enormous value of a license in the larger places has tended to intensify his greed, until I am convinced that the prices charged for liquor are doing

more to abolish the drink evil than is being done by all the Temperance agitation.

The business of hotel-keeping has become so profitable of late, that it is rather the rule than the exception to meet as mine host some duffer who has never been able to make a living at anything else, but who is waxing rich on money extracted from the travelling public for services which were never rendered.

It is all nonsense for a hotel-keeper to claim that he cannot make money without increasing his rates, because the facts disprove the assertion. Scores of hotels throughout the province have raised their rates 50 per cent. in the last few months, but they have not increased the value of service in anything like the same proportion, and with such people I have not the least sympathy.

Imagine a little hotel in a village of not more than one thousand souls, where rents are merely nominal as compared with those of the larger towns and cities, charging the same rate per day as really good hotels in the towns and cities are charging ; then imagine, if you can, the husky farmer stowing away a plentiful supply of grub, settling for his dinner with a quarter, while the travelling man—who does not consume on an average more than half as much of the same victuals—is called upon for forty cents.

Some of these bonifaces have got the science of robbery down much finer than that. I stopped at a hotel recently where the rates had been raised from \$1.00 to \$1.50 per day. I had met the landlord previously when he was running a country hotel and catering to a purely farmers' trade, but he was learning city ways very rapidly. I arrived in time for supper, and that almost infallible sign of \$1.50 per day—the well-known opaline jar containing Maclaren's Imperial Cheese—was on the table. I failed to find any other justification for the increased rate ; and, lo and behold, when dinner-time arrived—the time at which this particular delicacy is most frequently paratken of—it was conspicuously absent. There had been no renovation of the premises, and the house lacked decent conveniences.

In striking contrast with the establishment just described, I wish to refer to an hotel, small but homelike, which I recently visited, and—yes, I will tell you where it is, too. At the village of Neustadt, and it is run by a German. No vulgar ostentation here, but a welcome which any traveller must appreciate. Everything neat and clean ; victuals properly cooked, and more variety than I have seen in the average \$2.00 house, and the rate only \$1.00 per day. The landlord says he is doing well. He is not afraid of Local Option, because he gives full value for the money he takes from the public, and if all hotel-keepers and their cooks were as well qualified for their business as this particular man and his frau are, I do not believe that Local Option would ever have been heard of.

Let the cooks be licensed, and let not only the liquor, but the victuals, be inspected, and if either is lacking, let the license be suspended.

DESIDERATUM.

ADAM A BACK NUMBER.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
II.

JOHN FISKE is authority for the statement that men have existed on this continent more than four hundred thousand years.

Alfred Russel Wallace declares buried tools to have been unearthed that were made five hundred thousand years ago.

Lesly believes human beings to have lived many hundreds of thousands of years.

Edward Clodd says in "The Childhood of Religions": "That the makers of these old stone implements must have lived in Britain many hundred thousand years ago is proved by the finding of tools of the rudest shape in the floors of limestone caverns which have been scooped out of the rock by the slow action of water."

C. F. Keary, M.A., of the British Museum, says in "The Dawn of History": "The Cave of La Madeleine, in the Dordogne, for instance, contained a piece of a mammoth's tusk, engraved with an outline of that animal; and as the mammoth was probably not contemporaneous with man during the latter part even of the old stone age, this gives an immense antiquity to the first dawnings of art."

Z. Sidney Lampson, author of "The Evolution of Theology," says: "But it is certain that man of the river-drift period lived in pre-glacial times, and if we accept the conclusion that the most recent glacial era commenced 240,000 years ago, we must allow not less than 400,000 years ago as the date of the close of the Pliocene period, and the probable first appearance of man."

E. D. Cope, Ph.D., says: "We have some evidence of his existence in Europe, where the ground has been more thoroughly investigated than elsewhere, before the glacial period."

The very latest of authority gives to the church no more aid and comfort than does that just presented.

"Chambers's Encyclopedia" (1898 ed.) says, Art. "Man": "Older, however, than any indications of his Pliocene presence man must surely be, for zoologists refer his origin not to any of the existing anthropoid apes, as is sometimes popularly supposed, but to the common stock which included their ancestors and his, and which had apparently begun to diverge in upper Miocene times. In a similar way, our impression of the antiquity of man is increased when we remember that the most ancient human remains, such as the Neanderthal skull, do not take us appreciably nearer

any low type of man, such as ancestral forms presumably exhibited. Moreover, the oldest distinct implements and artistic products suggest, not the handicraft of beginners, but the work of men behind whom there already lay a long history."

Daniel G. Brinton, Professor of American Archæology and Linguistics at the University of Pennsylvania, says (1895): "The evidence is almost conclusive that he lived in Western Europe certainly, and in America perhaps, before this astonishing [glacial] change occurred. . . . Some place them [the remains of human handiwork] as far back as 250,000 years (Mortillet), while others are not willing to assign them a greater age than the tenth of this amount, or even less (Upham, Nadailac). Omitting these extremes and following the average estimates of several careful observers, we may assume 30,000 years as the minimum time requisite to effect all the geologic and physical changes which have taken place since the deposition of the earliest discovered remains of man's industry."

The "American Encyclopædic Dictionary" (1896 ed.), says: "The period of formation of the glacial mass and duration of the ice age is placed by the investigators at from 20,000 to 30,000 years. Allowing additional time for the primeval man in the tropical period to develop and spread over the area under consideration, the total of 50,000 years is arrived at as the approximate time which has elapsed since the earliest authentic traces of man on the earth."

And so we see that the old idea about man's age has had to "go way back and sit down."

But notwithstanding this, mutterings can be heard now and then. Orthodoxy dies hard. Oliver Wendell Holmes said that in victory it is proper to "crow" gently; but when beaten, said he, acknowledge it and then "pay up and shut up." Orthodoxy declines to do this. There is nothing sportsmanlike in its make-up. It growls and whines and snaps and snarls and explains long after every sensible person is convinced that it is beaten.

Boucher de Perthes' remarkable discovery in France, which started the scientists on their flank movement against orthodoxy, was refused for twenty years even a hearing by the deaf, but by no means dumb, forces of ecclesiasticism. It was a long while after even that surly acquiescence that his theories were admitted as truths. The usual tactics were adopted by the Church in this archæological dispute. First she smiled; then she sneered; then she scoffed and became violent. When the opposition reached a still more formidable phase, she felt that a little yelping would come in handy. "If this defiant slap at the Godhead is successful," she declared, "our religion is a goner, our Bible a back number, our Adam no

better than an ape. Salvation will have an attack of hysterics, and dear old pious women will find their occupation, their life-work, gone."

Soon the "knock-out" came. Science won again. Religion was a corpse by the previously emphasized implications of her very supporters. The Bible was demonstrated a mistake, and Adam was done up in the mummy-cloths.

(*To be continued.*)

LIBERTY IN THE UNITED STATES:

THE imprisonment of Moses Harman and the illegal arrest of the four trade union officials, Moyer, Haywood, Pettibone, and St. John, are cases that should arouse the American people to the bold way in which their liberties are being attacked and overthrown by the priests and plutocrats and their allies. We publish below copy of a petition for the release of Moses Harman, who has been imprisoned at Joliet, Ill., on a year's sentence for mailing so-called "obscene" literature, but the obscenity of which is no more apparent than is that of most discussions of marriage problems. All requests for information and contributions in aid of the work of the Free Speech League should be sent to Dr. E. B. Foote, 175 Broadway, New York City.

A PETITION FOR PARDON OF MOSES HARMAN.

To the Hon. Theodore Roosevelt, President of the United States.

Moses Harman, editor, of Chicago, Ill., is now serving a sentence of one year in the prison at Joliet, Illinois, imposed by Judge Landis in the U. S. District Court of the Northern District of Illinois, on June 29, 1905. Mr. Harman was convicted in said court on June 16, 1905, on the charge of mailing obscene literature, which was affirmed on appeal. The prisoner began to serve his sentence March 1, 1906.

We, the undersigned, now ask for speedy pardon for the following reasons:

1. Mr. Harman, now 75 years of age, is illy fitted to bear unnecessary and undue punishment, and it is a hardship that will probably sacrifice his life. His sentence is excessive, or far exceeds any possible injury done by the prisoner to the postal service or any human being.
2. He is a natural born reformer; he has been a teacher, preacher, editor and reformer for fifty years, and proved himself an earnest, honest, steadfast, brave and unflinching Garrison type of man; and he is manifestly suffering now, as hundreds have before him, "for opinion's sake."

We think it is time for a "free country" to cease making martyrs for a free press.

3. Mr. Harman has never catered to salacious tastes or to morbid minds in search of obscenity; his publications are of great value and appeal only to the few serious, thoughtful people who are students of important and unsolved problems in sociology.

4. No evidence has been offered of any actual harm done to man, woman or child by Mr. Harman's publications; *the alleged evil is all fictitious or problematical.*

5. Mr. Harman has been treated as an obstinate, unrepentant criminal, whereas he is simply firm in the conviction that he stands for an important right and duty, as did Geo. Washington and Harman's own contemporaries, such as Wm. Lloyd Garrison and Susan B. Anthony and many others.

6. Mr. Harman believes in applying scientific methods in stirpiculture, for the improvement of the human race, and in so doing gives no more real cause for offence than do the publications of the United States Department of Agriculture, offered to stock breeders, and daily sent by mail. It is an unfair and unjust discrimination that throws Mr. Harman's paper out of the mail for reprinting U. S. official documents, while the U. S. officials go right on mailing the same, though they are "condemned" as obscene by the P. O. Department.

7. No man should ever be punished under a law that is so uncertain that guilt depends upon the speculative opinion of a jury as to a psychological tendency, and that is the substance of the judicial test of obscenity. No man can know from reading the statute whether a given publication is criminal, because the law does not inform us what will be the jury's opinion of the psychologic tendency, nor furnish either the public or the jury with a standard of judgment.

8. Such convictions as that of Mr. Harman do much to undermine respect for the administration of justice, and the pardon asked should be granted as promptly and for the same reasons as moved President McKinley to pardon Charles C. Moore, editor of the *Blue Grass Blade*, who was convicted in Cincinnati on a similar pretence of "obscenity" under very similar conditions, and for the same reasons which also moved President McKinley to pardon Leroy Berrier, likewise convicted in Minneapolis.

9. The imprisonment of this aged reformer is a misapplication of the law, a disgrace to our Republic and its main purpose, "the preservation of liberty;" we, therefore, respectfully ask the President to bring this disgrace to an end with the least possible delay.

MAIN POLITICAL CURRENTS OF THE TWENTIETH CENTURY.

—:O:—

BY H. C. UTHOFF, LA SALLE, ILL.

—:O:—

IN a recent number of the *Saturday Evening Post*, of Philadelphia, W. T. Stead has an article on "The Revolution of the Century," over which the masters of the world would do well to ponder. In this contribution Mr. Stead considers the psychologic effect of the recent Russian uprising, with its final development of the "general strike," upon the masses in other European countries and in America. He concludes, not unreasonably, that the Russian disturbance is only the beginning of a vast popular movement toward more widespread democracy in every civilized nation.

Even in the United States, where the Socialist movement is more backward than in most European countries, the Russian proletarian uprising, futile through it proved, was not without its outward effects. Here, however, the revolutionary sentiment found expression in words rather than in overt acts, thanks to manhood suffrage, which takes away the excuse for open violence. The Russian attempt has undoubtedly had this effect upon American Socialists, that it has strengthened them in the resolve to make no bargains with other parties, and to adhere strictly to the slogan of Wilhelm Liebknecht, "No compromise, no political trading."

Another fact which the unsuccessful Russian revolt has made plain to the observing is that the strongest kind of a tie unites the Socialists of all countries. Everywhere money was contributed for the Russian cause, and no true Socialist in any country felt but that the latter part of the revolution was "our fight." This sense of international brotherhood is one of the great phenomena of the twentieth century, and it will make itself more and more manifest in international relations as the Socialist propaganda spreads. This fellowship was strikingly exemplified at the last international congress in Belgium in 1904, when the Russian and Japanese representatives, ignoring the fact that their respective countries were in a death-grapple, shook hands in token of the Socialist principle that between the workers of all countries there should be nothing but co-operation and peace.

The distinctive feature of the twentieth century will be the extension of democracy from the political to the economic field. A realization of this idea necessitates first the winning of political equality in those countries where the ruling classes have not been forced to recognize universal manhood suffrage. Hence the struggle for the right of every man to vote now being waged in Austro-Hungary and in the German states of Prussia,

Saxony and others, where members of the Reichstag alone may be voted for by all subjects, while representatives of the Landtag and other state assemblies are still chosen by a very limited suffrage.

Socialistic activity at present in Italy and France is directed mainly against clericalism and militarism, for the reason that these two forces exercise the most potent reactionary influence in these two countries. It is first essential to establish political liberty, such as obtains in England and the United States, before further conquests may be achieved.

Whether woman suffrage is to come before or after the absolute triumph of a socialist party in some country or other remains to be seen. The probabilities are that the capitalist class will not grant to women the right to vote. Too many intelligent and thinking women have already displayed a tendency to ally themselves with the Socialist party to risk extending the franchise to the sex in general. Former President Grover Cleveland, that mountain of conservatism, in all likelihood realizes this fact when he puts himself on record as opposed to the idea of having women exercise any power at the polls.

The Socialist movement in America is attaining to an odor of respectability. Following Mrs. Rand's accession to Socialism, notwithstanding the ownership of millions, and the marriage of her daughter to George D. Herron, several years ago, we have J. G. Phelps Stokes, a young millionaire, and Robert Hunter, likewise circumstanced, both of New York City, claiming to be Socialists. The latest recruit is Joseph Medill Patterson, grandson of Joseph Medill, founder of the Chicago *Tribune*, the strongest citadel of republicanism and capitalism in the country. Young Mr. Patterson's father, Robert M. Patterson, is the present publisher of the *Tribune* and is a millionaire, of course. Needless to say he regards Socialism as fanaticism. Mrs. J. M. Patterson is likewise an off-shoot of a millionaire family, the Higinbothams of Chicago, and is rich in her own right. Mr. Patterson, Jr., recently resigned his office as Commissioner of Public Works of Chicago because of the change in his convictions. He is making Socialist stump speeches now. These defections from the ranks of the capitalists are not without significance and moral effect.

Something overwhelming in the needs of society to-day attracts the serious-minded and the men and women with high ideals into the Socialist movement, despite class privileges with which they are endowed at birth. There are the Earl and Countess of Warwick, for instance. There's no question whatever as to where they stand. Then the Baroness Bertha von Suttner, the Austrian noblewoman, who received the Nobel prize for 1905 as the author of "Ground Arms," does not hesitate to declare herself a Socialist. Count Erwin Batthyany of Hungary, owner of vast estates,

has founded a Socialist school, regardless of the strongest kind of opposition from members of his own class. In truth, the days are gone forever when even the most bigoted can be excused for thinking Socialists are nothing but consumers of stale beer and throwers of bombs.

Professors in the University of Chicago are now permitted to be Socialists. One of them, Professor Raymond, is delivering a course of lectures in Chicago and the middle west on "European Capitals and Their Significance." Recently, in speaking of Rome, the professor put the question, "Can anyone in the audience give the name, or has anyone ever heard of, a single individual prominent in contemporaneous literature, science or art in Italy who is not a Socialist?" He waited for an answer, and there being none, he added, "I have asked this same question every time I have given this lecture and have never yet received a reply thereto." The Socialist movement in Europe is drawing a large percentage of the intellectuals to itself. In fact, propaganda accomplishes more among the educated and the cultured than in any other circles. It is notorious among Socialist workers that the slums of the great cities, in America at least, afford the poorest possible field for gaining Socialist recruits. The "campaign of enlightenment" among the submerged is well nigh a hopeless task.

BATUSHKA.

[The following poem was written a number of years ago. It is worthy to be again called to attention now. It may be explained that "Batushka" means Little Father and is one of the affectionate names by which the Russian peasants used to call the monarch before they came to realize the meaning of tsarism. The "White Citadel" is the fortress of Saints Peter and Paul, the Bastille of St. Petersburg.]

From yonder gilded minaret
Besides the steel-blue Neva set,
I faintly catch, from time to time,
The sweet, aerial midnight chime—
"God save the Tsar!"

The soft reiterations sweep
Across the horrors of their sleep,
As if some demon in his glee
Were mocking at their misery—
"God save the Tsar!"

Above the ravelins and the moats
Of the White Citadel it floats;
And men in dungeons far beneath
Listen, and pray, and gnash their teeth.
"God save the Tsar!"

In his Red Palace over there,
Wakeful, he needs must hear the prayer
How can it drown the broken cries
Wrung from his children's agonies?
"God save the Tsar!"

"Father" they call him from of old—
Batushka! Now his heart is cold.
Wait till a million scourged men
Rise in their awful might, and then—
"God save the Tsar!"

—Thomas Bailey Aldrich.

THE GODLESS SCHOOLS.

:0:

"THERE's the Sloppy young ones," cried Aunt Lucy, looking out of the window. "Pore little waifers (waifs)! It makes me feel rale bad to see them thar young ones. They don't go to Sunday school, an' their parients don't teach them nothin' an' I never see them inside a church door, an' how air they goin' to hear tell uv the Lord, I'd like to know? The Public school is the place to teach children religion."

"What religion?" growled Old Twilight.

"Oh, any old religion would do, long's it's a religion. Blame my cats, ef they teach'd them the Injuns' religion of the Great Speerit an' the Happy Huntin' Grounds, it'd be better ner nothing. The Great Speerit is a mighty good substitute for the Real Thing, an' the Happy Huntin' Grounds would do fer Paradise till the children get a little bit older—but the trouble is that the Injun religion has no hell in it, Wilyum, an' that would never do."

"Soon's I kin get a word in edgeways I've got something to say," said Old Twilight. "Who's goin' to teach these here young ones religion? Young Spulpin, the school teacher? It wouldn't hurt him a blame bit to put him through a divinity school fer six months himself. I don't believe that he knows whether it was young Joseph, er Isaac, er the 'Possul Paul, er William Tell, er Christopher Columbus, er Davy Crockett that killed Goliath. He's a nice high priest, he is! An' they's pretty nigh all like him."

"Look here; before a feller kin get a surtificut to teach, he's got to go through the Model school an' pass what they call rigid examinations to show whether he's fit to teach readin', writin', and 'rithmetic, and the other things on the side. But any old Tom, Dick, er Harriet kin git a job teachin' Sunday school. An' which is the mos' important, Lucy—to teach a kid the mysteries uv the rule uv three, er to teach him the soleumn mysteries of the Book uv Life? Take the Sunday school at Jericho Junction, fer instance. Old Bones, the superintendent, told the young ones that if they didn't quit cuttin' up down there by the stove the Lord He'd up'n send two she bears for to tear'm in pieces."

"Miss Tally One, who has the infunt class, trots off to town every now an' then to git her fortune told, an' she gits all the news uv the neighborhood by pickin' it out uv her class."

"But they do the best they kin—they do the best they kin. But there's trouble ahead for the parties who want the Bible in the schools. Here's a great skol'ard in Knox College, an' he has writ a book in which he says that there are four Isaiahs, that the book of Daniel is apocalypse, an' that Jonah is fiction."

"He must be an in-fiddle!" grasped Aunt Lucy.

"He ain't no in-fiddle, neither—he's a minister uv the Gospel. Say, they're goin' to sp'ile the whole thing, Lucy. They all claim now that Adam was a myth, an' Cain 'n' Abel. Wall, after they've took Adam out, and Cain'n Abel out, an Joseph uv the many-colored coat, an' Daniel in the den uv lions, an' Jonah in the w'ale's belly, an' all the other noble characters of Holy Writ, why, the Bible wouldn't be interestin' to a little boy, let alone a little gell. Lucy, there never was a book written so full

of noble characters and splendid scenes an' incidents as that air old Bible, an' these dog-gone smart Alecks air weedin' ever'thing out uv it that's worth readin'. David an' the jiant an' Dan'l in the lions' den, has stirred my old blood many's the time, an' now they're puttin' them in the same class with Santa Claus, an' Cap'n Kidd, an' the man who hit Billy Paterson.

"Look out, Lucy, an' see if these here purfessers don't come out some day an' say that the story of the Young Nazarene is a fairy tale."

"I'd scald them if they did!" breathed Aunt Lucy, her face twitching.

"So," said Old Twilight, rising to his feet, "they'd better not start a-teachin' the Bible in the schools till they know what's what. Dang! Ef I caught a body teachin' a child o' mine that the whale didn't swally Jonah, I'd—I'd—they'd be a vacancy fer a good religious school teacher in Tattle-town what believed that Dan'l was all right in the lions' den, an' that the crows fed the minister when he was scart to go an ast fer grub."

"I'm goin' to read a chapter this very night to Big Bill," quoth Aunt Lucy.—*The Star*.

MISCELLANEOUS.

An Editor's Soliloquy.

A North Dakota editor unburdens himself thusly: "The politician is my shepherd, I shall not want for anything during the campaign. He leadeth me into the saloon for my vote's sake. He filleth my pocket with good cigars and my beer glass runneth over. He enquireth concerning my family, even unto the fourth generation. Yea, even though I walk through the mud and the rain to vote for him and shout myself hoarse at his election he straightway forgetteth me. Although I meet him at his own house, he knoweth me not. Surely the wool has been pulled over my own eyes all the days of my life."

New Gold Theory.

Professor Frederick Soddy of Glasgow university holds the theory that gold is gradually disintegrating into other materials. He has visited the gold deposits of Western Australia and New Zealand, and he expresses his conviction that in all probability gold, like radium, is at once the product of some other parent element and is itself changing to produce "offspring" elements. The professor laments the inadequacy of his resources in the way of gold upon which to experiment and points to the tons of gold perhaps disintegrating in the vaults of the Bank of England.

Tribes Still in Stone Age.

Baron Erland Nordenskjöld, who has returned to Europe from South America, where he spent about eighteen months in exploring the wilds of the Andes Mountains, reports the existence of at least three tribes that two years ago were practically in the state of men of the stone age. One tribe had never been visited by a white man. He passed through the territory of another that refused to come into any kind of communication with his party.

How they Select an Emperor in China.

Pekin, Jan. 24.—Since Prince Tuan was dismissed on account of his father's complicity in the "Boxer" disturbances, there has been no heir to the throne. The dowager empress, therefore, has ordered all eligible princes to be presented on the Chinese new year, and from these she will select three or four who will be kept in the palace for a year or two. From these princes the emperor's successor will be nominated. This, at first sight, seems a strange way to select a new king, but the quiet acquiescence of the Chinese people proves that it suits them at least as well as the more bloody methods often pursued in most Christian countries, and the result is at least as good in every way. It gives the Dowager Empress extraordinary powers, but Dowager Empresses must at last "come to dust" like the lads and lasses she has terrorized.

Religion in Rome and America.

In Froude's most excellent sketch of Julius Cæsar there is a description of the state of the decaying religion of Rome before the Christian era, which is marvelously suggestive of the state of the organized Christianity of to-day. Froude writes :

"Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor ; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety ; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious ; an affectation of high principle which had ceased to touch the conduct and flowed on in an increasing volume of insincere and unreal speech."

Is not all this as true of American Christianity in Roosevelt's time as it was of the religion of ancient Rome in Cæsar's ?—*Louis F. Post in The Public.*

Wealth of France.

"The French Republic has immense wealth, but it is divided into a vast number of little savings," said Mr. Fabien Descartes, of Havre, at the Windsor last evening. "In France we say a man is a millionaire if he possesses a million francs, or about two hundred thousand dollars. According to late financial reports, we have only about 20,000 persons in France who have that amount of money or property, though we have as many as a dozen people who have fortunes around twenty million dollars. France has very few rich citizens. However, to give you an idea of the distribution of wealth in France, I will say that last year French people who died left property to the value of nearly a billion dollars, yet about two-thirds of the property distributed was in sums of from two hundred to four hundred dollars. You may investigate the entire field of French industry and you will find out that in the shop, in the factory and on the farm the man of small means is the moving impulse in French enterprise."—*Montreal Star.*

More than the Maneater Could Stand.

A well-known theatrical manager repeats an instance of what the late W. C. Coup, of circus fame, once told him was one of the most amusing features of the show business—the faking in the side show.

Coup was the owner of a small circus that boasted among its principal attractions a man-eating ape, alleged to be the largest in captivity. This ferocious beast was exhibited chained to the trunk of a dead tree in the side show. Early in the day of the first performance of Coup's enterprise at a certain Ohio town a countryman handed the maneating ape a piece of tobacco, in the chewing of which the beast evinced the greatest satisfaction. The word was soon passed around that the ape would chew tobacco, and the result was that several plugs were thrown at him. Unhappily, however, one of these had been filled with cayenne pepper. The man-eating ape bit it; then, howling with indignation, snapped the chain that bound him to the tree, and made straight for the practical joker who had so cruelly deceived him. "Lave me at 'im!" yelled the ape. "Lave me at 'im, the dirty villain! I'll have the rube's loife or me name ain't Magillicuddy!" Fortunately for the countryman, and for Magillicuddy, too, the man-eating ape was restrained by the bystanders in time to prevent a killing.—*Philadelphia Saturday Evening Post*.

The Great Disadvantages of Wealth.

"It's not because we like it that we hustle so in our business," said a leading Boston merchant. "You have no idea of the great responsibility of such a business as this. To be sure, it brings wealth; but what is wealth, after all? Money in itself is of very little account. I wouldn't give five cents a bushel for it. Happiness is a matter of disposition, and money can neither bring a good disposition nor happiness. My happiest days were when I had a small family and a salary just big enough to support that family. Then I was free from this care, this heavy responsibility, and I didn't feel as though I had to hustle every day I lived in order to keep in the procession. Why not ease up now that I am in comfortable circumstances? Ah, how little you fellows know of the shoals and quicksands of trade! If you let up in this race in the least you are surely lost. It is but a single step from a thriving successful business to the bankruptcy court. You can't let up; if you are in it, you have got to pull for all you are worth, and even then failure will frequently overtake you."—*Boston Traveller*.

This is a common miser's excuse. If the writer of it has accumulated great wealth, nothing would be easier for him than to square up his accounts and leave his money-grubbing to others; if he is not a wealthy man, then he is a mere pretender—a slave posing as an aristocrat. In the former case, he is a mere miser posing as an aspirant to the higher life; in the latter case, if he is living as a wealthy man, he is simply a common thief, using for his pleasures the money needed to make his business safe, and all the time running the risk of causing loss to his creditors by the collapse of his business. The man who denies that wealth can bring happiness, and who says he "wouldn't give five cents for a bushel of it," whatever that phrase may mean, is probably a canting humbug, whatever else he may be.

THE GIRL-CHILD.

(Recently contributed to The Reader Magazine.)

'Course we'd figgered on a boy-child, same as people always does—
 Baby-girls is jest th' uselessest they is er ever was.
 Helpless when they're kids an' helpless when they're middle-aged er old—
 All th' fambly turns pector for th' ewe-lamb of th' fold.
 Dassent ever pop th' question, even though she's lost in love ;
 Has t' set an' wait till some man labels 'er 'is turtle dove.
 Yit it wa'n't a boy, by gracious ! when it come, th' other day,
 But we've kind o' got a notion that we'll keep it, any way.

'Course 'twas dreadful disapp'intin' that it couldn't bin a boy,
 An' th' tears we shed er swallered wa'n't no sparklin' tears o' joy ;
 But she's jest so small an' cunnin', an' she snuggles up so sweet,
 With 'er fists like velvet rosebuds an' 'er little wrinkled feet—
 Clingin' close, jest like th' tendrils o' th' mornin'-glory vine
 As it clammers up a porch-post on a piece o' cotton twine—
 Never knowin' she hain't welcome as th' flowers is in May ;
 So we've somehow got a notion that we'll keep 'er, any way.

Then, agin, I thought o' mother—she was onct a baby-girl.
 Ain't no tellin' jest which eyester is the one that hides th' pearl.
 Who'd 'a' knowed when she was little that she'd ever be so great,
 An' would make my dear old daddy sich a stiddy runnin'-mate ?
 Then th' one that lays an' snuggles with this bran'-new baby hyer—
 Would my life be worth th' livin' if it hadn't bin for her ?
 She was jest as pink an' helpless as this new one is one day ;
 So it's putty easy guessin' that we'll keep 'er, any way.

“Do you know why chickens are the most devout of all fowls ?” asked Governor Hoch of a colored preacher who had called upon him for a subscription. “No, sah, Goveneh ; why am it ?” “Because more of them go into the ministry.”

“Oh, my friends !” exclaimed the orator, “it makes me sad when I look around and miss the old familiar faces I used to shake hands with.”
 —*Modes and Fabrics.*

TO CORRESPONDENTS.

S. ODEGAARD.—Thanks for the copies of the *Saturday News* of Edmonton, Alta., containing the letters about the rumpus at the Salvation Army barracks. We wish we had space for the long letter of Mrs. Minnie Travers-Backer ; as a sample of English composition it is indeed remarkable. She praises in this wonderful fashion the fellow who told Eymundson that God would strike him dead within six months : “There are so many monuments walking the earth to-day who have by this same man's ceaseless devotion been resurrectioned from self dethronement who to-day are noble specimens of humanity in every province of this country from Nova Scotia to Alberta, to permit of the aspersions your article would cast if allowed to go unchallenged. . . . If it is high-fledged oratory and classic appendages your injured subscriber seeks the Salvation Army pretends not to supply.” A sermon by this lady would be a treat. Adjutant Byers only repeated the common Salvationist answer to any adverse critic. One of the crowd preaching at a Toronto street corner on one occasion, in answer to a query by the writer, shrieked out : “You will be burning in hell before to-morrow morning !”

SECULAR THOUGHT

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THE SCIENCE OF "SAY SO."

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THERE are many sciences, and in addition to the real sciences there is another known as the Science of Theology. It is called a science, because nothing is known on the subject. Now, this so-called science proceeds in an opposite direction from all the others. It is the only science that dispenses with facts, and regards reason as a light furnished by the Devil for the purpose of misleading our souls. Any theologian who finds a fact inconsistent with the creed becomes a heretic—or else keeps still; and most of them keep still. . . .

Theology is the one science that wants no facts. It is the one science that has assertion and impudence for a foundation, and that is all. And this Church that has been, I believe, what they call militant for about thirteen or fourteen hundred years has never added one fact to the intellectual wealth of the world. Not one—not one. There never was a religious council, there never was a religious congress, there never came together in the history of Christendom priests, bishops, cardinals, popes, that published to the world a new fact, a new truth—never, and never will, if they last to the end of all time. And why? Why, because they know everything. Nothing more to learn. They had a revelation from God. And how did they prove it? They said so! And they all said so. And now and then there was some wretched person who had the courage to ask how they knew. Then they put him in jail, and if he said much more they said: "We will not only convince you, but we will

convince your neighbors." Then they burned him. No other argument that ever I heard of, no other fact that was ever produced, except force—no other.

And so they used to say that they knew these things were true because a lot of miracles were performed. Well, how did they prove the miracles? They said so; that is all. The persons who were said to have performed them were dead long before that. All the witnesses were in heaven. Not a solitary church ever sought to establish one except by saying so. Well, you know as well as I do that you can't establish a miracle by "say so." There is only one way to establish a miracle, and that is to perform one; and then, if you want to substantiate that, you have got to perform another, to let every person see these miracles for himself, because we are so framed that we can't believe our neighbors on subjects of that kind.—R. G. INGERSOLL.

EDITORIAL NOTES.

JUDICIAL SANCTION TO "COMPOUNDING A FELONY."

In several cases that have been recently tried in the law courts or investigated before appointed judges, there have occurred proceedings that can only be fairly described as "compounding felony," and these proceedings have been generally carried out in open court and with the full sanction of the legal authorities supposedly appointed by the Crown to administer justice. Such things are a disgrace to our judges, and have gone a long way to undermine public faith in the probity of the bench. We believe, indeed, that few were surprised when it was found necessary to pass a new law to compel judges to obey a law passed last year, under which judges were required to retire from commercial employment, their salaries being increased as compensation. They took the increased pay promptly enough, but were infernally slow in making up their minds to retire from profitable appointments.

With such men on the bench—with, at the present time, a Minister of the Crown who also pleads at the bar—not too much should be expected from Canadian judges, legal officials, or juries. We hear a great deal of

Canadian justice and patriotism, but the standard of ethics is evidently not cast in a Spartan mould, and few malefactors with wealthy friends seem to take our law courts seriously.

In the notice in our last issue of the proceedings in the York County Loan investigation, we expressed the opinion that there would be a total miscarriage of justice if the whole of the officials of the wrecked society were not put upon trial on a charge of conspiracy to rob the public. It now seems likely that our worst fears will be realized, and that the whole of this vulgar gang of boodlers will escape the punishment due to them for their crimes. The chief, Phillips, has been released on bail, in consideration of his making restitution of the proceeds of his robberies, and his accomplices have been relieved from criminal prosecution under the same condition. Such a burlesque on justice can only bring the bench into contempt. While a poor man is summarily sent to the penitentiary for several years for stealing a few dollars, these people who conspired to rob the public of hundreds of thousands of dollars will be free again to swindle the public as soon as they have restored their booty, although it has cost the public many thousands of dollars to trace their rascality.

The investigation into the Plumbers' conspiracy seems to have had a similarly unjust conclusion, the real culprits, now wealthy men, escaping a criminal charge, though a number of fines were inflicted. There have been many similar cases during the last dozen years or so, not the least remarkable of which was that of the Hyams Brothers, charged with the brutal murder of a brother-in-law, for the sake of gaining property and insurance money. In this case, the relatives of the Hyams were wealthy Americans who spared no money to secure the release of the two men. There were two or three trials, and in each case the "jury disagreed," though the evidence seemed very conclusive against the prisoners. The wealthy family knew how to use their money; and finally, Mr. Mowat, seeing the difficulty of fighting wealth, released the prisoners on bail, with bonds for \$6,000, and within an hour the two criminals left Toronto never to return.

Mr. Curry, the Crown Attorney, under whom these various compromises have been made, has earned a great reputation as a vigorous and persistent sleuth-hound, and it seems a pity that so much energy should be exerted only to end in judicial failure. It seems difficult to fix the blame, but the universal worship of Mammon seems the final fault and the proximate cause. The question is, are we to compromise in this way until all sense of justice has left us?

Mr. Curry himself, abandoning all the prospects for which he would

seem to have been laboring for many years, has accepted the position of manager in Cuba of the Cuba Land Company—an enterprise which is familiar to us in name by its lavish advertisements, but which is probably little better than the similarly advertised fake mining companies. We believe this is not the Crown Attorney's first connection with the Cuba Land Company, but we feel sorry he should have abandoned a position of honor, influence, and fair emolument, to "get rich quick" by taking an active part in a business the object of which is to buy land at about 60 cents and sell it at 20 dollars an acre.

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THE SAN FRANCISCO EARTHQUAKE AND FIRE.

The San Francisco earthquake of 1906 will be noted as one of the greatest disasters of this generation, though its list of killed is small as compared with that of many other calamities. But it is nearer home; it is, indeed, at our own doors, as it were, and it has caught and ruined some of our own friends. So that it looms up on our horizon vastly larger than one ten times as great in far distant Japan, China or India. Probably, in the past few weeks, Vesuvius has killed far more people than did the California earthquake; and together the lists of dead form but a fraction of the roll of those who regularly every year are killed on the railways or in the city streets, in a Japanese tidal wave or a Yangtsze flood, to say nothing of a Manchuria war, a famine in Japan, or the plague in India.

These scourges come and go, and in a few weeks or months the lost ones are forgotten, the damage is repaired, a smiling harvest gladdens the heart of the survivors, and, as the poet sayeth,

"God's in his heaven,
All's right with the world."

Now, it is easy enough to understand this sentiment when—so far as we are concerned—the world is all right. But how about it when the world is all wrong? Then, indeed, it needs the patience and stolidity of a Job to be satisfied that "all's well with the world," or with us, and to see in the miseries we suffer the handiwork and lovingkindness of a god who "chasteneth" us to show his love towards us. It seems useless to reiterate the fallacies of the assumptions involved here, which imply a knowledge of the divine mind, or assume that greater satisfaction can be gained by attributing events to some unknown and inconceivable ultimate cause, than by investigating known causes as far as is possible to

us, acknowledging our ignorance where our knowledge ends, and utilizing our knowledge for the common good of man.

And yet, so deeply has the virus of theological nescience sunk into the hearts of the people of this age, that even among the smoking ruins of San Francisco Bishop Montgomery found it easy to collect a crowd of many thousands to "give thanks to god!" Thanks for what? That they were saved while their friends were killed? If so, their religion is just on a level with that of a mother who thinks she will be unspeakably happy in heaven while watching the sufferings of her children in hell.

It is all very well for the living to rejoice that they are left alive, but how about the dead? If they could speak, would they give thanks that they were "cut off with all their sins upon their heads?" We cannot say. The genus Job is evidently not yet extinct by a long way.

—:O:—

THE PREACHERS AND THE EARTHQUAKE.

Naturally, the pulpiteers had a great day last Sunday. We might say that in the churches generally it was Earthquake Sunday. And perhaps the most noticeable feature of the sermons preached on the occasion was the evasive way in which the doctrine of Divine Providence was treated. Mr. Silcox, of Zion Congregational Church, Toronto, was one of the few who believe San Francisco had been as justly punished as Sodom and Gomorrah. But Mr. Silcox may be excused. Logic is evidently not his strong point. He thinks 'Frisco was "earthquaked" because it tolerated the vices of Chinatown, and further on he tells us, "as predicted in the scriptures," the wealthy men brought on the destruction through making Gold their god. Also, the end of the world is near at hand, and the late earthquake was "only another evidence of the approaching universal destruction!" Alas, poor Silcox! Evidently, brains are going first.

"Where was God when the beautiful city of the Golden Gate was tossed into hell by a heaving earth?" queried Rev. Johnston, just out from Glasgow, at the Labor Temple. He didn't answer his question, and we cannot, for we were not there, and consequently were not tossed into hell before our time. Had we been so tossed, we can't see how that event would have helped us to the needed information. More readily, perhaps, could we solve the riddle of our school days, "Where was Moses when the candle went out?"

But Mr. Johnston had no hesitation in telling the truth about his fellow preachers who thought San Francisco had been justly punished for its vile wickedness:

"I tell you here, my brethren, that the parsons lie. God had no more to do with the destruction of 'Frisco than he has to do with the annihilation of the billions of insects we grind to destruction in our daily walks. Little we know about the moral government of the universe, but when the ministers of *your Christ* slander *the only God there is*, we are compelled to treat them scornfully."

We might ask Mr. Johnston some questions about his Christ and his God, but we will follow his example and treat the matter scornfully. Of what earthly use is it to discuss theology?

Canon Sweeny, preaching on the easy subject, "Testimony of Scripture to the Fact of the Resurrection," asked: "What solace . . . could the soul find save in the unchanging Christ?" Well, we can hardly say. We can't conceive what solace such a belief can bring, for it surely contradicts that other belief in a Christ that hears and answers prayer, and which is also said to bring so much solace to Christians. But if Canon Sweeny is correct, what a small amount of comfort there must be in the world to the vast amount of distress we know there is in it! Is it not time that the "unchanging Christ" did something to bring solace to the millions of his children who know nothing about him?

In a very rambling and pointless sermon, Dr. Sunderland (Unitarian) touched upon the problem of evil, and asked, without answering, the questions, "Was God responsible for such calamities? Or, if he allowed them, as he certainly did, was he good?" Mr. Sunderland's god is like that of many orthodox preachers—alternately a good or bad being who does things and an unchanging universal power; but, in either case, in attributing much of man's misery to his own misconduct, he only evades the task of placing the final responsibility.

At Montreal, Rev. Dobson (Presbyterian) had no hesitation in attributing the earthquake to the fact that San Francisco had "rejected and despised the message of the Kingdom," and so defied the warning of Jesus, "It shall be more tolerable for Sodom on that day than for that city." The Day of Judgment must be coming by fits and starts. Mr. Dobson said much to show the folly of this idea, but then he continued:

"Then, also, this great calamity is, we believe, a warning to turn to God and accept the message of the Kingdom. If we do not accept the message, it shall be more tolerable for Sodom than for us."

So that, if we wish to avoid earthquakes, our only safe plan is to join the church and accept the message. Q.E.F. This only leaves us in the difficulty of accounting for the destruction of the churches equally with the joss-houses of the heathen Chinese for whose vice, according to other parsons, the city was punished. "God knows best!" is the only reply.

But Mr. Tippet (Calvary Congregational, Montreal) found solace in a different view of the matter. He thought great calamities afforded an "opportunity of seeing how the spirit of brotherhood had grown over that of ancient times," though he did not say whether this world-wide Philanthropometer was arranged for his god's satisfaction or for that of mankind. He did not fail, however, to note the savage lunacy involved in the idea that some men were slaughtered to create sympathy in others, but he surmounted all difficulties by one leap in the dark :

"If he understood the teachings of Christ aright, what was called death was merely an incident in a continuous life, and an opportunity would be given of solving the problem hereafter."

To adjourn it *sine die* is not a bad way to treat an ugly question, but practically Mr. Tippet takes an Agnostic position.

Mr. W. O'Meara (St. Gabriel's, Montreal) fully recognized the difficulty of treating the earthquake as a judgment, for San Francisco was probably not worse than many other big cities ; but, logically, he admitted there was no alternative. "We who believe nothing happens without the ruling of an all-wise Providence" must admit that there was some divine purpose in the earthquake as well as in the eruption of Vesuvius.

Rev. Dr. Campbell (Presbyterian) drew some grand lessons from the earthquake, mixing up theology and bricklaying in this fashion. First, don't build altogether for this world. Second, build on the Eternal Rock. Third, set not your hearts on unreal class distinctions which disappear in the presence of an earthquake. Fourth, watch and wait for the Lord's coming, "which is oftener by less appalling agencies." From which we gather that the earthquake was really the Lord's coming,—for those who met death in it. Theology's a marvellous study.

On the whole, it would seem that the preachers are becoming a trifle civilized, and are beginning to feel ashamed of a god whose actions are indistinguishable from those of a demon. By and by, some of them will begin to see the absurdity of pretending to know anything about either gods or demons, and then "spiritual" things may be discussed from a rational standpoint, and the preachers may find occupation in developing the spiritual and esthetic side of human nature, which their theology has hitherto tended to destroy.

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COLLAPSE OF THE "LAURIER TOWER" AT OTTAWA.

The fall of the nearly-completed tower of the new wing of the Ottawa Parliament buildings—without an earthquake—affords bases for lessons

as valuable, perhaps; as those to be gained from San Francisco's misfortune, with an earthquake. We see, for one thing, the immense gain there is in employing private contractors to do public work, instead of having the work done by men engaged directly by the Government.

For generations it has been the universal cry among interested heelers and lobbyists of the political parties, echoed by the sheepish rank and file, that if Government undertook to do its own public works, not only should we get bad work, but we should suffer ruinous financial losses. As if any improvement could be expected by employing an intermediate set of bloodsuckers to rob us in addition to the suspected officials.

In the present case, the contract no doubt calls for a substantial concrete tower, faced with stone and brick; but, now that the tower has tumbled down without seismic assistance, it is clear that it consisted of a mere shell of stone and brick filled in with loose sand and rubbish. The contractor, Hyman, has done a good deal of building for Government, and Mr. Armstrong wisely suggests that a general inspection of all Mr. Hyman's work would be timely. This should be carried out by impartial and competent men. In the case of the tower, if the facts are found to be as stated, a criminal prosecution should follow at once.

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THE ONTARIO "NURSES' BILL."

This proposed Act of the Ontario Legislature, now being considered by a committee, is one of those measures which show how easily politicians may lend themselves to the establishment of unjust monopolies, though perhaps intending to do justice to a certain class. The bill introduced by Mr. Crawford proposed to give a legal status to all regularly trained nurses who passed a prescribed examination; but it was drawn up so that it would have created a monopoly for the benefit of a Toronto body, and would have disqualified a large number of competent nurses who have graduated from hospitals in other cities. Incidentally, too, it would have given to this Toronto body the power of restricting the number of nurses' diplomas to be issued, and would thus have created an unjust and most oppressive monopoly. And the strange thing is, that Mr. Crawford, in introducing the measure, stated that it would avoid doing any of these things. Fortunately, there are men in the house who have clearer heads and sharper eyes than Mr. Crawford, and the bill will be considerably amended before it becomes law.

We cannot help thinking that the whole matter of examinations and diplomas should be taken altogether out of the hands of private or semi-

private bodies, and placed in the charge of a public department, which, conjointly with the heads of the leading educational institutions, should arrange the courses of study and prepare the examination papers, which should be issued quite independently of the college authorities, examinations being held at appointed places under proper regulations. Such a system might open the door to a "university" course to thousands of youths now barred by circumstances from any such prospect.

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POWER OF THE BIBLE IN DEATH.

Rev. Dr. Stewart, principal of the Toronto Bible Training School (we presume the training is of the pupils, not of the Bible), preaching in the Ossington Avenue Baptist Church on April 8, gave his hearers these two stories. Sir Walter Scott's dying words, he said, were: "There is only one book." Dying men—in story books—have a knack of gossiping they seldom exhibit in real death, but, if the words were uttered, they may have indicated Scott's preference for Shakespeare, Milton or Dante instead of the Bible. Those only can tell who invent speeches for dying men. Our own opinion is, that a literary man of Scott's ability could not have uttered such a solecism.

The other story was that of a soldier in the Civil War who was found "with a Bible clasped in his dead hand, his fingers pointing to the words of salvation." No doubt both of these stories were believed by Mr. Stewart's hearers just as readily as the Neapolitan peasants believed the priest's story that the sweating wooden Madonna stopped the lava flow. But might not the dead soldier have pulled out his Bible to find out why it had failed to stop the bullet that had pierced his heart? And were not his fingers pointing with scorn to the book which for once had failed to save the skin of its owner from the flying bullet? How many soldiers carry Bibles in their padded breasts as a piece of armor or a charm?

But, if both of these stories, and all similar stories, are literally true, of what value are they for men who are fully alive and in their normal senses? If a number of dying men should tell us that the religion of their great-grandmothers was good enough for them, would that be any reason why we should all become Catholics or Lutherans? It is only necessary to read the Earthquake Sunday sermons to understand that, among the intelligent classes if not among the masses, the fetish-worship of the Bible is fast disappearing. The comfort it gives depends almost entirely upon the training of its worshiper. The Zulu chief is said to have derived great pleasure from hearing the missionary read the story

of the bloody deeds of Joshua, David, and other Biblical monsters; and on his dying bed may have derived comfort from again hearing the same old stories of bloodthirsty barbarism. Just as Tennyson, lying at the point of death, called for his Shakespeare, and having opened it to read from *Cymbeline*, died with his hand on the open page.

To use such stories to prove the truth or the scientific or moral value of a book is simply to make an appeal to ignorance and prejudice.

THE SEPARATION OF CHURCH AND STATE IN FRANCE.

—:O:—
BY J. HALLIDAY SPARLING.

It must not be imagined that the separation of Church and State is a light matter, lightly and hastily undertaken, because the latest form of the opposition to it is so frothy and so contemptible. No, it was a measure of self-defence, in the fullest sense of the word, taken only at the eleventh hour—taken when it was no longer to be blinked or denied that either the Church or the Republic had to go.

Really to understand how and why the question had grown to be one of life and death, one would have to go back to the days of Clovis, if not beyond, and trace the whole development of Christendom. And that is out of the question here and now. One would have to sketch the working organization of the Roman Empire; show how Christianity followed the Roman roads that, all the world over, radiated from Rome and ran back to Rome; sketch the coincidence of the diocese and the parish with Roman boundaries that had been fixed before Christianity was heard of; and so on, and so on.

When the Empire fell to pieces under the impact of the barbarians, the Church survived; and when the barbarians fell under the glamor of Rome—under which they were, indeed, even when Rome was at their feet—it was to the Church they turned instinctively for guidance. As the temporal power of Rome fell, her spiritual claims had risen. She remained the centre and mistress of the world, her material force gone, but with all her prestige behind her. Where she had employed arms, she must now try craft—reconstitute her central power upon a basis of superstition, and the claim to represent the power of God upon earth. “There are two swords, spiritual and temporal, both appertaining to the Church, one held by her in the hand of the Pope, the other held for her by the hand of the king, so long as the Pope wills it or allows it. And, again, one of these swords is subordinate to the other—the temporal to the spiritual.”

This claim on the part of Rome to dominate the world, met by the long, slow growth of nationality, has made and marred the history of Europe. On the world-wide scale it has been the counterpart of that struggle between autocracy and local freedom that has been and is being fought out within the nationalities themselves.

Every king who has made his mark upon the records of France has had his treaties and his struggles with the Papacy. Clovis, Charlemagne—one might enumerate them all, and have much to say upon each of them, down to Napoleon III. Louis XIV. himself, though he could say "*L'État c'est moi*," was never able to say, "*L'Eglise c'est moi aussi*," as our Elizabeth could have done before his day.

Sometimes triumphant and outrageously tyrannical, then in danger from the reaction it had provoked, and lying low for the morrow, the Church strengthened and entrenched herself from year to year. At the Revolution it was found that a full third of the land and wealth of France was in her hands, under one form or another. The Revolution made a clean sweep of her property and privileges, even before those of the nobles were touched. They weighed heavier. But the fury of the Revolution passed, and the Church came back—came back with a clear understanding that henceforth there was Armageddon to be faced: that sooner or later the Revolution must be wiped out, and progress put an end to, or that she herself must forever surrender her secular claims.

So well and unremittingly did she work that in a hundred years she won back her position. At intervals during the century the men of the advance woke to the danger; but there was always something to turn aside or nullify their efforts, and the Church crept on. Ten years ago she stood where she had stood before the Revolution—where Rockefeller and his acolytes stand in the States—the massive, overmastering money power; the corrupter of politicians; the inspirer and paymaster of mercenary penmen; the power behind the Army, the Navy, and the Bench. But, again like that of the Trust and the Boss, her power was factitious, needing only to be sternly faced to fall to pieces.

It was the Dreyfus affair, and the things that grew out of it, that finally roused the Republic to a full sense of the real position. War was declared by Waldeck-Rousseau in his speech at Toulouse, on October 28th, 1900. Under him and under Emile Combes the great preliminary work of smashing the money power of the Church, the great Orders, was carried through. That injustice was done, here and there, I have said before, and all but the fanatical Freethinker will admit. But the work was quite necessary and inevitable, and no more injustice was done than could be

helped. The hirelings and the parasites may kick, but France is on the side of what has been done by an overwhelming majority.

Of course, the Church is not dead, but only scotched. However, education is henceforth free from her paralysing clutch, her election fund reduced to very nearly nothingness, her power over the Army gone, and the price of continued freedom is only continued vigilance.—*The Clarion*.

IS ANOTHER JUDICIAL MURDER THREATENED?

—:O:—

WE select the following passages from a condensed report in the *New York Truth Seeker* of a sermon by Mr. H. O. Pentecost, delivered on March 26th in the Lyric Hall, New York, on the illegal arrest of the four trade union leaders in Denver and their deportation to Idaho.

ON the 30th of December last ex-Governor Steunenberg of Idaho was assassinated in a most brutal and cowardly manner. A dynamite bomb was attached to one of the posts of the gate leading into his yard in the front of his house, and when he opened the gate to pass through, this bomb exploded and he was so seriously injured that he died in a short time. Some time afterward a man by the name of Harry Orchard was arrested, charged with this murder, or with complicity in the murder, and another man by the name of Steve Adams has since been arrested. This Harry Orchard confessed that he had killed ex-Governor Steunenberg, and that he had been instigated to the crime by Charles Moyer and Mr. Haywood, respectively the President and Secretary of the Western Federation of Miners, and that a Mr. Pettibone and a Mr. St. John and one other, I think, officials of the Western Federation of Miners or members of its Board of Directors, had formed a conspiracy with the purpose of killing Mr. Steunenberg, and that in compliance with that plot Orchard and Adams had carried out the will of the Western Federation of Miners as expressed through their principal officials.

Acting upon these confessions the Governor of Idaho, by a secret arrangement with the Governor of Colorado, secured signed and sealed extradition papers, and Moyer, Haywood, Pettibone and, I think, St. John were arrested in Denver in the night time, dragged from their homes, denied the right of counsel and of a writ of habeas corpus, put upon a railroad train which made no stops at stations, and rushed a distance of seven or eight hundred miles to Idaho.

I want to call attention to two things: first, they were arrested and transported to Idaho in violation of the laws of the land. It is customary

and legal, if a man charged with a crime committed in one state is to be arrested in another state, that he shall be arrested and held to await the action of the governor of that other state, and have the right of suing out a writ of habeas corpus upon which he would be taken before the court to have the question determined as to whether or not he was legally detained. The poorest, meanest criminal in the land has the right to go before a high court on a writ of habeas corpus and have the question determined, because this writ is the foundation of all the liberties supposed to be enjoyed by English-speaking peoples. So that when Moyer and Haywood were dragged from Denver and rushed to Idaho, under extradition papers that were signed before they were arrested, they were deprived of this right to the writ of habeas corpus, and the act was a gross and dangerous violation of the fundamental laws of the United States by the authorities of Idaho and Colorado.

I wish to call attention to another fact : Moyer and Haywood, respectively the president and secretary of one of the great labor unions, representative labor men, were hauled on the train from Denver to Idaho by labor men. The engineer and brakemen on that train were laboring men, and it is to their eternal disgrace that they submitted or consented, at the behest of the capitalist class, to drag those devoted labor leaders from Denver to Idaho. If this engineer and these trainmen had simply left the train, saying, "We will not be a party to this transaction," and if every other engineer and every other trainman had refused to take their places, it would have been difficult for the authorities of Idaho to get those men into Idaho before some means could have been taken to decide whether they were properly arrested or not. That, of course, is a little incident, but it illustrates the whole situation. As long as men think more of their jobs than they do of their brethren, as long as they are not willing to undergo hardship, starvation, and death, if necessary, in order to accomplish great purposes, founded upon great ideas, nothing can be done.

The arrest of these men grew out of the troubles between the miners and the mine owners in Colorado and Idaho in 1903 and 1904. These troubles arose in this way : In 1902, a new Constitution was adopted in Colorado, and as the result of many years of strenuous agitation on the part of the working people, a clause was inserted in the Constitution making it mandatory upon the legislature at its next session to pass an eight hour day law, controlling all persons operating in the mining district and certain other occupations. An eight hour day law had previously been passed by the legislature, but had been held unconstitutional by the courts that were owned by the mine owners. So to remedy this defect, provision

was made for it in the new Constitution. But the legislature, with the impudence of the class which owned it, refused to pass such a law. At this point the Western Federation of Miners went on strike. This very man, Charles Moyer, and all the other officials began at the start and urged in every possible way that the strike should be conducted in a peaceful manner, with no personal violence, so that no fault could be found with their conduct.

That strike, with one or two others that followed in the course of about two years, was broken by the power of the mine owners. How? By immediately calling upon the strike region troops, against the protest of the sheriffs of the counties affected, who told the governor that there was no disorder and no necessity for troops. But the governor sent troops, suspended the operation of habeas corpus, contrary to law, declared all that section of the country under military law, and then began such a state of oppression and persecution as never before was seen in this country. Bull-pens, old cattle pens were used as jails, and everybody who would not submit to the official force controlled by the mine owners was thrown into them. Mr. Moyer was arrested for a long time without any charge against him. Other labor leaders and some of the miners were given this option: You will go into our mines and work as scabs, leave this state, or be shot. If a newspaper came out on the side of the miners, the editor and printers were arrested and thrown into a bull-pen, and the printing office was looted and destroyed. The soldiers went into the houses of the miners without any search warrants, ostensibly to search for pistols, but really to frighten the people. Men, women and children were arrested and marched across the mountains in the snow, or put on railroad trains and sent out of the state—every crime that you could imagine in a disturbed state of society was committed by the governor, by his adjutant-general, and by the troops. They simply overthrew the constituted authorities. That was the way this strike was broken.

There is no denial of what I have been saying. The President of the United States sent Mr. Carroll D. Wright to investigate. He reported back to the President what I have been telling you. But on that occasion the President did not tell the governor what he told the striking teamsters in Chicago, that "whatever happened they must observe the law and order." When Mr. Wright reported, the President's activity in the matter ended.....

The strike of the Western Federation of Miners was broken, but the union was not broken up. After all this warfare and trouble the union came out sound and strong, largely through the fidelity of Moyer and Haywood and Pettibone and St. John and men of that class, who proved

themselves to be absolutely incorruptible. Any of these men could have had a million dollars if he had chosen to betray the strikers. They were bold, calm, brave, peaceful representatives of labor, and while they were not strong enough to fight the powers which were against them, they were strong enough to hold the union together, and it is as strong to-day as it ever was.

That is the reason, possibly, that Orchard and Adams have made this confession. Mind you, the assassination of ex-Governor Steunenberg occurred in Idaho. These men who are now charged with complicity in that murder lived in Denver. But it is necessary in some way to break up that union, and if these men should be imprisoned for life or hanged, that will get out of the way some of the strongest and best men that the labor movement of this country has ever produced. The evidence against them is the confession of this man Orchard, who has not only confessed that he killed Steunenberg, but that altogether he has murdered thirty men. It is said that he himself was in the employ of the mine owners, and that he was a Pinkerton spy and detective, and by his own confession he is thirty times a murderer. That is the man that accuses these people, so that it is not impossible to imagine that these men are entirely innocent, or that Orchard and Adams have made these confessions to suit the purposes of the mine owners

I will tell you why. During the strike there were three startling crimes committed. One of them was the pulling out of some spikes which held the rails of a railroad track in place, apparently for the purpose of wrecking a train. Curiously enough, the engineer of the next train that came along had a suspicion that something was wrong, and stopped his train! It is natural to suppose that he was told. A number of union men were arrested and charged with pulling the spikes, because a man by the name of McKinney and another man confessed to having pulled the spikes at the instigation of the officers of the union—just such a case as this.

On the trial, under cross-examination, both of these accusers confessed that they were lying. McKinney himself said that he had been told by a representative of the mine-owners that if he would lay that charge against the officers of the union, they would give him a thousand dollars in cash, immunity from punishment, and transportation for himself and family to any part of the world that he wanted to go to. Carroll D. Wright reports that to the President; it is not my story.

So there is one case where the mine-owners hired men to make exactly this kind of a charge against the officers of the union. If they would do that in one instance, is there any reason to believe that they would not in another? There were two other occasions of the same nature, and in all three instances the labor men were acquitted.

DEUS REGIT !

——:O:——

BY D. S. MACORQUODALE.

——:O:——

At eve the children's prayers were said,
 Unto their God to guard their way ;
 The toiler rests his weary head
 Within the mission by the bay,
 For he who notes the sparrow's fall,
 Is he not loving god of all ?

'Twas morning ; and the dawning light
 Tinted the portals of the West ;
 The infant sleeper's dreams are bright—
 Slay thou the suckling at the breast !
 Strike now, in wrath, thou God of hate,
 The City of the Golden Gate !

High heaves the ground, the toppling tower
 Proclaims his love to man below ;
 Fire-gutted homes declare his power :
 It glads his heart to see the glow ;
 And a great city is undone
 By him who gave his only son.

See ruin and confusion wrought,
 See fifty years of labor lost,
 The toil of millions come to naught,
 Nor man can calculate the cost ;
 Hell, only hell, could hotter grow !
 "Praise God from whom all blessings flow."

Pray, dotards, pray, and tell your beads,
 Let hireling priests for profit preach ;
 The while you pray, recite your creeds.
 If he but hear, he'll answer each.
 Mayhap your God did dine and sup ;
 Cry loudly : you may wake him up !

The earthquake and the lightning's flash,
 The acorn rooted on the hill,
 The mountain belching fire and ash,
 Tell not of purpose or of will.

What god would list young ravens' cry,
 And gloat to see the children die?
 There is no god that we may reach
 With selfish praise or pious plaint.
 Forces of nature fall on each
 Alike—on sinner and on saint.
 The angry ocean flings you down,
 Laughing to scorn your harp and crown.
 Frost, flood, fire, famine! Can they be
 A message from the mercy-seat?
 The springtime sun that smiles on me
 Prostrates the Arab with its heat.
 The shrieking gull that skims the waves
 Praises his god o'er ocean graves.
 Our Mother Earth, and Father Sun,
 These were our parents, this we see.
 Live fearless now; our duty's done.
 There is no "was" or "is to be."
 Fear and a lying priest made God,
 Who'd change his purpose at our nod.

ADAM A BACK NUMBER.

—:O:—
 BY GEORGE ALLEN WHITE.

—:O:—
 III.

IN this desperate situation the clergy were never at a loss. They knew what they were about. With a sidling, piercing glance at their bank accounts and a jingle of pocket-books, they got a galvanic battery working on the corpse. They protested that they had been, in effect, liars. They asserted the Bible to be a "goner" if archæology triumphed, only to scare people. Really, they had not intended it seriously. They had been like the fellow who called "Wolf! wolf!" Would the public kindly excuse them? (Here the galvanized corpse appeared to be greatly agitated, winked one eye, and covertly licked its chops with a feeling of renewed confidence.) "No, no!" wailed the clergy, again looking at their bank accounts, "Christianity is still in it. She's on a firmer footing than ever. The Bible was not intended to teach science; it was intended to teach morality—though we used to believe it taught both. The fact that its

writers didn't know anything about the science of this world is no sign that they weren't past masters in the science of the next."

Professor Tyndall, in treating of this disgusting situation, says in his Belfast Address: "And as the seed of the thistle produces a thistle, and nothing else, so these [theological] objectors scatter their germs abroad, and reproduce their kind, ready to play again the part of their intellectual progenitors, to show the same virulence, the same ignorance, to achieve for a time the same success, and finally to suffer the same inexorable defeat."

But enough of the shameful recital. Suffice it to say that, not a whit put out by its total exposure, Orthodoxy is still on deck smiling and smirking as of yore. Truly, Christianity is "adaptive," as large numbers of her spokesmen assert—adaptive to the pocket-book. But with every new adaptation she loses some of her pseudo-respectability—falls into a more damning disrepute with intelligent men. People are beginning to see through her. Perhaps they will shortly have the sense to conclude that the outlawing of religion will not mean injury to morality, to right living, to happiness, just because the Church says so, any more than the leave to withdraw accorded Adam by science in recent years has meant that annihilation of religion and morals which the Church unanimously protested it did. If she was implicated in misrepresenting then regarding the duration of human ancestry, possibly she is interested in misrepresenting now as to her alleged guardianship of the Temple of Morals. Let her be subpoenaed to produce the keys. Nothing ever appeared in our old world equal to the Christian Church for narrow, contemptible squirming when forced into a corner. Anything she cannot get out of cannot be solved by any power in the universe. For shame, Christians! Why not try to be manly and aboveboard?

Montaigne says, Vol. 1, ch. 63: "Is it possible that Homer could design to say all that they make him say, and that he designed so many and so various figures as that divines, lawgivers, captains, philosophers, all sorts of men who treat of sciences, how avariciously and oppositely soever, should cite him and support their arguments by his authority, as the sovereign master of all offices, works, and artisans; counsellor-general of all enterprises?"

If the French sage had wanted samples of special pleading far worse than anything that the precious charlatans of his day perpetrated, he should have drunk of Ponce de Leon's elixir of life and lived to see the efforts, since modern Biblical criticism came into vogue, made to bolster up superstition by low pettifoggers in the livery of God.

An article appeared some time back in the *Ram's Horn*, a religious

publication issued from Chicago, in which the writer tried to smooth over the rough places. Figuratively speaking, he walked around mumbling to himself, fell down a few times, tried to make out that after all the first man appeared not such a tremendous while ago, gave his personal view of the matter, thought that the human race might escape safely yet, but sedulously omitted to deny definitely that man had been here longer than the six thousand years allotted in the "good" book.

He cast discredit upon one or two of the discoveries relied on by science. The Calaveros skull, he clearly showed, was not a man's skull at all. In fact, the whole business was a huge joke. Professor Whitney, its discoverer, had been imposed upon. This skull was really that of a pet monkey whose remains several playful miners went to the trouble to bury away down in the earth for the purpose of deceiving the professors. Most delightful of all, however, was the fact that for years and years no inkling of the condition of things escaped the lips of any of the mining party. To tell the truth and make a long story short, one man finally confided his tale to the "Rev." Somebody or Other, who promptly saw that through the ape's skull gross injustice had been done the cause of Christ for these many years. He felt no doubt that this apocryphal story would deal the last blow necessary to strew the remains of contumacious scientists to the ends of the earth; and commiserated himself, no doubt, that he was unable to show as yet that the world was still flat, that Copernicus had been intoxicated when he announced his alleged "discovery," and that witches still lived and bulled the broomstick market as of old.

This account is about equal to that of the first heralding of the four Gospels in the early centuries. Old Father Origen—who is supposed by some to be a myth—"mentioned" them nearly two hundred years after the birth of Christ, thus demonstrating, in absolute conformity with the most rigid historical canons, that Christ rose from the dead and at once entered into communion with angels. It is astonishing what things the clergy manage to hear that nobody else ever knows about. When Washington was to be claimed as a Christian, some "Reverend" came to the front with a private confession. When Lincoln had to be gathered into the fold, it was a "Reverend" or two that did the job and assured people that Lincoln had given his heart to the Savior—privately again, of course. If these pious clerics would only give the world their own real private opinions, instead of misrepresenting those of other men, it would be a more honest world—and they could make a living in insurance or lecturing, or in some gold-brick scheme newer than the old one, if lawful vocations failed to satisfy.

(To be continued.)

MISCELLANEOUS.

The Deathbed Scene in "John Ward, Preacher."

THE following is the passage in Mrs. Deland's story, "John Ward, Preacher," to which Dr. Osler points as descriptive of the death of the ordinary educated man in our modern life. We must bear in mind that it is the physician who is speaking, and that his conclusion embraces the analysis of many deathbeds. The scene is the deathbed of Mr. Deland.

"Dr. Howe's hand moved slowly back to the big pocket in one of his black coat-tails, and brought out a small shabby prayer book.

"'You will let me read the prayers for the sick?' he continued gently, and without waiting for a reply began to say with more feeling than Dr. Howe often put into the reading of the service :

"'Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining.'

"'Archibald,' said Mr. Denner, faintly 'you will excuse me, but this is not—not necessary, as it were.'

"Dr. Howe looked at him blankly, the prayer book closing in his hand.

"'I mean,' Mr. Denner added, 'if you will allow me to say so, the time now—for speaking this has passed. It is now, with me, Archibald.'

"There was a wistful look in his eyes as he spoke.

"'I know,' answered Dr. Howe, tenderly, thinking that the Visitation of the Sick must wait, 'but God enters into now ; the Eternal is our refuge, a very present help in time of trouble.'

"'Ah—yes,' said the sick man, 'but I should like to approach this from our usual point of view, if you will be so good. I have every respect for your office, but would it not be easier for us to speak of this as we have been in the habit of speaking on all subjects, quite—in our ordinary way, as it were? You will pardon me, Archibald, if I say anything else seems—ah—unreal?'"

Lord Minto—Viceroy of India.

Lord Minto, the new Viceroy of India, and successor to Lord Curzon (who had to retire after getting into collision with Lord Kitchener, the Commander-in-Chief), has been compelled to knuckle down to the potent General ; and Mr. Morley, the Secretary of State for India, can see no way to help him. Lord Kitchener was sent to India specially to reorganize the Indian army, and to place it in a condition to defend the country against a possible aggressor. There can be no question that the only aggressor to be feared is Russia ; and, though some people may think that Russia's reverse in the Far East has weakened her strength on the Afghan frontier of India, such an idea ignores the policy steadily pursued for centuries by Russia. Under this policy, each new advance is followed by a consolidation with the Empire of the territory acquired and this new territory is made the basis of a fresh advance. Russia's objective—whether in China, Afganistan, the Black Sea, or the Baltic,—is to get to the open sea as a step to becoming the dominating naval and military world-power. If we were conservative Russians, doubtless we should regard this as a legitimate

ambition ; and should look upon " Peter's Will," as the policy is termed, as Tory Britons look upon a somewhat similar British ambition, or as Yankees look upon the Monroe doctrine, and so on.

It boots not to say, that all real advantages could be gained by friendly intercourse and negotiation, and more especially by honest and mutually beneficial commerce, without any of the horrible losses entailed by war. The unfortunate thing is, that as affairs now stand in nearly every nation on the earth, a large number of people are interested in war and preparations for war, and these people are the very ones whose voices are listened to as oracular utterances by the bulk of the people.

It is only when the social reformers and revolutionists in Russia, Germany, Austria, and the other nations which are nominally constitutionally governed—but all of which are either oligarchies, autocracies, plutocracies, or " machine " governed countries—have become intelligent citizens and have asserted their right to a voice in every matter concerning international intercourse and every question of peace or war, that any approach can be made towards the inauguration of a more civilized policy in international intercourse.

Canada Ahead in Wireless Telegraphy.

It is stated that Canada possibly leads the world in the utilization of wireless telegraphy, as applied to signalling ships at sea. The marine department has now in operation ten high power and three low power Marconi stations. The high power stations cover the entire Gulf of St. Lawrence and the Atlantic coast waters far seaward from Newfoundland to the Bay of Fundy.—*Electric Age, N. Y.*

Playthings of Ancient Children.

The most primitive toy is the doll. It dates back to prehistoric times, and is found in every part of the world. Toy weapons again are older than history. Many of the other toys at present in use date from the earliest times of which we have any record. In the tombs of the ancient Egyptians, along with painted dolls having movable limbs, have been found marbles, leather-covered balls, elastic balls and marionettes moved by strings. Ancient Greek tombs furnish clay dolls, toy horses and wooden carts and ships. In the Louvre, the great art palace of Paris, there are some Graeco-Roman dolls of terra cotta, with movable joints fastened by wires. Greek babies had rattles. Greek boys played with whipping tops. So did the boys of ancient Rome.

Public Ownership Pays in Newfoundland.

The Newfoundland Legislature was opened at St. John on March 1st. Governor MacGregor, in his opening speech, stated that public ownership of the telegraph lines was proving highly satisfactory. He also said that the Marconi Company had agreed with the Government to operate wireless stations along the Labrador coast to connect with the colonial telegraphs and receive messages from ocean shipping. If the first part of this item is true, there must be some honest officials in Newfoundland. The day of the " grafter " will come as the country grows.

UNCERTAIN PROPERTY.

About the beginning of the American civil war, a wealthy citizen of Lexington, Ky., had been frequently importuned by one of his slaves to allow him to buy himself free. The planter hesitated on account of the particular usefulness of the man. But, as the war went on, he began to think more favorably of the negro's proposition. So, meeting him on his wagon one day, he said, "Solomon, I believe you've said something to me two or three times about wanting to buy yourself, and I have been thinking over it, and have made up my mind to let you do so." "Yes, Massa William," returned Solomon, "I did want to buy myself; but I bin studlen about it right smart lately, sah, and I dun come to de 'clusion dat in dese times nigger property is too 'onsartain, sah, to put any money in, so I do'an tink I'll buy myself jist yit!"

Not far from Lexington lives a young farmer, "Sam" Woolridge, who found occasion to stop at the Phoenix in Lexington, the other day. Just before Mr. Woolridge registered, James B. Haggin, of New York, owner of the beautiful Elmendorf stock farm, walked to the desk and wrote: "James B. Haggin and Valet, New York." Mr. Woolridge was the next to register, and this is what he wrote: "Sam Woolridge and Valise, Versailles."—*Harrodsburg, Ky., Herald.*

Baron Dowse was once judge when the accused could only understand Irish, and an interpreter was accordingly sworn. The prisoner said something to the interpreter, and the latter replied. "What does he say?" demanded the judge. "Nothing, my lord." "How dare you say that, when we all heard him? Come, sir, what was it?" "My lord," said the inter-

preter, beginning to tremble, "it had nothing to do with the case." "If you don't answer I will commit you, sir. Now, what did he say?" "Well, my lord, you'll excuse me, but he said, 'Who's that ould woman, with the bed curtain round her, sitting up there?'" "And what did you say?" asked the Baron, looking a little uncomfortable. "I said, 'Whisht, ye spalpeen, that's the ould boy that's going to hang yez.'" At which the court roared.

PAT'S BEST MAN.

Pat was invited to a wedding. He arrived at the house faultlessly attired in full evening dress, a huge white chrysanthemum adorning his button-hole. He was shown upstairs to the gentleman's dressing-room.

The guests assembled below were suddenly startled by hearing a great commotion above. Rushing into the hall to ascertain the cause, they were astonished to behold Pat come tumbling head first down the stairs completely dishevelled.

Upon the amazed host's exclaiming: "Why, Pat, what is the matter?" Pat answered:

"Shure and I wint upstairs, and whin I wint inter the room I seed a swell young dandy wid a white carnationarymum in his buttonhole and kid gloves on his hands, and I sez to 'm, 'Who's you?' 'Shure,' he says, 'an' I'm the best man;' and, begorry, he is."

AN EMBRACING PLACE.

A woman once told Lord Palmerston that her maid, who had been with her to the Isle of Wight, objected to going thither again because the climate was not "embracing" enough. "What am I to do with such a woman?" she asked. "You had better take her to the Isle of Man next time," said Lord Palmerston.—*Pittsburg Times.*

THE FLAVOR OF THE BROWN STOUT.

A brewer in a country town
Had got a monstrous reputation ;
No other beer but his went down ;
The hosts of the surrounding station
Carving his name upon their mugs,
And painting it on every shutter.
And though some envious folks would
utter

Hints that " Its flavor came from drugs,"
Others maintained "'Twas no such mat-
But owing to his monstrous vat"— [ter,
At least as corpulent as that
At Heidelberg—and some said fatter.

His foreman was a lusty Black, an honest
fellow,

But one who had an ugly knack
Of tasting samples as he brew'd,
Till he was stupefied and mellow.
One day, in this top heavy mood,
Having to cross the vat 'foresaid,
O'ercome with giddiness and qualms, he
Reeled, fell in, and nothing more said,
But in his favourite liquor died,
Like Clarence in his butt of Malmsey.

In all directions round about
The negro absentee was sought,
But as no human noddle thought
That our fat Black was now Brown Stout,
They settled that the rogue had left
The place for debt, or crime, or theft.

Meanwhile the beer was day by day
Drawn into casks and sent away,
Until the lees flow'd thick and thicker,
When, lo ! outstretched upon the ground,
Once more their missing friend they
found,
As they had often done—in liquor.

" See ! " cried his moralizing master ;
" I always knew the fellow drank hard.
Poor Mungo ! There he welters,
Like a toast at the bottom of a tankard."

Next morn, a publican whose tap
Had helped to drain the vat so dry,
Not having heard of the mishap,
Came to demand a fresh supply,
Protesting loudly that the last
All previous specimens surpassed,
And begging, as a special favour,
Some more of the exact same flavor.

" Zounds ! " cried the brewer, " that's a
task

More difficult to grant than ask.
Most gladly would I give the smack
Of the last brew to the ensuing ;
But where am I to find a Black
For boiling down at every brewing ? "

—*Elijah Keating, Sydney, N.S.W.*

UNIQUE LEGISLATION.

There is a unique law on the statute
books of Nevada, the object of which
was to clear from stain the name of an
Indian chief, who, although a strong
temperance advocate and an abstainer,
took a " pick-me-up " one day in a local
saloon. In his extremity he appealed
to his white friends, with the result
that the State Legislature was per-
suaded to declare itself thus :

" Resolved, by the Legislature of
the State of Nevada, the Governor
concurring, that the drink of whisky
taken by Johnson Siddes in the Mag-
nolia saloon, July 11, 1887, be and is
hereby annulled."—*Chicago Journal.*

UP-TO-DATE HONESTY.

" And now, my son," said the bank
president, " on this, the threshold of
your business life, I desire to impress
one thought upon you. Honesty, ever
and always, is the policy that is
best."

" Yes, father," said the young man.

" And, by the way," appended the
graybeard, " I would urge you to read
up a little corporation law. It will
amaze you to find how many things
you can do in a business way and still
be honest."—*New York Press.*

The Credit System in Morals breeds
Extravagance in sin.—*Ingalls.*

FINNIGIN TO FLANNIGAN.

Superintindint wuz Flannigan ;
 Boss av th' siction wuz Finnigin.
 Whiniver th' cars got offen th' thrack
 An' muddled up things t' th' devil an' back,
 Finnigin writ it t' Flannigan
 Aft'her th' wrick wuz all on ag'in—
 Thot is, this Finnigin
 Repoorted t' Flannigan.

Whin Finnigin furst writ t' Flannigan
 He writed tin pages—did Finnigin—
 An' he tould jist how the smash occurred.
 Full minny a tajus, blunderin wur-d
 Did Finnigin write t' Flannigan
 Aft'her th' cars had gone on ag'in.
 Thot wuz how Finnigin
 Repoorted t' Flannigan.

Now, Flannigan knowed more than Finnigin—

He'd more idjucation, had Flannigan ;
 An' it wore 'im clane and complately out
 T' tell what Finnigin writ about
 In his writin' t' Muster Flannigan.
 So he writed back t' Finnigin :
 "Don't do sich a sin ag'in ;
 Make 'em brief, Finnigin !"

Whin Finnigin got this from Flannigan
 He blushed rosy rid, did Finnigin ;
 An' he said, "I'll gamble a whole month's
 pa-ay

Thot it will be minny an' minny a da-ay
 Befoor sup'rintindint—thot's Flannigan—
 Gits a whack at this very same sin ag'in.
 From Finnigin to Flannigan
 Repoorts won't be long ag'in."

Wan da ay, on th' siction av Finnigin
 On th' road sup'rintinded by Flannigan,
 A rail giveway on a bit av a curve
 An' some cars wint off as they made th'
 swerve.

"There's nobody hurted," sez Finnigin,
 "But repoorts musht be made t' Flannigan."
 An' he winked at McGorrigan, [gan."
 As married a Finnigin.

He wuz shant'yin' thin, wuz Finnigin,
 As minny a railroader's bin ag'in,
 An' th' shmoky ould lamp wuz burnin'
 bright

In Finnigin's shanty all thot night—
 Bilin down his repoort, wuz Finnigin !
 An' he writed this here : "*Muster Flannigan*—

Off ag'in, on ag'in,
 Gone ag'in.—FINNIGIN."—Puck.

BUSINESS IN TUNIS.

"The venerable merchant will sit and smoke in the recesses of his shop," said Herbert Vivian, an English traveler who knows the people of Tunis well, "satisfied that customers will come to him if so be that fate should decree it. When they do come, he requires much pressing to induce him to take the trouble to display his wares though you may be sure that he will drive a very hard bargain before parting with any of them. He appears to be reflecting all the while that he would be far better pleased if the world could only be induced to leave him alone."

General "Phil" Sheridan was at one time asked at what little incident did he laugh the most,

"Well," he said, "I do not know, but I always laugh when I think of the Irishman and the ariny mule. I was riding down the line one day, when I saw an Irishman mounted on a mule which was kicking its legs rather freely. The mule finally got its hoof caught in the stirrup, when in the excitement the Irishman remarked : "Well, begorrah, if you're goin' to get on, I'll get off !"

"Yes," said the condescending youth. "I am taking fencing lessons."

"Good," answered Farmer Corn-tossel. "I allus said you was goin' to turn in an' do somethin' useful. What's your specialty goin' to be—rail, stone, or barbed wire ?"—*Washington Star*.

Mrs. Dearborn—And has he any marriageable daughters ?

Mrs. Wabash—Not just now, but he expects to have two next week ; there seems to be no doubt about their getting their divorces !—*Yonkers Statesman*.

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

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GENTLEMEN "WORKERS" AND "THINKERS."

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WE are always in these days endeavoring to separate intellect and manual labor. We want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungente, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers.—JOHN RUSKIN.

EDITORIAL NOTES.

"COMPOUNDING FELONY."

There is perhaps no more insidious way of undermining the moral sense of a people than by corrupting its judiciary. When the mass of the people find that wealth and social position secure immunity for crimes for which heavy punishments are imposed if committed by poorer men, they will conclude that justice is a thing impossible of attainment, and that in law, as in business and politics, grab and bluff and cheating are the only means to achieve success in our day.

As we said in our last issue, the fact that it became necessary to pass a new law to compel the judges to obey the law passed the previous year was a bad sign for the honor and rectitude of the bench; and the way in which the Chief Justiceship and other appointments have since then been dealt with proves that these appointments are looked upon by the party leaders as mere spoils of victory, and are given to party hacks and

used as stepping-stones to still greater jobs. Such a system naturally destroys any respect that might be entertained for our judges.

There have been several cases recently which show in various degrees the power of money to corrupt men's ideas of justice. The most recent case is that of Holland, accused of stealing \$14,000 from the Ideal Company. Holland and his wife escaped to England. They possessed some property, and Mr. Levesconte, a Toronto lawyer, followed them in order to secure this property in restitution for the stolen money. Holland was arrested and brought back to Toronto, and when his case was called a howl of horror went up from both Crown Attorney and Police Magistrate when it was announced that, in consideration of Holland and his wife giving back the stolen money, Mr. Levesconte had agreed not to oppose the withdrawal of the prosecution.

We do not mean to justify Mr. Levesconte's action, but let us look at some of the recent actions of those who suggested his trial before the Law Society. In the case of the York County Loan Company, Phillips was charged with "conspiracy" to defraud, but not one of his partners in the conspiracy has been put on trial, though all of them have given on the witness stand evidence against themselves of the most damning character. Hints at prosecution were made by the Crown Attorney in open court in order to extort evidence, and it seems plain that when the proceeds of their frauds have been secured no prosecutions will follow. For appearance sake the charge against Phillips may be proceeded with as a matter of form, and probably sentence will be suspended; but if the whole of the men and women involved in the York Loan robberies are not tried, compounding a felony is the only proper description of the decision of both Magistrate and Crown Attorney.

Gradually, again, the prosecution of the Master Plumbers is vanishing from sight. This will be particularly unfortunate, as there is no doubt that aldermen and architects, trusted civic officials, as well as the gentlemen of lead pipe, steam and hot air, are involved in charges of wholesale robbery. The only way to avoid a charge of compounding felony is to probe such transactions to the roots. The man who burns his books can make no fair claim to be regarded as an honest tradesman.

A case occurred early this year which is a good sample of what goes on in our courts. The treasurer of a yacht club in this city had embezzled about \$120 of the club funds, and for several months the officers of the club endeavored by threats and promises to get back the stolen money. Early this year they had the man arrested and charged with

the robbery in the police court. The case was adjourned for a week, and when again called the prisoner said briskly, "Oh, the case has been settled!" "Not without me," at once replied the Crown Attorney; and the prisoner found that, though the officers of the club had compounded his robbery for a present payment of \$100, he had still to placate justice as represented by "His Worship" and the Crown Attorney. We do not know what arguments were used, but in the end the charge of theft was erased from the record. In this case the prosecutors, magistrate, and Crown Attorney Curry were all involved in whitewashing a prisoner who admitted his guilt, but who was able to leave the court "without a stain upon his character!" And the court officials are the very men who howl because Mr. Levesconte has done an exactly parallel thing. It is the old story. One man may steal a horse, but another may not look over the fence. The prime question is, Are you in the swim?

—:O:—

THE INSURANCE COMPANY INVESTIGATION.

Our readers ought to follow the inquiry now going on into the affairs of the Canadian life insurance companies. Some valuable lessons will be learned. One of these is, that in a successful company on the basis at present adopted, the income and profits are so large and accumulate so rapidly, that they form a heavy temptation to the officers to engage in illegal stock-gambling. Another is, that the connection of reputedly wealthy men with such companies, instead of being a source of strength, is commonly a source of the gravest danger; for such men do not lend their names in order to strengthen a company, but usually for the purpose, first, of getting a block of stock for nothing but the use of their name, and secondly, of controlling the company's business and borrowing its funds from weak-kneed officials. A still further lesson is, that the Government inspection has been little more than a formal one, and has only led to the commission of perjury and forgery by the officials in order to hide the real facts from the inspector.

The evidence of Mr. Junkin, of the Manufacturers' Life Insurance Company, amply justifies all we have said. He admits having made false returns to the Government and having perjured himself in giving evidence before the Insurance Committee at Ottawa; that stock-gambling was carried on extensively, with some heavy losses, made good by the wealthy stock-brokers who had advised the deals; and that sometimes the company borrowed money from banks in order to carry loans made to directors or to hold stocks. The Manufacturers' Life would appear to

have made money on the whole in these illegal transactions, if Mr. Junkin can be believed. But whether successful or not, there seems no alternative to the conclusion that Mr. Junkin is as fairly entitled to a period of relaxation in Kingston Penitentiary as dozens of the men who are now there.

—:O:—

MUNICIPAL OR NATIONAL INSURANCE.

Whatever may be the outcome of the investigation, however, it seems to us that it should lead to the serious consideration of a scheme of national insurance, in both life and fire branches. The latter branch is one in which the insurance companies have treated it as sheer madness to imagine that a combination of municipalities or the nation itself could carry its own insurance, and almost as many brainless people echo their words as there are people to echo the creeds of the sky-pilots who for a good fat living agree to insure them against fires in the next world.

The San Francisco fire furnishes one good lesson on this subject. It has been seen that the estimates of losses of both life and property have varied vastly, as have also the estimates of insurances carried and actual losses. On the whole, it would seem probable that the losses paid by the insurance companies will not exceed about 25 per cent. of the total loss. In other words, about three-fourths of the loss will be borne by the sufferers themselves without the aid of the insurance companies. If this is the case, it is clear that under a municipal insurance plan, in which all property would be insured by a special tax-rate, an immensely larger fund would be created than the insurance companies possess; and if a second calamity should occur like the recent earthquake, the municipal fund would certainly be so large that the losses would be far more fully met than they are under the present system; and if not fully met, the people would be in no worse case than they now are. The difference would be, that instead of having to appeal for outside help (or charity), the municipality would have to raise a loan to cover its losses.

The only objection hitherto made to the municipalization or nationalization of insurance—apart from the old-time charge of official speculation, a charge sufficiently answered by the insurance frauds recently exposed—has been that a great calamity such as that of San Francisco or St. Pierre could not be provided for by any one locality. But how do the insurance companies provide for them? First, they insure, as we have said, perhaps one-fourth of the total amount of property destroyed, and their payments upon this loss amount probably to less than four-fifths

only of the amount insured. By a species of combination, the loss is spread over many companies, and the risk is thus minimized. With all this precaution, however, several small companies have been wiped out, and some of the large companies have been seriously affected. One, the Liverpool and London, had to strike off one-half of its reserve fund to cover its loss; and it is clear that if the insurance carried by the San Francisco people had amounted to a fair proportion of their risk, many of the large insurance companies would have become insolvent.

—:O:—

MUNICIPALIZATION IN NEW SAN FRANCISCO.

It is clear that a combination of municipalities could easily carry all ordinary risks, and in the event of an overwhelming calamity such as the one just recorded, a loan from the national treasury could be made. San Francisco, it is said, is negotiating with the Washington Government for a loan of \$200,000,000, at $2\frac{1}{2}$ per cent. interest, to be repaid in fifty years. If this transaction is completed, San Francisco will have entered upon the phase of municipal life we have advocated, forced into it by actual necessity. Though beginning at the wrong end—with a large debt instead of with an accumulating fund—it will practically have commenced business as a Municipal Building Association with a Municipal Fire Insurance Department.

The people of San Francisco will be renting houses built by the city, and will be compelled to pay the fire insurance premiums, though after the fire; and they will probably see the advantage of paying their fire premiums in advance for the future, and thus being better prepared to meet future losses. They will then probably see that the impossibility of municipalities successfully carrying on their own business is a ridiculous bugaboo manufactured by interested and corrupt monopolists.

—:O:—

GOLDWIN SMITH AT THE CARNEGIE RECEPTION IN TORONTO.

Mr. Goldwin Smith was naturally enough the most prominent figure at the reception given to Mr. Carnegie at the Toronto Canadian Club, and he, naturally too, had something to say about Carnegie's millions. The accumulation of vast fortunes was a tendency of the times, and these fortunes often involved the danger of great evils. What safeguards had we against these evils? The only safeguard that suggested itself to Mr. Smith was "a true sense of responsibility on the part of the possessors!" Surely a sample of false premises and an impotent or idiotic

conclusion. It is as if some villagers, threatened by a pack of wolves, should think their only safety lay in the wolves acquiring the habits of domestic sheep. Who but a lunatic would expect the average multi-millionaire to show greater patriotism or philanthropy in disposing of his accumulation than he did in acquiring it? History would seem to show that greed is a human disease that feeds upon itself, and causes men to become more avaricious and grasping as their wealth increases. Mr. Smith simply talked like a parrot and forgot his history, which might have taught him that the accumulation of wealth by a few and the partial enslavement of the masses has been a feature of all so-called civilized ages. The larger the communities, the greater the accumulations, would seem to be but a natural corollary. A rational remedy could hardly have been expected in Mr. Carnegie's presence.

Mr. Smith might have told Mr. Carnegie that the real reason why he and other multi-millionaires have been able to make such immense fortunes is that the mass of the people are too ignorant to look after their own interests, and have allowed the politicians and contractors and other parasites and monopolists to tax them and swindle them out of the products of their work. That would have been perhaps discourteous to Mr. Carnegie, for it would have been attributing to him conduct but slightly different from that for which Gaynor and Greene have been sent to jail.

Mr. Carnegie may have paid good wages to some of his workmen, but his millions were made through Government contracts at inflated prices, by which the good wages he paid were reduced through excessive taxation. We cannot blame the millionaires for securing all they can from the people, whether through a corrupt Government or by means of stock watering or stock gambling, but to expect such men to begin in their old age to feel "a true sense of responsibility" is a sign of mental degeneracy. What they do seems to us rather to be attributable to a sense of vanity.

—:o:—

MR. CARNEGIE ON UNIVERSAL PEACE.

In his rather lengthy speech, Mr. Carnegie dealt mainly with two subjects—universal peace and union of English-speaking nations. He had just been presented with a volume of war songs written by a Christian preacher, and he scored the preacher in good shape. Considering, however, that during many centuries wholesale slaughter has been the chief employment of Christendom, there is nothing strange in seeing a Christian preacher writing war poetry.

While acknowledging "the unpayable debt which all English-speaking men must ever owe to the sceptred isle, the old home of our race, our mother-land, God bless her!" Mr. Carnégie was far from being free from that besetting sin of "peace" advocates, of attacking everything British, statesmen, people, and policy alike—while talking peace, to say those very things that must produce angry feelings. The modern school of peace-at-any-price faddists seem to have taken sides with the Irish irreconcilables who cry, "England's misfortune is Ireland's opportunity!" or "The British have done it, therefore it is wrong." The only reassuring feature about the matter is, that when, by unscrupulous misrepresentations and misleading cries these visionaries get into power, they find their old theories impracticable, and are compelled to adopt the more workable if less high-faluting policy of their predecessors.

So Mr. Carnégie denounced the Boer War and the Crimean War, and other wars in which Britons have been engaged, and called the building of the battleship "Dreadnought" the "British challenge to the world." As if a nation depending upon its fleet for defence had any alternative to the policy of building the best ships she could design. Would Mr. Carnégie approve if Britain decided to build only second-class ships or none at all? Should she disarm altogether, or organize the best forces her resources can command? Let us have some definite and practicable policy. A child can say, "It's wrong." It takes a man of sense to say what should be done, and to show how it can be done successfully.

Mr. Carnégie suggests that, as we have abolished warships from the great lakes, we might also abolish them from the high seas. Let it be done. All you have to do is to get an agreement among the Powers—and also among the slave-dealers, pirates, smugglers, and other gentry who set national and international laws and agreements at defiance. But perhaps these people will be abolished with the warships.

If the English-speaking peoples had not been so near war on two or three recent occasions, there might be more hope for their consolidation. It is a consummation most devoutly to be hoped for, and whether the particular form adopted be an alliance or an amalgamation under one general government, we should be glad to believe with Mr. Carnégie that "it may come sooner than most of us expect." We are all Utopians in one way or another. The bad feature is, that our Utopias are so varied and so indefinite.

If warships are abolished, Mr. Carnégie's armor-plate rolling mills, the chief source of his millions, will have to shut down, and then—

THE POSTAL CENSORSHIP IN THE UNITED STATES.

We have received some literature from the Free Speech League, 175 Broadway, New York (of which Dr. E. B. Foote is treasurer), referring to the case of Moses Harman, editor of *Lucifer*, who is now, at the age of 75 years, serving a term of one year's imprisonment at Joliet, Ill. A circular, in reference to the petition for the pardon of Harman which we printed in our last issue, says :

"The United States Government ought to be letting him go and asking *his* pardon for so gross a mistake in forgetting its fundamental constitution and principles, but this is too much to expect, so the friends of the prisoner, for the sake of the government, to save their respect for it, will now ask a pardon for the prisoner, who has committed no real offence. To this absurd extremity have we come at last, that we must **ask a pardon for Harman !** •

"All who can and will aid in the effort to atone for one of the first mistakes of a 'Free Government' in the twentieth century will communicate with the **Free Speech League**, 175 Broadway (Third Floor), New York City."

Among the literature is a powerful pamphlet by Louis F. Post, editor of *The Public*, in which he thoroughly exposes the tyrannical and secret censorship established by the present Government. Mr. Post first of all exposes the arbitrary suppression of a new banking scheme, on the ground of its alleged fraudulent character, although Mr. Del Mar, the editor of the *American Banker*, says that he has made a minute examination of it, and finds that :

"However novel its features and plan of working, it was an honestly designed and an honestly conducted institution, and one which, had it not been disturbed, would have proved profitable to its stockholders and depositors, and even beneficial to the country at large, by increasing the revenues of the Post-office Department, providing a safe and expenseless money-order system, and affording facilities to the multitude for obtaining small loans of money upon pledges."

Mr. Del Mar states that various facts prove that the attack on the new bank was made maliciously by trade rivals, but, in any case, the outcome shows the most tyrannical press censorship outside of Russia to be in full swing in the vaunted Land of Liberty. Whether actuated by malice, corruption, or honest if ignorant bigotry, a subordinate official in the Post-office has only to decide that the correspondence of a certain business is unmailable, and forthwith it is refused admission to the mails. Appeal there is none either to Cæsar or to reason, for the latter appears to be *non est*, and the former refuses to answer. Mr. Post brings out this latter fact very clearly in his pamphlet, the bulk of which deals with the case of Mr. Harman.

RUSSIAN PRESS CENSORSHIP OUTDONE.

Mr. Post, in order to be guided in the conduct of his own journal, in which he had quoted extracts similar to those for publishing which Mr. Harman is imprisoned and his paper confiscated, asked the Post-office Department to specify the objectionable passages, but only received this reply :

"Replying to yours of Aug. 12, concerning the publication *Lucifer*, the issue of Aug. 3 contains obscene literature, judged by the precedent set by the Department at Washington in its rulings on this publication. The alleged objectionable matter is found in the . . . paragraph, beginning . . . in the . . . column of page . . . also in the . . . paragraph from the bottom of the same column, beginning . . . In this paragraph a pamphlet is advertised which contains obscene matter.

"If the matter is not obscene in the meaning of the law, the ruling of the Department at Washington will render the matter mailable, and no damage will result to the publication."

Mr. Post refrains from printing any of the passages or titles of books referred to, because the decision of the Post Office is that "notice of any kind giving information, directly or indirectly, where or how, or of whom or by what means" an "obscene" publication may be obtained is itself non-mailable. So that the U. S. Post Office claims the right to stop all newspaper discussion whatever of marriage and sexual relations, even in the most innocent manner. In reference to the reply Mr. Post says :

"This letter from the Chicago Postmaster throws some light on the indifference of the Postal authorities to personal rights. 'If the matter is not obscene,' calmly writes the Chicago Postmaster (doubtless by the hand of a bureaucratic subordinate), 'the ruling of the Department at Washington will render the matter mailable, and no damage will result to the publication.' No damage will result to the publication ! A whole issue of a publication may be stopped while a bureau at Washington leisurely considers whether it contains obscenity, and if the bureau's decision is favorable, 'no damage will result to the publication !' This discloses a queer notion of the nature of newspaper property."

After some further correspondence, in which Mr. Post endeavored to get a definite statement of the matters objected to, he was told that "it is not practicable for the Department to attempt to point out all the offensive passages," etc., and on this Mr. Post says :

"A reduction of this correspondence to questions and answers produces the following rather remarkable result :

"Question—Does the Department exclude the issue of the paper in question because it 'names and tells where to obtain any unmailable book or books?'

"Answer—It is not practicable for the Department to attempt to point out all the offensive passages upon which the exclusion of the issue from the mails is based.

“Question—Is it because of the quotation from Bernard Shaw’s ‘Man and Superman’?”

“Answer—It is not practicable for the Department to attempt to point out all the offensive passages. . . .

“Question—If *The Public* were to reproduce the catalogue of books or the quotation from Bernard Shaw’s ‘Man and Superman,’ would the Postmaster at Chicago be required to consider this decision as a precedent, and accordingly to exclude that issue of *The Public* from the mails?”

“Answer—The Department cannot undertake to state what would or would not be unavailable in advance of the matter being actually presented for transmission in the mails.”

As Mr. Post says, the correspondence clearly proves (1) that any periodical is liable to exclusion from the mails as a purveyor of obscenity on the mere arbitrary order of an administrative post-office clerk; (2) that these orders are made ostensibly in accordance with rulings of the Post Office Department, which are kept as profound secrets; (3) that the law courts hold these Postal decisions to be irreversible, even though given without evidence and in bad faith; and (4) that in practice the Department does exclude from the mails for obscenity periodicals which are in fact not obscene.

Two facts seem to stand out unmistakably in this correspondence—that Mr. Harman is the victim of a deliberate persecution, and that the condition of things in the United States Postal Department is one that is just suited to breed the vilest corruption.

— :O: —

ANOTHER PARSON STARTS A SALOON.

The alliance of Beer and Bible has long been an election manœuvre in England, and there seems to be more in it than would at first sight seem possible. On both sides of the Atlantic we have seen various attempts at an alliance between the Church and the Saloon, Bishop Potter’s Subway Tavern being the latest fiasco. As probably three-fourths of the people drink alcohol more or less openly, if the church wishes to secure their adherence, it must either rescind its edicts against drinking or try to give to the drinking a religious turn and make it “respectable.” If the mountain will not come to Mahomet, Mahomet must go to the mountain; and if the parsons can’t induce men and women to give up whisky—well, they must bless the whisky and make the best of it. Like their “Master,” they must succumb to the inborn prejudices and customs of their people, of which they are also victims. Thus we see once more that, though religion may make men good “believers,” it has very little effect in the way of making them good citizens.

The Rev. S. W. Thackeray, M.A., LL.D., is the latest aspirant to the honor of reconciling, not Science and Religion, but Piety and Jollity—Bible and Beer—in an open and above-board fashion. He has bought an inn, the “Fish and Eels,” a well-known sportsmen’s resort on the banks of the River Lea, at Hoddesden, Essex; he has rebuilt the house, and it is expected that it will become a still more popular resort than of old under the preacher’s management. And what he says about it is worth noting:

“There is a good deal of cant these days. My belief regarding the Sabbath is that it is the first day on which man’s mind should turn toward his creator. Therefore I shall do my best to get my patrons to attend divine service on Sundays. But after that has been attended to I can see no harm in their fishing or boating. Innocent amusement is never harmful, whether it be indulged in on Sunday or Monday. The recreations on Sunday should be such as to fit a man to go about his duties the rest of the week in a law-abiding and cheerful manner. I am not going into this business purely as a philanthropic proposition. I expect to make money out of it. At the same time, I expect to provide good bed, good board, and good amusement; and I expect to make my church exercises sufficiently interesting to draw attention.”

“Will your saloon be open on Sundays?” he was asked.

“Certainly. That is, it will be opened during the hours prescribed by law, from midday to 2 p.m. and from 6 p.m. to 10 p.m. The idea of forced prohibition I do not believe to be practicable. Nor is it agreeable to an enlightened free people. Such legislation is destructive of liberty—an infringement upon individual rights.”

A diary written by the reverend bar-tending preacher might give us some strange and interesting items.

—:o:—

THE “SANCTITY” OF THE CANADIAN SABBATH.

The proof of the utter falsity of the assertion that the “Lord’s Day” Alliance fakers do not wish to force people into the churches on Sunday, but simply want to protect working men from continuous and exhaustive toil, was given by Mr. Shearer himself last Sunday at Old St. Andrew’s Church, Toronto. He upbraided the present generation for its greed and selfishness, but it seems to us that preachers are about the last men in the world to talk about greed and selfishness. Their greed and selfishness will never put any “sanctity” into anything, least of all into religion. Who ever heard of a preacher refusing a call to a bigger salary, or failing to ask for it if there was any chance to get it?

The point of Mr. Shearer’s sermon, however, which shows his real animus is his condemnation of people “who make of the down-town streets fashionable promenades on Sunday afternoons.” That’s where

the shoe pinches. Why should these wicked people be allowed to destroy the sanctity of the Sabbath, and imperil the eternal salvation of their perishing souls, by basking in the bright sunshine instead of filling the musty churches and listening to dullards like Shearer—and incidentally helping to fill the collection plates? The preacher who objects to people promenading on Sunday afternoons is simply a low-lived cad who would be properly served if he received a good horsewhipping.

Oh, Lord! why do you send the health-giving sunshine to keep people away from your church? And, preachers, why do you not pray for bad weather on Sunday, so that people will be compelled to go to church or stay at home?

There seems every probability that the Sunday Observance Bill will not pass this session, though Mr. Shearer talks about his willingness to "make concessions" to meet the actual necessities of manufacturers! The idea of the legislation of a big country depending upon concessions made by the mercenary agent of a bigoted religious sect! It shows to what a low level of honor and honesty our politics are reduced. It is a fight between merchant and preacher, and the Government will do that which they think will retain most votes and make fewest enemies.

—:O:—

EXEMPTION OF CHURCHES FROM TAXATION IN TORONTO.

As a sort of bluff, the Toronto Board of Control a few weeks ago sent a recommendation to the City Council, "that legislation be applied for to abolish the exemption from taxation of all institutions conducted by private persons or under charter." Several of the aldermen delivered speeches more or less in favor of the recommendation, and it is highly probable it would have carried but for fear of the *odium theologicum*.

"We should tax the land on which the churches stand, anyway," said Ald. Noble. "No, tax buildings and all," said the Mayor. "I believe the time has come when all exemptions should be wiped out," said Ald. Oliver; and Ald. McBride thought no church should hold land apart from the church sites without paying taxes on it. Ald. Dunn said that Trinity College held land worth \$200,000 which escaped taxation, and the people who sent their sons to be educated there were receiving charity to that extent. "The Government are in a quandary as to the finances of Toronto University, and would not listen to us," said Ald. Geary, but Ald. Hay moved a resolution favoring abolition of church exemptions. Controller Hubbard, with his usual caution, thought they might be going too far, and the motion was withdrawn. Fear of the preacher is the end of wisdom—and of honesty and manliness.

HOME, SWEET HOME !

—:O:—
BY M. C. O'BYRNE.

—:O:—

SWEET home ! though but a hollow in the cliff,
Or wattled hut, pile-founded in the mere,
As dear unto the protoplast as if
Its walls were marble, rising tier on tier
In storied elegance with all that art
Can give of strength and beauty : that is home,
In desert or in wildwood, where the heart
Still finds its centre wheresoe'er we roam ;
The dearest spot on earth to man, where, urged by love, the soul
Turns always as the needle turns toward the mystic pole.

Better the cave, the implement of stone,
Lacustrine hut, and the rude couch of leaves,
Than factory and furnace, which have grown
To be man's social curse, where naught relieves
The dull routine, no harmonies assuage
The whirling dissonance of wheel on wheel,
And hope and love seem blotted from the page
Of Nature's volume : are there drugs to heal
The cankered sores of Industry, or tonics to restore
The vital fluid to its veins and cleanse it as of yore ?

Call not that home where, in the city's slums,
The poor are herded in a grisly swarm ;
Where one unsullied zephyr never comes
To fan the fevered forehead, or the warm
Pellucid beams from Him that walks on high
Find unobstructed entrance, where the soul
Grows dwarfed and stunted in a prurient sty,
Necropolis of virtue, and the whole
Grim offspring of Gehenna's pit in raw putrescence swell,
Expanding in its fœtid slime to copragoges of hell.

—“*Song of the Ages.*”

Teacher—Conscience is something within you that tells you when you have done wrong.

Little Tommy—Oh, yes ; I know. I had it once last summer after I'd eaten a lot of green apples, and they had to send for a doctor.

William A. Brewer, jr., formerly president of the Washington Life Insurance Company, was on April 27th indicted by a grand jury in New York for perjury. In 1903 he reported to the State Superintendent of Insurance that the company had a surplus of about \$200,000 while there was actually a deficiency of \$80,000. So should it be with similar Canadian perjurers.

THE ETHICS OF SOCIALISM.

BY H. C. UTHOFF, LA SALLE, ILL.

IF we may believe Miss Ida M. Tarbell, the relentless foe of Standard Oil and all other monopolies, modern industrial organization has been effected by lying, cheating, deceit, treachery, stealth—in fact, by every diabolical practice that the brain of a Machiavelli could devise and that desperate and daring men could execute. Miss Tarbell has made an exhaustive study of American commercial life, particularly of the history of the Standard Oil company; hence, we may accept her verdict without question, that modern commercialism does not represent a very exalted standard of conduct.

This dauntless prober into the mire of Standard Oil history takes the position, in the March number of *McClure's Magazine*, that the twentieth century kings of finance and grand dukes of trustdom have done nothing more than apply in the realm of business the rules of Machiavelli as laid down in "The Prince," viz.: the end justifies the means; it is better to be feared than loved; "a prudent prince cannot and ought not to keep his word except when he can do so without injury to himself;" you must either conquer your rival or combine with him; by all means, you must win a reputation for kindness, clemency, piety, and justice. The application of such principles has won success for those masters in American industrial life who own and control the productive and distributive systems of the country. More scrupulous rivals or less skilful ones have gone to the wall.

The poison of Machiavellianism has extended even further, avers Miss Tarbell. Political parties practise it. All arts and professions and walks of life have their adepts in it. It enters into and influences all human relations. The press is one of the most powerful instruments in the hands of its devotees. And, sad to relate, the Church, Miss Tarbell declares, has also been tainted by it. The writer has a really formidable array of instances and particulars to substantiate her charges.

It may be said at once that it is believed she has proved her case. Those who wish to dispute her conclusions may have it out with Miss Tarbell. They will have abundant opportunity for some time to employ themselves in the most exacting manner successfully to overcome the weight of the mass of evidence she has accumulated in her years of investigation and research.

It may be remarked incidentally, that the feature which makes Miss

Tarbell's *exposé* incomplete is her failure to recognize that competition in the capitalist class has made such conduct as she denounces inevitable. Misrepresentation, duplicity, fraud, treachery, and the other means she describes are the natural outcroppings of human nature responding to the economic environment of to-day. We must appreciate this fact if we would have a proper understanding of the correlation existing in the data of industrial life presented by Miss Tarbell.

What has been said thus far is merely by way of preface to the proposition that capitalistic ethics has attained in the twentieth century its full bloom and blossom. The quality is not such as tends to make us proud of our civilization. Its ghastliness begins yearly to dawn on an ever-increasing number of persons. The world must soon prepare to choose between turning socialist or cynic. A new code of morals must come into being—not written in books for academic admiration and discussion (we have had enough of that), but something economically institutionalized in society and made a part of everyday life.

What is the new ethics to be like and what is to be the process of its development? We may be reasonably confident that it will be a product of economic pressure, influenced possibly to some slight degree by idealistic factors. Looking to the past, we may conclude that the ethics of the future of the co-operative form of society, will be determined in large measure in a manner analogous to the gradual growth of the primitive tribal code of mutual aid, kindness, justice, truth and fairdealing enjoined upon the members of the same tribe, as distinguished from the primordial state of absolute individualism, where even among parents and children there existed hardness of heart and at times utter inertness of feeling. Just as economic advantage accrued to those groups in the childhood of the race which practised even the merest beginnings of altruism and enabled them to crush other tribes who had not appreciated the value of mutual forbearance and support under certain conditions, so the new norm of conduct in the twentieth century will come to be because society, on the whole, will perceive that its own welfare is promoted by the practice of a different set of ethical principles than those now in vogue.

It is not too much to say that preachments, exhortations, and moral persuasion as such have had but the most superficial effect on the general conduct of groups, races, and nations. Not until economic advantage was immediately and concretely available has a new moral principle been substituted for an old. Killing captives in war did not fall into disrepute until chattel slavery became necessary, and slavery was moral so long as serfdom was impracticable, while wage-slavery succeeded serfdom only when production and distribution changed in form to such a degree

that bondage to the soil was no longer desirable for the dominant class. Wage-slavery, we may rest assured, will in turn pass away and come to be regarded as immoral when its function of exploitation is no longer required by that rising class that ultimately is to triumph in every country where machine industry has developed,—the proletariat.

The growth of the new ethics will therefore proceed coincidentally with the increased sharpness of the class struggle. The germs of the new ethics already exist in society, and the cleavage between the two standards of moral conduct is along the line of class interest and class conflict. The ethics of the *bourgeoisie*, the traders, broadly speaking, prescribes “a fierce and unrelenting battle, wherein, as a rule, every man must strive to get the advantage of his fellow, wherein the cunning and the strong are victors and the weaker or more scrupulous are blotted out and eliminated.” The ethics of the producing class, as embodied in some degree in the theory underlying organized labor, and more consciously and clearly represented in the aspirations of the Socialists, tends toward the establishment of economic justice and universal welfare by means of co-operation.

The capitalist class, whose ideas of life and morals are now accepted in state, industry, church and school, teaches essentially that buying cheap and selling dear is the great desideratum of existence. Any set of ideas which combats this fundamental principle is looked upon askance, as organically wicked or inherently impracticable, as the precept of Confucius, Socrates, Aristotle, Philo and Jesus, “What I do not wish men to do to me, I also wish not to do to men.”

The postulate of the ethics of the producing class is the organic unity of human society, both past and present, as opposed to the trading class postulate of disconnected and warring atoms. The new ethics will recognize no accidents in the universe, and will declare everywhere the presence of causation. Because they understand the interdependence of humanity in all its relations, to quote from Mr. W. J. Ghent, “the workers and their allies ask nothing for themselves, to paraphrase the words of Walt Whitman, which they are not willing to grant to all other men upon equal terms.”

This is the essence of the new ethics, with its basis of social consciousness and its outward fruit of brotherhood and comradeship. The ideal itself is not unique; it might have been realized long ago but for the economic barriers set up by the cunning and the strong, who have at length worked out their destiny, who must acknowledge their failure, and who will be compelled to stand aside for the better way in order to avoid a social cataclysm. In the economic development of society, machine industry, making production and distribution inevitably social, will finally

necessitate the actual practice of precepts laid down ages ago by great moral teachers.

When the climax is reached and this new social consciousness, well-defined and widespread among the units of society, has its last test of strength with the powers of darkness, represented by a minority gathered together in an unsocial-minded class, there will be no question as to the outcome ; and the triumph of producing class ethics will assure the establishment of the co-operative commonwealth.

FUNDAMENTAL ERRORS OF SOCIALIST PHILOSOPHY.

—:O:—
BY WARREN EDWIN BROKAW, PASADENA, CAL.

—:O:—

IN SECULAR THOUGHT of March 24, H. C. Uthoff attempted to express "as definitely as possible the fundamental statements upon which all subsequent Socialistic thinking depends." "The four principles enumerated," he says, "are the pillars of the Socialist philosophy. Demolish them, and Socialism collapses."

All arguments depend on definitions of the terms used. Since he did not define his terms, and his language is vague, conclusive proof, either for or against his propositions, is out of the question.

Take the first one : "There is no dualism of matter and spirit." The two chief terms, "matter" and "spirit" must be clearly and accurately defined before there can be intelligent discussion of the proposition. There is much honest difference of opinion regarding the meaning of those terms.

As to his second proposition, I see nothing fundamental in it, except by possible inference. It does not require a philosopher to see that life and change are inseparable—that whatever lives changes. But if he means to infer that there is no orderly trend of forces—invariable and unchangeable in their tendency—to which "the social relations and institutions" of persons can be adjusted, then he is mistaken. Just as surely as there is an invariable orderly trend of material forces upon which the mathematician, the chemist, the astronomer, and the real scientist in every line, can absolutely rely, just so surely there is an invariable orderly trend in the forces of nature affecting human relations, to ignore which is to produce inequity and consequent misery, but to recognize and conform to which is to produce equity and consequent harmony, with its health and happiness.

His third proposition is not true. The determining and decisive factors in social change are *not* "the mode of economic production and exchange,"

but the mode is itself determined by the land tenure system. This fallacy, repeated by him, is largely responsible for the Socialist misdirection of effort. It has led to an utter misconception of the problem. This misconception causes Socialists to assume that the advantages some persons have over others are due to "the ownership of the machinery by the few," whereas they are due to the institution of *property in privileges*. Those "who live by rent, interest, and profit," do so by means of property in privileges—their ownership of tribute-compelling privileges—not by means of their ownership of machinery. There was a dim perception of this in the mind of Karl Marx when he said: "We know that the means of production and subsistence, while they remain the property of the producer, are not capital. They become capital, only under circumstances in which they serve at the same time as means of exploitation and subjection of the laborer." The "circumstances" he mentions are always the result of wrong land tenure systems, as his lengthy discussion of "the expropriation of the laborer from the soil" proves him to have felt.

In his "Capital" Marx himself refuted the statement quoted by Uthoff from the "*Communist Manifesto*;" for he therein says: "We have seen that the expropriation of the masses of the people from the soil forms the basis of the capitalist mode of production. The essence of a free colony, on the contrary, consists in this—that the bulk of the soil is still public property and every settler on it therefore can turn part of it into his . . . individual means of production, without hindering the later settlers in the same operation. . . . Where land is very cheap and all men are free, where everyone who so pleases can easily obtain a piece of land for himself, not only is labor very dear, as respects the laborer's share of the produce, but the difficulty is to obtain combined labor at any price. . . . In the colonies . . . the wage-worker of to-day is to-morrow an independent peasant, or artisan, working for himself. . . . The capitalist mode of production and accumulation, and therefore capitalist private property, have for their fundamental condition the annihilation of self-earned private property; in other words, the expropriation of the laborer." That is, "capitalist private property" is property in privileges, and exists by appropriating the property of producers. From which it may be seen that no particular social organization "necessarily" follows from methods of production and exchange; but that different methods of production and exchange necessarily follow from different land tenure systems.

. In saying that "the economic interpretation of history is merely an extension of the general theory of evolution into new fields," Uthoff is putting in another form the statement of Walter Thomas Mills that "the theory of evolution which Darwin applied to the study of the origin of the

different kinds of animals, and which Herbert Spencer insisted must apply to all departments of thought, and Karl Marx definitely applied to the study of the labor problem, and so developed the scientific defence of the socialist proposals. This is what is usually meant by such phrases as, 'the materialistic conception of history;' 'the economic interpretation of history;' 'the economic foundations of society,' and 'economic determinism.'"

But just as there is another and true theory of evolution, so there is another and true economic interpretation of history. The false interpretation assumes, with Louis Wallis, that "ancient slavery was a great step in human progress." The true interpretation recognizes that, not slavery, nor "the struggle for existence," but *mutual aid*, was the great factor in ancient human life, as it is to-day in all other life. The socialistic interpretation of history declares that "the natural order of economic development has separated society into two antagonistic classes—the capitalists" and the "wage-workers." (From the U. S. National Social Democratic platform.) The true interpretation declares that there is nothing "natural" in such a division of society, any more than there is anything natural in a sane adult person deliberately walking off the edge of a precipice. That destruction naturally follows such acts is true, but that the acts are natural, is not.

The fallacious assumption of human descent from lower and more brutal and savage forms of life has operated as a powerful auto-suggestion inculcating, extending and excusing modern human brutality and inequity. A knowledge of the real facts set forth in the various records of the past will dissipate this conception. Prince Kropotkin, in his "Mutual Aid," has cited enough facts to prove that the "economic development" of primitive peoples was by mutual aid and not "the struggle for existence." Even Walter Thomas Mills, in his large Socialist book "The Struggle for Existence," says: "The American Indians did not maintain any system of slavery among themselves, and they doggedly died when forced into slavery rather than submit to the loss of their barbarian liberty. . . . The African negroes . . . were not slaves in Africa. They were free barbarians, or savages. So determined were they not to become slaves that some thirty per cent. of all the negro captives died in the process of being forced into slavery, not by barbarians or savages, but by the most highly civilized countries in the world. And so it is seen that slavery was distinctly an institution of civilization." All records, the world over, testify to the fact that inequity—with its consequent train of miseries—has been especially dominant in "civilizations," while primitive peoples lived in equitable and therefore harmonious and friendly relations.

Uthoff asks : " How came human society to be what it is, and what is likely to be its next form ? " This is two questions, to the first of which I answer that no one who is not a thorough student of annular evolution can possibly tell. *All* ancient records have been misread and misinterpreted. The environment under which they were recorded having passed away and been forgotten, the original meaning of the records was buried under the later applications of the words used. Annular evolution now furnishes the key to the correct interpretation of *all* ancient records, whether geological, traditional, or scriptural. It thereby enables us to know the origin of all human institutions : languages, arts, religions, governments, customs, concepts. And the light thus thrown on the past reveals the fact that primitive peoples were all childlike in character and nature, entirely devoid of what is called " the savage instinct : " that the wars, bloodshed and licentiousness of the records is due to the changed meaning of the words, by which the spectacular phenomenon of a vapory heaven was localized and applied to persons. We thus learn that the intellectual and moral capacity of the most primitive persons was the same as our own; and hence that there never has been a time when equity was not possible ; that, therefore, the change from the present inferno of inequity and corruption, which characterizes civilization, to the equal freedom which ought to characterize sane intellectual persons, can be easily and quickly made—the only preparation necessary being a widespread knowledge of the truth—a general enlightenment on the subject.

The second question is in bad form. The proper question for us to ask is not, " What is likely to be the next form of human society ? " but, What ought to be the determining rule or guiding principle of human relations ? Whatever it ought to be, that is what we ought to labor to make it, regardless of what it is. " likely to be."

If " nature has put upon us the necessity of securing a living," it has also abundantly supplied us with the materials for doing so. All the difficulties that make " the securing a living " hard are the result of the institution of property in privileges, the chief of which is property in the privilege of exclusive possession of portions of the earth. All methods of production and exchange are determined by the prevailing land tenure system.

The true scientific land tenure system is yet to be established. Between the extremes of pure communism and pure anarchism lies the golden mean of Equal Freedom—of real self-government. As persons, we satisfy our desires by using the material and forces of the world. Our use of the air, sunlight and water, as well as of the other forces of nature, depend upon access to land. Separate homes require exclusive possession of locations. A hundred families settling in a new country as a community, each with a

separate piece of land, necessitate roads by means of which to communicate with each other. It takes labor to keep roads in repair. *They* must be used in common in order that each one's location may be used in exclusion. If each labors on the roads in proportion to the advantage each gets from the relation of the exclusive locations to the roads, advantages will be equalized and the roads be free. If, instead of working directly on the roads, some pay—from their products or an equitable medium of exchange—an equivalent, the result is the same. If we include under the head of roads all the rail, wire, and pipe systems necessitating the common use of strips of land, we have covered the whole field of necessary political functions. There could then be equally free use of the highways for transportation and communication, the business being carried on by individual and voluntary association efforts, in really free competition. Even the work of building and keeping in repair these highways could be let out under contracts to the best bidders, so that the number of public—political—servants (clerks) would be reduced to a very few. In this way, and in no other, equal freedom in the use of the earth can be secured.

Exclusive possession of locations is a privilege which is either appropriated, or mutually conceded. When appropriated, the equal freedom of the excluded is thereby denied. It can be mutually conceded only on such terms as above outlined, for the reason that none other will equalize the advantages arising from the privileges. There can be no other equitable disposition of the equalization fund—which consists of the sum of the advantages arising from exclusive possession of locations benefited by access to highways. There can be no other equitable way of obtaining the funds for maintenance of highways, because the labor put into them is crystallized in the advantages of exclusively possessed locations.

Equal freedom in the use of the earth being thus secured, there would remain nothing more of a political nature—requiring the participation of every sane adult person—to be done in order to secure equal freedom in all things.

His statements, in SECULAR THOUGHT of April 14, regarding millionaire Socialists and the "hopeless task" of work in "the slums," contradicts Uthoff's fourth proposition, which assumes that there must be a "class-conscious" struggle for "advantage." His assertion that "the ownership of machinery by the few occasions an economic contrast between those few and . . . the laboring class" is contradicted by Marx, where he said: "First of all, Wakefield discovered that in the colonies, property in money, means of subsistence, machines, and other means of production, do not as yet stamp a man a capitalist *if there be wanting the correlative*—the wage-worker, the other man who is *compelled* to sell himself of his

own free (?) will. . . So long, therefore, as the laborer can accumulate for himself—and this he can do so long as he remains possessor of his means of production—capitalist accumulation and the capitalist mode of production are impossible. The class of wage-laborers, essential to these, is wanting. . . . In the colonies the separation of the laborer from the conditions of labor and their root, the soil, does not yet exist.” (Italics mine.)

Thus do “the pillars of Socialist philosophy” fall.

The real “mainsprings of action” are found in the universal mode of motion, namely: motion tends to follow the line of least resistance and greatest attraction. Hence persons seek to satisfy their desires with the least exertion. Inequitable land tenure systems make the getting of wealth and power the dominant desires. Equal freedom in the use of the earth will make wealth-getting so easy for all that the mere possession of wealth can give no power over anyone, and, as a consequence, the desire for the esteem—respect and society—of others will become the dominant desire, and the line of least resistance to its satisfaction will then be found in meriting esteem. Thus, by merely substituting equal freedom for unequal freedom, esteem will take the place of the getting of wealth and power as the dominant desire, and the mainspring of all human action will direct all human activity into the new channel.

All living—as well as inanimate—things are creatures of environment; but persons alone have the power, by taking thought, to deliberately change their environment. All other life instinctively conforms to nature’s orderly trend; persons alone disregard that trend—hence their woes. By exercising their reason, their powers of reflection and comparison, persons can adjust themselves to the orderly trend of material forces, and thereby reach the ultimate political condition—that of equal freedom, self-government, the restoration of the equilibrium of equity.

IS THERE A “CHRISTIAN CONSCIENCE”?

WE are very glad to reprint the following editorial from the *Montreal Star*—which, in our opinion, is by far the best and most ably edited daily journal in Canada. In passing, we might ask the editor to justify his statement that “the first principle of Christianity is, that it shall not persecute a minority.” As a matter of fact, he must know that when Christians have had power they have always persecuted the minority—and more especially the Jews, from whom they got their religion. Indeed, persecution seems only the logical outcome of a religion which presents a set creed that must be accepted on pain of everlasting torment. And this is the view of the New Testament, which tells us (Gal. 1:9): “If any man preach any other gospel unto you than that ye have received, let him be accursed.” It is need’less to say that the *Star’s* logical argument will be

lost upon the Lord's Day Alliance, the members of which only believe in toleration when they cannot help themselves.

"THE HEBREWS AND THE LORD'S DAY ACT.

"It is difficult to see what the logical friends of the Christian Sabbath can say in objection to the request of our Hebrew fellow-citizens that they be exempted from the prohibition against labor on Sunday, in such cases as they conscientiously and habitually keep their own Sabbath and when their place of labor will not be open for traffic on Sunday. That is, they will not interfere in the slightest with the general sanctity and quiet of the Lord's Day; but they will merely catch up with their competitors who have got a day ahead of them while they were religiously observing their own Sabbath on Saturday.

"The very first principle of Christianity is that it shall not persecute a minority. Where Hebrews work on Saturday, it is perfectly right to compel them to keep step with their Christian rivals by observing Sunday. But if they are debarred by their consciences from working on Saturday, then to compel them to remain idle on Sunday too is to fine them one day's profits for their religious scruples. Now a sensitive religious conscience is not a thing that this community can afford to discourage.

"If the Hebrews asked the right to carry on a business which should nullify the Lord's Day Act in any section of the city, then the right of the majority to a quiet Sabbath must overrule. But they ask only permission to carry on such manufacturing operations as will not disturb others; and they furthermore bind themselves not to have their places of labor open for traffic on Sunday. It is proposed to permit certain manufacturing operations managed by Christians to run on Sunday because it would be very unprofitable to shut them down; and surely what we allow to Christians for profit, we might allow to Hebrews for conscience sake!

"It is all very well to say that it is after all a matter of profit with the Hebrews. That is, we do not compel them to work against their consciences on Saturday. But what is compulsion in a modern State? We enslave no one and compel him by force to work. But if we fine a man who does not work on a certain day which we indicate, we apply a very heavy sort of compulsion—the heaviest sort of compulsion which our commercial system knows. The very purpose of the Lord's Day Act is to protect men from being fined for refusing to work on Sunday. Now, unless we give the Hebrews the exemption they ask, we will fine them for not working on their Sabbath; which is whipping them on to "Sabbath desecration" by the sharpest lash known to a commercial community. We should certainly be Christian enough to avoid intolerance and religious persecution in the very law which is to vindicate our Christian regard for the Christian Sabbath."

ADAM A BACK NUMBER.

—:O:—
BY GEORGE ALLEN WHITE.
—:O:—

IV.

It was unfortunate that the sacred scriptures should have been so explicit concerning the genealogy of man as exhibited from Adam to Noah and Christ. It did not pay. Young man, if you ever think of getting up a new religion, be platitudinous, be vague ; but do not write a thing susceptible of less than a half dozen interpretations. Be warned by the Bible. In a temporary lapse from the prescribed rule, the inspired author furnishes us with means for ascertaining the age of the race. From Adam to Seth was 130 years, and so on :

Adam	130
Seth	105
Enos	90
Mahalaleel	65
Jared	162
Enoch	65
Methuselah	187
Lamech	182
Noah	600
Total	1,656

The time from Noah to Christ is deduced from the Bible records to have been 2,500 years ; and from Christ to the present day is 1900 years. There is no means of avoiding this conclusion. Alackaday ! It was an awful "break."

But worse is to come. The beasts of the field were created the same day as man ; and yet they have been on the earth for millions of years if science is to be given credence.

Professor John Tyndall says : "The rigidity of old conceptions has been relaxed, the public mind being rendered gradually tolerant of the idea that not for six thousand, nor for sixty thousand, nor for six thousand thousand, but for æons embracing untold millions of years, this earth has been the theatre of life and death."

What is to be done in this emergency ? Plainly some action on the part of the church is imperatively needed.

Well, the Catholic Church declines to admit even now the verdict of science. That body is troubled with incontinence of cerebral negation. The decrepit troglodyte which condemned Bruno and kept Galileo under the ban for over two hundred years has hardly begun to blink its sightless eyes again ; and ten centuries from to-day, if the mercy of its God does

not kill it before, it will be declaring that the bones of the first fossil man were in truth taken from a Washington cabbage-patch by Cardinal Gibbons, while scores of its complete skeletons will be displayed in cities throughout the world.

Hydra-headed Protestantism flops around like a decapitated fowl. "What are you going to give us in place of Adam?" shrieks one head. None of your business. It is for you to answer that. You admit that Adam cannot live in our twentieth century atmosphere. Have you given anything in his place? What!—nothing? It is inexcusable. We must have some sort of a Mumbo-Jumbo to fill up the breach and help us to be happy; so see to it without delay. "Back to Christ!" ejaculates another head; not realizing that the Christ-story has its roots in Adam, and that if the latter goes so must the former.

But perhaps a little help from the Freethinker would not be out of place. There are several solutions to the problem—several hypotheses, not hitherto advanced, that are worthy of consideration by the church. Possibly the stalagmite formations spring from the fact that prehistoric monsters of incredible size perished from diabetes just above the caverns. Has anyone a shred of evidence to offer against this theory? Let him answer who was on the spot at any of those caves five thousand years ago.

Or is it not likely that apes, under divine guidance, fixed up some skeletons to look like those of men, and, inspired by the Holy Spirit, deposited them in such a way as to test our faith in God and the Bible? Ah! I can see it all in mental perspective. Sublime event! Winsome sight! The ruler of the universe hobnobbing with gibbons; holding *tête-à-têtes* with baboons; issuing confidential instructions to apes; establishing a *modus vivendi* with oran-outangs. What delicious rhapsodies could be had over such sacred scenes—especially by the dear old women! The wonder is that he failed to arrange for a few fossil gods. But doubtless we shall come across these later. It beats all how God tests us. Evidently he is a trifle skittish as to our faith. He tested people on the flat earth doctrine for hundreds of years, and the fact that we could not stand the test shows that he went somewhat too far, not accurately gauging human power of resistance to truth. Then he has been testing us on palæontology and astronomy, and evolution in general, and a lot of other things. The most that can be said for him is that he is unfortunate in his tests and is on the verge of bankruptcy because of them. Men have meanly taken advantage of him. Who knows that it is inconsistent to suppose the earth to have been created six thousand years ago and at the same time sixty million years ago? Andrew D. White shows in the first chapter of his "Conflict Between Religion and Science" that early Christianity was

convinced that through some hocus-pocus the earth was made in one day and yet in six days. Those who can believe that three are one and one is three; that medieval monks and nuns could go to bed together naked "without sin"; that hundreds of angels could dance on a needle's point; and that with God "all things are possible," ought to have no difficulty in reconciling Genesis with Science and Idiocy with Intelligence.

It is easy for Christians to think, as a result of the discovery of a buried Egyptian monument having on it pictures of slaves making bricks, that the divinity of the Bible was proved, that a recrudescence of Jehovah is in order, that Elijah mounted to the heavens on the wings of Phoenix, that axes manœuvred and looped the loop on H_2SO_4 , and that Christ held conversations with demented nonentities forty days after being run through the heart with a spear. No trouble is experienced in harmonizing the synchronous appearance, in different countries, of finger-joints belonging to the grandmother of the Son of God. But only with extreme reluctance is deference paid in religious quarters to the conclusions of the hard-headed scientific world. Truths standing to-day as beacon-lights in the march of humanity have been forced slowly up beetling crags over the dead dogmas of those embracing the wildest and crudest superstitions.

(To be concluded.)

MISCELLANEOUS.

Jordan Water For Sale.

A company has been started at Berlin, called the Jordau Water Market, with the object of selling Jordan water for purposes of baptism. The prospectus, which is issued mainly to pastors and sextons, describes the labor and expense to which the company is put in order to despatch caravans to and from the banks of the River Jordan. The price per bottle of water is fifteen marks and every pastor who sells a bottle of it is entitled to four marks discount. General indignation is felt at the company of pastors and others who have started the business, and efforts are being made to stop the traffic.—*London Tribune.*

By the Suspicious Bard.

The seed the farmer soweth,
The balmy south wind bloweth,
But who is there that knoweth
How long that wind will blow?
The flower upward springeth,
The bird with rapture singeth,
Such things the springtide bringeth,
It isn't summer though.

For that the sun now shineth,
The foolish man reclineth
Upon the grass or pineth
For grass whereon to lie.
The maiden fair arrayeth
In waists full light, and stayeth
Out on the porch—and payeth
Right dearly by and by.

The tree buddeth and leaveth,
And blossoms, too, achieveth,
But no sign me deceiveth.
Though birds their song attune,
And forth the flow'ret peepeth,
And high the lambkin leapeth,
Yet wise is he who keepeth
His flannels on till June.

—*Montreal Star.*

Dr. Guillet on Cookery and Religion in State Schools.

Dr. Guillet lectured recently before the Household Economic Association at the Normal School, Toronto, dealing with the various mental and physical changes in childhood, and suggesting methods by which these changes could be utilized to secure the best results. Incidentally, he said : "State schools should not utterly neglect the religious side of the youth's nature. Music, art, religion, ideals, and sociability are banished from the schools to-day, and so pupils and teachers often fail to get into living contact."

Now, it is all very well for Dr. Guillet to talk in this rough-and-ready way about "religion," etc. ; but if he wants to be taken seriously he should tell us what he means by "religion" and how much of it he thinks school teachers should give to the children in the way of school lessons. If religion and all the rest of his æsthetic outfit were placed on the school curriculum, there would be little time left for reading and arithmetic, and other useful things. It seems to us that the subjects taught in the public schools should be entirely confined to those which are absolutely necessary to fit the children to become useful and intelligent citizens ; and it has yet to be proved that "religion" is in any sense a preventative of crime or a promoter of intelligence. Rather the reverse.

The Proposed Abolition of "Treating."

The agitation just now going on in favor of prohibiting "treating" in saloons seems one of those movements it is difficult to regard seriously. Even if it were possible, it would seem to be totally unjust and tyrannical to prevent one man paying for his friend's glass of beer, while a wealthy man is allowed to invite his friends to his house or his club and treat them to an unlimited supply of alcoholic drinks. Of course, to those who regard restriction for the poor and unlimited license for the rich as a normal and justifiable state of things, there is nothing objectionable in such a proposal. Perhaps, after all, we are too liberal in placing the poor and the rich on a plane of equality before the law. We are apt to be too Utopian in discussing these matters, and to regard all citizens as entitled to the same privileges. Whether they are or not, it seems clear that those who submit to tyrannical laws deserve little commiseration. If they were fit for self-government, they would refuse to obey such laws, and everlastingly punish the men who advocate and enact them. Let them suffer and squeal until they learn how to kick.

Sally, looking down from a window at one of her master's customers, said : "We have all been converted, and when you want whisky on Sundays you must come in at the back door !"

HIS DISAPPOINTMENT.

A countryman, upon coming to see the sights, was taken by an Edinburgh friend to the theatre. When the lights were turned down and the play had commenced, he was offered the use of an opera glass. Examining it as closely as the darkness of the place would admit, he placed it to his mouth and turned it upwards. Finding that no liquid was coming out of it, he handed it back in despair, saying: "Its empty, John; there's no a single drap in it."
—*Exchange.*

EPITAPH ON A WIFE,

Here lies my wife; here let her lie,
For she's at peace, and so am I.

CLANCY'S BLACK EYE.

Clancy had a black eye and thus explained it:

"Sure, an' I got ut in the most inercint way possible. I see Mrs. Mur-rphy an' I sez to her, sez I, 'Ut's a fine mornin', Mrs. Mur-rphy,' sez I. 'It is,' sez she. 'An' where are yez goin'?' sez I. 'To the bar-gain shtore,' sez she. An' with that I walked down th' strate wit' her. Whin we come to th' shtore they wuz a cr-rowd, an' sez she, 'Hould th' baby a minute till I come back,' an' I hild th' kid. An' thin Mur-rphy come up. 'How ar-re ye?' sez he. 'Oh, I'm holdin' me own,' sez I. 'Ye're a liar,' sez he, an' thin he hit me."—*Pittsburg Dispatch.*

"MR. KING."

Norway is setting an altogether new pace in the matter of constitutional monarchies, for she has decided to do away with the predicate of "Your Excellency" for ministers and great dignitaries of the Court and State, and has even gone to the length of dispensing with the prefix of "Majesty" in

connection with the King and Queen, says *T. A. T. (Tales and Talk)*. The new sovereign, in all the speeches and orations of welcome to which he has been subjected since his arrival in Norway has invariably been addressed as "Mr. King," instead of as "Sire" or "Your Majesty."

REFORMING A PARROT.

A Pittsburger who spent a part of last summer in England tells an incident which sadly disturbed the religious peace of a parish in Penzañce.

A maiden lady of that town owned a parrot, which somehow acquired the disagreeable habit of observing, at frequent intervals:

"I wish the old lady would die."

This annoyed the bird's owner, who spoke to her curate about it.

"I think we can rectify the matter," replied the good man. "I also have a parrot, and he is a righteous bird, having been brought up in the way he should go. I will lend you my parrot, and I trust his influence will reform that depraved bird of yours."

The curate's parrot was placed in the same room with the wicked one, and as soon as they had become accustomed to each other the bad bird remarked:

"I wish the old lady would die."

Whereupon the clergyman's bird rolled up his eyes and in a solemn accent added:

"We beseech thee to hear us, good Lord!"

The story got out in the parish, and for several Sundays it was necessary to omit the litany at the church services.—*Pittsburg Chronicle.*

A HAPPY RELEASE.

Kind Friend: Pardon me, but I ought to tell you that Jones has run away with your wife.

Husband (bored): But why run?

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

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FOLLOW TRUTH.

—:0:—

FIRST find out truth and then,
Although she strays
From beaten paths of men
To unknown ways,
Follow her leading straight
And bide thy fate.—*Anon.*

EDITORIAL NOTES.

KILLING LIBERTY IN CANADA.

It seems likely that before long the nations of the "effete Eastern world" will be pointing to this continent for the most startling examples of tyrannical government. The arrest of the four Colorado labor union leaders and their illegal transportation to Idaho for trial on a charge of murder—a charge apparently trumped up by a self-confessed wholesale murderer at the instigation of wealthy mine-owners—is a transaction that could hardly have occurred in any "civilized" country outside of Russia or Germany. But Canada is making a heavy bid for first place in the ranks of despotically-governed nations; and if things continue on the lines they are already taking, the time cannot be far off when liberty will be as restricted and politics as corrupt in Canada as they have been in Russia.

The last three Canadian Postmasters-General have been, we believe, as devout as most politicians; that is to say, they pretend to be pious and godly Christians when occasion demands an expression of their religious views, but otherwise they are simply plain straightforward self-seeking corruptionists and grafters. And when their Christian and capitalistic

supporters demand action in their favor and the intended victim belongs to the "under dog" or the less aristocratic sections of the community, the fiat of the Postmaster-General is given as unscrupulously as was issued any *lettre-de-cachet* in France under the *ancien regime*.

The names of the Postmasters-General who have disgraced their manhood and helped to destroy the freedom of their fellow-citizens—Caron, Mulock, Aylesworth—should be engraved on a Scroll of Infamy and kept in the memory of every hater of tyranny.

The suppression of the *Appeal to Reason* is one of those events that would cause their perpetrators to be laughed at as "tailors of Tooley street," were it not that the mass of the people are mentally and morally degraded and so sunk in the slough of religious and political superstition that they enthusiastically support the very men who are swindling and bamboozling them, and go crazy with joy at the consummation of a "smart job," even when they themselves have to pay dearly for it, so long as its profits go into the pockets of their party leaders.

Why the *Appeal to Reason* should have been boycotted is an enigma. The Postmaster-General, in his place in Parliament, in reply to a question, said that a certain copy of the paper had been examined, and its contents *appeared* to be "indecent, immoral, seditious, disloyal, and scurrilous." We have seen several copies of the *Appeal*, and can only smile at the pretentious addleheadedness that could suggest such terms to describe the matter in the *Appeal*.

We never did like the personal appearance of Mr. Aylesworth. His portraits show him to possess a cast of features exceedingly similar to that of one of the chief criminal types of criminologists. The portraits of Alexander (of the Torrey and Alexander Revivalist Circus) show him to possess a similar cast of features. Mr. Aylesworth's legal training does not appear to have put much intelligence into his appearance, or supplied him with manliness and honor to offset the manifest weakness exposed by the loss of his natural skull covering. "Bumptionsness" is his chief birth-mark.

The man who can call any other journal "indecent, immoral, seditious, disloyal, and scurrilous," while his own party organs publish such stuff as they do, is a tyrannical nincompoop. The idea that "sedition" and "disloyalty" are involved in an appeal for reform by means of the ballot-box is a piece of grotesque lunacy in a democratic country such as the United States; and even in Canada, where the questions of independence and annexation have been discussed by all sections of public men, such terms have no meaning to-day.

Who is Mr. Aylesworth that he should decide whether a periodical is fit or unfit for other men to read? It is all very well for him to settle such a question for his own children, but justice demands that such a question, if it arises between citizens of a free country, should be settled by a properly-constituted independent and impartial tribunal, not by a mere party hack whose incompetence and greed and morose vanity may not unlikely cause him suddenly to vacate his present berth for a more lucrative graft. There is no more pitiable spectacle to-day than that of a supposedly intelligent and free nation submitting to such mean and pettifogging tyranny as this.

—:O:—

SALE OF "APPEAL TO REASON" PROHIBITED IN CANADA.

The following correspondence, which we copy from *Wayland's Monthly* for April, shows the extent of the power assumed by the Canadian Government, which is about as tyrannical as that exercised by the Russian Government:

"Ottawa, Ont., April 11, 1906.

"Fred. D. Warren, Managing Editor, Girard, Kan.

"Sir,—I am to acknowledge the receipt of your telegram of the 10th inst., upon the subject of the prohibition of transmission by post in Canada of the *Appeal to Reason*.

"In reply, I am to say that a copy of *Appeal to Reason*, dated March 10th, 1906, was submitted to the Department, and upon examination it was found to contain, among other matter, an article entitled 'Arouse, Ye Slaves,' signed by Eugene V. Debs, which the Department considers of such a nature as to debar the paper from the use of Canadian mails.

"I am, Sir, your obedient servant,

"E. H. LASCHINGER,

"Acting Deputy Postmaster-General."

This was the official reply to an inquiry as to whether the *Appeal to Reason* could be sent through the Canadian mails at ordinary rates:

"Ottawa, Ont., April 17, 1906.

"*Appeal to Reason*, Girard, Kan.

"*Appeal to Reason* absolutely prohibited transmission by Canadian mails.

"WM. SMITH, Sec'y to P. M. Gen."

And this answer came to a query as to why the express companies had been prevented from delivering parcels of the paper which had been sent through their agency:

"Ottawa, Ont., May 4, 1906.

"Editor *Appeal to Reason*.

"Sir,—In reply to your telegram of the 3rd inst., I beg to inform you that,

on the 25th of April last, the Department of Customs issued an order to the effect that 'A newspaper entitled *Appeal to Reason*, published at Girard, Kan., is prohibited from importation into Canada under the provisions of item 636 of the Customs Tariff, 1897.'

"I am, Sir, your obedient servant,
"WM. SMITH, Secretary."

This means that the Postal and Customs authorities of Canada have assumed the right to dictate to the people what literature they shall read and to prohibit the importation of any books or periodicals they—mere temporary servants of the people—may object to.

The grounds of objection to the *Appeal to Reason* are manifestly insufficient to justify its prohibition, even if they were true. No reader of Eugene Debs' articles will believe him capable of writing anything that could fairly be objected to as unfit for publication; and the present case only proves the strength of the party of religious bigots in Canada, at the instigation of which, we have no doubt, the Postmaster-General's action was taken

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MR. J. M. GODFREY ON "THE FETISH OF PARTY."

It does one good to read an address such as that delivered by Mr. J. M. Godfrey, a Toronto lawyer, before the Teachers' Grade Convention at the King Edward School. It shows us that even some young lawyers can find time to think about more weighty matters than court costs and fees. Mr. Godfrey's subject was "What Democracy Expects From the Teacher;" and in the course of it he sketched the evolution of the party system in England. It is his treatment of this part of his subject that we chiefly wish to call attention to. He thinks that in England, now that Royalty has been stripped of its real power, the division between the Conservative and Liberal Parties is only an artificial one, the true cause for opposition having disappeared.

Such a diagnosis of the situation seems crude and childish. It ignores the facts that a great and still powerful aristocracy was one party to the late struggle, and that a State Church and an increasingly powerful Nonconformist party form two other important factors. Roughly, it may be said that Democracy is a long way yet from being triumphant in Britain, the two leading parties at present representing—the Conservatives, the aristocracy (with its allied plutocracy) and the State Church; the Liberals, the commercial classes and Nonconformists.

This division has been largely the cause of the present mixed condition of political affairs in England. Under the late (Tory) Government, the

State Church had its innings; under the present (Liberal) Government the Nonconformists expect to have theirs. As, "when thieves fall out, honest men get their rights," so it may be that the quarrels of these two classes of parasites may lead to the adoption of a better system of education, though possibly to the disruption of the so-called "Liberal" party.

Our point is, that the two governing parties in Britain have by no means arrived at an agreement as to government on Democratic principles, and until they do so the necessity for party government will exist. Nominally, of course, "the people" are supposed to exercise complete control; but the fact is, that they are far too ignorant and prejudiced to do aught but obey the party leaders, though there are not wanting signs of an awakening. With a "Labor" party of forty members in the House, some hope may be entertained that the day is approaching when the fetishes of aristocracy and military and ecclesiastical authority will be abolished.

Mr. Godfrey quotes W. S. Gilbert's doggerel—

"I often think it's comical,
That nature always does contrive
That every boy and every girl
That's born into the world alive
Is either a little Liberal
Or else a little Conservative."

It is a remarkable feature of our present-day "democracy" that it lacks the essential feature of a real democracy—an intelligent people. Custom, prejudice, and self-interest lead the majority of the voters to barter their birthright and manhood, at the behest of corrupt leaders, for promises of advantages, either for themselves or for their villages or towns, that are often manifestly fallacious and fraudulent.

"Democracy," Mr. Godfrey said, "has gained the 'Habeas Corpus.' It has yet to gain the 'Habeas Animam.'" That is to say, the struggle is somewhat the same here as in the old land—the governing classes call themselves the representatives of the people, and profess to be "governing" the country in the general interest; but in reality they are working tooth and nail for the interests of the wealthy and the capitalistic classes.

What appears to be the greatest difference between democracy in this country and in Britain is this—that here the tendency seems to be towards the production of a new tinsplate aristocracy, whereas in Britain the powers and privileges of the old aristocracy are being surely if slowly curtailed.

THE DUTY OF THE SCHOOL TEACHER.

We quite agree with Mr. Godfrey when he points out the duty of the teacher to form the characters of the children who are to become the electors of the future, and to aid in abolishing that condition of mental slavery of which our party and machine system of politics is the outward indication. The question is, however, what plan is to be adopted in order to achieve our object. On this point Mr. Godfrey says :

“The best way to impress the mind of the young is to seek in history those splendid examples who stand forth like beacon fires from the dead formalism of their environment—men like Hampden who gave his life rather than pay a few shillings of illegal ship-money ; Burke, who sacrificed place and power to advocate always what he honestly believed ; or like Cobden and Bright, who took upon themselves the cause of the impoverished workers of England ; or like Mazzini, that embodiment of liberty, of whom it can be said, as it was said of the greatest of all reformers, ‘He was a man of sorrows and acquainted with grief.’”

Now, it is clear that, in following this advice, our teachers would at once run foul of the opinions and party prejudices, not only of the politicians, but of many of the most prominent men of our own day. Certainly, Hampden was punished for refusing to pay ship-money ; but he died as a soldier fighting in battle. Burke was a clever politician and an eloquent orator ; but he became a pensioner of the mad king whose drunken blundering lost America for Britain and loaded his people with an overwhelming debt for the Napoleonic wars ; and as a supporter of the church and a virulent and bigoted denouncer of the French Revolutionists, Burke did probably as much as any other man to provoke those wars.

Cobden and Bright no doubt acted in what they considered the best interests of their fellow-countrymen ; but it must be admitted that their policy was also in their own interests as manufacturers, and its results are open to grave objections. If the exigencies of France after 1870-71 had permitted her to continue the policy of reciprocity or free trade, possibly the effect would have been felt over the whole world, and there might have been a different outcome. But, while the free trade policy has built up immense private fortunes, it has converted the British Isles into a gigantic factory, based on conditions liable to vast fluctuations, in the end divorcing the people from the land, and making them virtually slaves of an industrial system which must naturally fail when foreign competition and industrial development have destroyed the markets for her industrial products—a time now rapidly approaching.

JESUS AS A SOCIAL REFORMER.

"He was a man of sorrows and acquainted with grief," Mr. Godfrey assures us, applies equally well to Mazzini as to "the greatest of all reformers!" By which locution, we take it, Jesus is indicated. If so, then many other radical reformers may be bracketed with the Galilean. But we should like Mr. Godfrey to be a little more explicit on this point and tell us just what reforms "Jesus" initiated. Did he, like Hampden, refuse to pay taxes to the tyrant who usurped authority in his country? "Render unto Cæsar the things that are Cæsar's" was his weak-kneed response to a dangerous question, when he did not counterfeit money in a fish's mouth to satisfy the tax-gatherer. Did Jesus ever advocate the abolition of human slavery, in full force in his day over the whole civilized world? Did he advocate prohibition? What great reform did he ever advocate?

Hampden lost his life fighting against a tyrant, Kossuth, Garibaldi, Mazzini, and thousands of other brave men fought for liberty and wandered for many years outlaws from their down-trodden native lands. Why should the names of such men as these be classed with that of one whose chief work was to help in rivetting the chains of superstition on the minds of men?

Finally, what sense is there in denouncing men for striving to attain power and influence among their fellow men? By all means, let us have principles, but how can you gain victory for principles unless you gain the power to enforce them? Why, even Socialists and Communists are striving for power to enforce their principles; and in Britain the Non-conformists, erstwhile the great opponents of the State establishment of religion, have secured a great victory which gives them the aid of the State in forcing the teaching of their religion into the State-supported schools. Yes, let us have principles, but you cannot have principles without men. If the men are honest, you will have the principles; if not, "turn the rascals out" until you succeed in getting honest men.

A struggle for power has been a mark of national virility in all ages, and when the best men in any nation cease to strive for power, that nation will be doomed. A stronger race with more brain and brawn and more virility will conquer it.

In one shape or another the party caucus is an essential feature of all political organization, and it will survive the many "stabs" administered to it by Goldwin Smith and other "grand old men." Its meaning is, that in face of all kinds of opposition, organization and a plan of

campaign are essential if affairs are to be preserved from chaos. Even with the Initiative and Referendum a caucus will be found necessary while the masses are ignorant and indifferent. What decently-educated citizens should do is to prevent the caucus becoming the mere tool, as it commonly does, of the most corrupt section of a party.

No, we do not think the teachers would be wise to follow Mr. Godfrey's advice in this matter without grave consideration. We do not say that the lessons of history should not be dealt with by the school teacher, but the greatest care should be exercised in differentiating fact from opinion. With the best intentions, mistakes are easily possible—indeed, they are inevitable—alike in history, politics, and religion; and, in our view, the school teacher, in dealing with all three subjects, should be dominated by one leading principle—that he should teach as facts only those things upon which all educated people are agreed, and should avoid all disputatious matters unless accompanied with a distinct declaration that they are only opinions, however probably or possibly true.

— :o: —

AN ARCHBISHOP'S "LENTEN PASTORAL."

It is an unfortunate—or shall we say a fortunate?—thing that priests, bishops, and even Popes have to preach sermons as well as to write pastorals, encyclicals, and other communications to their flocks. Were it otherwise—did they, as some of the ancients thought their gods did, dwell on Olympus in infinite idleness and infinite bliss—there would be no means of telling whether their skulls were full of wisdom or of wind.

But it is part of the understanding upon which a priest or a bishop accepts his commission that he should preach sermons; and when he has blossomed out into an elaborately-decorated archbishop, his sermons are regarded—by his subordinates at least, and possibly by himself—as masterpieces of human wisdom and erudition as well as embodiments of divine truth. Luckily for these preachers, too, their hearers are mostly people who are not ordinarily given to over-much thinking, unless it be of bread and beef and beer, and the bawbees essential for the purchase thereof. And so it comes about that a vast amount of unreason—or what we might term "occult" wisdom—is evolved from the theologically-trained consciences of the wearers of "white chokers" that do not choke when they ought to do so, and passes muster among the faithful even as the words of a "god of very god."

These remarks have been specially incited by the "Lenten Pastoral" of "Cornelius, by the Grace of God and Favor of the Apostolic See,

Archbishop of Halifax," published in the *Casket* (Antigonish, N.S.) of March 8th.

Lent, of course, has come and gone for this present year, but another Lent will come as surely as the seasons roll round, and meantime—as far as the Archbishop and his Pastoral are concerned, at all events—all seasons are equally Lenten seasons. Lent is a time when it is the duty of the faithful to deny themselves and give all their available cash to the church. This great moral lesson may be imparted in other language at other times, but essentially it is the perennial "moral lesson" of the church.

—:O:—

ARCHIEPISCOPAL "WISDOM."

But we are overlooking the Archbishop's wisdom—the special display of mental frills and philosophical fire-crackers with which he garnished his one great lesson. Like Goldwin Smith, he regards the question of eternal life and happiness as of the most transcendent importance to the "thoughtful" man. To men who don't think—well, how much less do they know about it than do the thoughtful men? But the importance of a thing must depend altogether upon a man's opinion of its reality, and if the thoughtful man has to confess his disbelief in a future life, if he has to admit the utter lack of evidence for it or any sound reason for its probability, its importance must sink into insignificance beside those affairs upon which man's welfare in the present world and in the present life does undoubtedly depend.

If we may judge of men's beliefs from the point of view of their actions rather than of their words, few men indeed have any abiding faith in immortality, and least of all in that Christian religion which they so stoutly maintain while they are alive and wish to gain the goodwill of their fellow men. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven" they repeat as glibly as a shirtless tramp, but the church hungers for rich members, and the rich men grasp the bawbees till the last. They cry "Trust in the Lord," but put their real trust in live mortgages and strictly-worded wills.

And so, when the Archbishop tells us that "We have no need to seek outside of ourselves proofs of our immortality," for "every fibre of our bodies, every aspiration of our souls . . . proclaims its undying nature," he simply evades any attempt at rational proof and appeals to ignorance and prejudice. As if he had never heard of modern psychology, he calls

it a fact that "the individual consciousness, which testifies to its identity with itself during the various phases of childhood, youth, manhood, and old age, shall go on for ever, although it shall experience the phase called death," and pities the poor wretches who "barter their soul's salvation for less than a mess of pottage," by following what they call "reason." As if, after all, the Archbishop's appeal, such as it is, is not an appeal to reason. But this is the universal cry of priests when they find that discussion is leading men away from the church.

For, though the priests profess to have a divine commission, the whole of their propagandism is founded upon a reasoning process as much as any other system whatever. The questions are—Are their premises correct? and Is their logic sound? And here we have to face the facts that the great majority of the Christian world, Protestant and Catholic alike, accept the priest's premises, indeed think it sacrilege to question them, and are incapable of detecting defective logic. And thus it comes about that thousands of laymen listen to such pastorals as the one we are considering and think they are hearing words of wisdom and learning, whereas they hear nothing but assertion and dogmatism.

—:O:—

CHRISTIANITY'S FAILURE NO PROOF OF ITS INEFFECTUACY!

"We should bear in mind," the Archbishop tells us, "that sins and crimes among professing Christians constitute no proof of the inefficacy of the restraining influences of Christianity, nor of the inadequacy of its means of holiness. They simply show the misuse of free-will by individuals!" But if we are to decide the value of evidence in this way, no evidence would be of any value at all against a priest's word—as, indeed, appears to be the case with those who listen to priests.

Whether or not men possess the god-like attribute of free-will, not an argument was hinted at to show us, but if they exercise what will they are endowed with against the church, to that extent they prove the inefficacy of the church's restraining power. But no Archbishop or Pope can erase from a man's mental make-up those circumstances and predispositions that have formed his character and will determine his future conduct, and to talk about "misusing free-will" is simply nonsense.

If we ask why Christian nations are the most covetous, quarrelsome, tyrannical, cruel, bloodthirsty, and warlike, the most vicious, drunken, and criminal, even Goldwin Smith tells us that it is because the mild and beneficent teachings of "the Nazarene" are defied. But, whether such an excuse is made by Mr. Smith or by the Archbishop of Halifax,

at the best it is but an EXCUSE for the FAILURE of Christianity to do what it is said to have been sent into the world to do.

In the midst of a dreadful war, priests and people join in crying : "Give peace in our time, O Lord !" But the destruction and murder go on until exhaustion compels one or both of the combatants to seek for peace, and then victor and vanquished join in praises to their gods for "giving them peace !" No ancient or modern superstition can exceed this for unmitigated folly.

The writers of the New Testament, says the Archbishop, are prophets like those of the Old Testament, but they are prophets with a clearer vision and greater definiteness. That is not saying much for them, perhaps, but let us see the proof. "The present wave of doubt" was predicted by Saint Paul (Tim. 4 : 3, 4):

"For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearers from the truth, and will be turned unto fables."

Well, we cannot congratulate the Archbishop upon the example he has quoted. The prophecy is, in our view, neither very definite, nor very clear, nor very grammatical. "Itching ears" is evidently a mis-translation for "itching palms." But it seems to us that such a prophecy would apply to almost any period in the history of the church as well as to the present,—say that of Arius, Huss, Luther, Calvin, or Wesley. They all objected to "sound doctrine."

Like any other commonplace preacher, the Archbishop objects to men "measuring the power of the Omnipotent by their own force, and judging what should be the right weight of Christ's yoke by the standard of their self-indulgence." But again we ask, what other standard can men use but a human standard? Even if they accept the word of a priest, the standard is still only human; and if the authority of the church as a whole is invoked, it amounts to no more than that of a Church Congress or a Methodist Conference.

—:O:—

A COUP DE GRACE FOR "SCIENCE."

Having thus shown us the solid foundation of learning upon which he bases his claim to deal with the opponents of the church, the Archbishop levels his logical artillery against them in this wonderful passage, in which he utilizes Paul's reference to "fables," as if the fables of science—as far as they are fables—were any worse than the theological fables

for which many thousands of heretical Christians have been done to death :

“Ah ! the cruel delusion of our day ! Men profess a great love for the truth, and to find it, will turn away from it. Willingly they turn ‘unto fables’—fables that ere a year has flown are superseded by other idle tales, masquerading as the conclusions of science. Within the last forty or fifty years we have witnessed the rise of half a dozen or more theories which deluded men assured us would overturn Christianity. We have heard them extolled in various languages, and from innumerable platforms, as the very latest and most reliable explanations both of the existence of the world and of ourselves ; and now, to-day we are assisting at their funerals. The names of their originators, once mentioned with reverence, are now flippantly referred to with a jeer, save by literary middlings and belated wanderers around the overturned shrines of the erst popular idols. These still in their pitiful silliness invoke the shades of Darwin, Spencer, Huxley, and Harnack, not realizing how low these have fallen in the estimation of the learned. Men of “Science” are appraising these authors, and their theories in words almost identical with those used by Catholic writers thirty years ago !”

It would be altogether impossible that we should expect a man like the Archbishop to attempt to substantiate his assertions, but he gives us his method of valuing scientific facts, and that relieves us of any necessity for replying :

“Let no Catholic be deceived, or misled, by new theories, how plausible soever. Whatever is in contradiction to Revelation is necessarily false ; and whatsoever is opposed to the authorized teaching of the Church is counter to Revelation. Human wisdom is good ; so, too, is human learning ; not by these, however, but by the indwelling of the spirit of truth in God’s Church, is the sense of Scripture to be made manifest to mankind, and the light of the Gospel to be diffused.”

Naturally, if diffusing the “light of the Gospel” be the one great human object, the Archbishop is right when he says : “What God has revealed is to be learned through hearing, not through reasoning,” in which he follows St. Paul. But he only stultifies himself when he tells us that the schoolmen of the Middle Ages, with the most subtly complex and critical minds, found not the slightest difficulty in accepting Revelation. Of course not. Science was in its infancy, and was easily kept within bounds by a powerful church, and few scholars knew enough to do more than juggle with words and metaphysical and theological dogmas.

To-day, however, it is different ; and the Archbishop might tell us the origin of all the doubt and opposition he so much deplotes if it is not that very science which he tells us has fallen low in the estimation of the “learned.” He is one of the learned ones, no doubt. He might

then tell us if it is not the fact that the science he says is dead has really become part and parcel of the intellectual wealth of mankind.

Though Haeckel, Darwin, and Spencer are denounced by the Archbishop as being repudiated by the learned, were he a man of ordinary intelligence and information he would know that there is hardly a scientific society in the world in which the leading theories expounded by these great men are not treated as substantially true. They form, indeed, the working hypotheses on which are based the most valuable experiments of the cattle-breeder and the horticulturist.

Without Evolution, modern works on science, art, literature, etc., would simply be meaningless; though many of them have their value largely discounted by what religious notions are forced into them.

As to Haeckel's works being forgotten, we may mention that over one hundred thousand copies of one English edition alone of his "Riddle of the Universe" have been sold, and the sale of this and of his other works is continuing vigorously in all civilized countries.

—:0:—

THE ARCHBISHOP'S BOOMERANG.

The Archbishop's theory of immortality would appear to be abandoned entirely, unless his words have other than their ordinary meanings, when he tells us that

"It is self-evident to a reflecting mind that the human intelligence cannot go on progressing indefinitely on a given line. The finely-spun thread of the cocoon appears, at first sight, endless in its evolutions; but in due course the end is reached; **for to all created things there is a first and a last.**"

"To all created things there is a first and a last"—a beginning and an end. And so the aspirations of our souls and the fibres of our bodies have borne false testimony after all, and created man must find his last resting-place on the scrap-heap of the universe alongside the mammoth and the ichthyosaurus and other created things.

So men talk sometimes when a glimmer of sanity enters their brains.

But perhaps man's "soul" was not created, a hypothesis involved in its immortality. In this case, while our souls must be indestructible or immortal—men being practically gods—Gen. 2:7 must be pure fiction.

Like most other Christian apologists, too, the Archbishop stultifies himself in his main thesis. So far from materialistic science having "fallen low," he tells us that there has been a great growth of a "materialistic spirit," "the development of purely physical studies," "the systematic ignoring in education of the Creator," and the "sensual,

creedless, Godless literature that is produced because it pays, and pays because it flatters the increasing animalism of society." All of which, if it means anything, means that society is becoming permeated by the teachings of scientists who oppose the church and all its ignorant and bombastic presumption.

To think that men would oppose the church and its theories of God and Devil, heaven and hell, and immortality itself, if it seemed to them that these things were true is simply childish twaddle. Who would risk the flames of hell if he thought they were real? Martyrs have gone to the stake, but it was either to gain Paradise or because they were too intelligent to believe in hobgoblins and too brave to deny their faith.

To imagine that men can be drawn back to the church by such arguments as the Archbishop puts forward seems idiotic. Though a multitude of Catholics still accept the oracular utterances of their priests, the mass of men are beginning to ask for a reason—slowly, it may be, but unmistakably. And the Archbishop sees clearly—as also do the leaders of the other Christian sects—that the only way in which the Church can maintain its supremacy, even for a time, is by drilling the children from the tenderest age in the "truths" of the Catholic faith, for in no other way can they be made to appear as real truths if once the light of real knowledge enters the minds of either children or adults.

—:O:—

"COMPOUNDING FELONY."

There is a Greek colony in Montreal, and some months ago a foreign gentleman with the classic name of Demetriades and posing as a genuine Greek Church priest favored the colony by fulfilling its ambition to organize a church for them. Mr. Demetriades collected much money and fitted up the church with an elaborate altar service, etc.; but at the end of a few months he decamped with all the cash and valuables he could carry off. He was followed to England, arrested, and brought back, but we are told in a telegram from Montreal of May 25 that, having made full restitution for the property he had stolen as well as for the expenses incurred in recovering it, he was "*therefore* allowed to go on suspended sentence!"

We call attention to this case because it is only one of several that have occurred recently in which, in consideration of the thief making restitution of the stolen property, no punishment has been inflicted. It is a fashion that marks the growing disposition to worship wealth and to make its protection more important than that of even human life.

THE UNCHURCHED, UNORGANIZED AND UNLABELLED.

—:O:—

BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

[B. F. Underwood, having made the round of the churches in Quincy, Ill., and written up the teaching and service in a series of editorials, tries his hand on the "outsiders" in an article which we clip from the *Quincy Journal* of May 14.]

IN former issues of *The Journal* the writer has given some of the impressions made and some of the reflections suggested by the services at various churches he has attended in Quincy.

It has occurred to the writer that some attention should be devoted to the element too large to be ignored or left unconsidered, that is outside all ecclesiastical organizations—an element that embraces a great variety of character and belief and represents widely different attitudes in regard to the churches and their forms of worship. It includes multitudes who, though reared in the current theological dogmas, are indifferent to doctrinal religion. Among them is every degree of faith and skepticism, from those who still adhere nominally to the religion of their fathers and who expect to die in it and to avail themselves of the offer it holds out to the repentant, to those who have outgrown, as they say, their early faith and regard it as they do the swaddling clothes of their infancy. Among the "unbelievers" are those who left the churches or abandoned their creeds in a spirit of revolt and who, Voltairian in attitude, are scornful of the "old superstition" and impatient with those who defend it, and those of a more scientific and reconciliative spirit, who, in the light of evolution, see in past and in present religious beliefs and forms, expressions of necessary conditions which have been factors in human progress, and who are, therefore, friendly to all sects or considerate of all creeds. The thinker of this type says: "I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed and floods with light and love the germs of good in every soul."

Outside the churches are the same degrees and contrasts, morally and spiritually, that are in the churches. While outside are many of higher character and better lives than the average in the churches, there is a portion of the former that is inferior to the average of church membership, and that would be much benefited by connection with the social life of the church. Outside there is a larger number of "common sinners" who live in open disregard of those conventional proprieties on the importance of which the churches generally place emphasis, and of the aimless, drifting

or stranded people, the "submerged tenth," the flotsam and jetsam of humanity.

Yet in the churches probably are many of the worst enemies of mankind, the smooth, polished, conscienceless men of predatory instincts, who use the churches as they do other organizations, to cloak their villainy and to carry out their nefarious schemes of spoliation. Unfortunately, in recent years, with the growing worship of the golden calf, this type of men in the churches has increased to such an extent that it has attracted popular attention, and, while it has helped the churches materially, it has tended to lessen their moral influence and to paralyze them spiritually.

While inside the churches are large numbers with whom the creed counts for nothing, the motives for whose membership are of a mixed business and social nature, there are people outside in much larger numbers that, while in sympathy with the moral teachings and practical work of the churches, are unable to accept their creeds and are too conscientious to subscribe to what, in mind and heart, they reject. Such persons have convictions as strong as those of church members, and it is because they attach moral importance to these convictions that they will not assume a relationship which is inconsistent with them and which would involve for them self-stultification.

This was the attitude, only the reasons were different, of Garrison, Emerson, Higginson, Phillips and thousands of anti-slavery men and women who, years ago, would not connect themselves with churches which were more or less in sympathy with slavery, and that would not permit its denunciation in their pulpits.

In the outside class, among those who reject church creeds, there is, there can be, no complete unity of thought. If such unity is absent in the Protestant Christian world, where a book revelation is accepted as authoritative, how can it be expected among those who do not recognize as authority any book revelation, but whose views have been reached by the exercise of individual judgment?

Yet, this class, though it has no formulated creed, has pretty positive religious beliefs. All men have beliefs even though, like the constitution of England, they are unwritten and are unformulated in the series of propositions. What men believe is much greater in extent than what they know, and beliefs enter largely into the guiding influence of men's lives. Men's highest ideals form the substance of their religions. Man does not live by bread alone, and something beyond the mere every day affairs of life is demanded by the heart.

The Roman poet Lucretius, amidst the tumult of civil war and the crumbling of old beliefs, turned to the system of the Greek philosopher,

Epicurus, and found in it—but not as it has been popularly represented by its Stoic opponents—a stay and comfort for his heart and inspiration for that great philosophical treatise, the finest didactic poem of pagan antiquity, “The Nature of Things.”

The great mass of “unbelievers” so-called, it is often said, have only negative beliefs, but this could be said with just as much truth of believers if attention were directed only to the negative aspects of their thought, to what they disbelieve and reject of other systems than their own. With their points of difference omitted, the views of the “unbelievers” held in common among them on religious and cognate subjects, may be summarized as follows :

Enlightened human reason is our highest standard and best guide, by which, in the last analysis, all books and authorities must be tested. All truth is sacred, all falsehood profane. Sacred books, so called, are valuable as records of past thought and as expressions of religious life. Their teachings are to be accepted only so far as they accord with reason and truth. All religious systems are outgrowths of the human mind, natural in origin and development. All particular religions are special forms, modified by race, climate and character, out of man’s nature and environment.

The conception of evolution, of law and continuity in the world, should and must replace the unscientific idea of miraculous creation and supernatural interposition. Man has ascended, not fallen, and by wise and united effort men can accelerate human progress. Evil is non-adjustment and can be continually lessened. Although at birth no person is a sinner, the effects of experiences of ancestors are inherited and exist in the form of aptitudes or tendencies. The good tendencies can be strengthened and the bad ones weakened by education.

Men’s well-being is the highest object of human effort, intellectual, moral and physical culture, the prime condition of such well-being, and observation, experience and reflection the means of improving this condition. Morality is the science of human relations ; rational faith is conviction based upon evidence. The untrammelled exercise of reason is a right and duty. Beliefs cannot be changed at will and are neither moral nor immoral in themselves, but they influence us helpfully or harmfully, and we should therefore strive for the truth, without condemning those who have it not.

Doubt, the beginning of wisdom, leads to inquiry, inquiry to knowledge and knowledge gives confidence, wisdom and satisfaction. The principle of self-sacrifice admired in Jesus should be glorified in humanity. Reliance upon ourselves, and the inviolableness of natural law and belief in the

improvability of human conditions, are all-important. Performance of the duties of life here and now is the best possible preparation for any future life which may be ours. We are all creatures of that infinite and eternal power whose nature we may not comprehend, but whose laws it is our duty to learn and obey.

Such in brief is the religious position of a very large number, including many eminent thinkers, scientists, scholars and authors of Europe and America, the influence of whose thought, percolating down through the various intellectual strata, is modifying continually general religious beliefs in the churches as well as outside of them, making necessary revisions of creeds and readjustments of positions. These views find expression, to a considerable extent, from the pulpits of many churches as well as from the platforms of many bodies like the Free Religious Association, the Society for Ethical Culture, independent liberal associations, etc. They are presented attractively in books found in our libraries, now widely read in all enlightened lands. Their diffusion and influence in shaping thought are increasing. The most conservative religious bodies, like the Presbyterians and Southern Methodists, have not escaped the modifying effects, the interpenetrating influence of this growing philosophical and religious thought.

Who can compute, not to go further back, the aggregate influence of historians like Buckle, Grote and Leckie, of philosophers like Mill, Comte and Spencer, of naturalists like Darwin, Wallace, Huxley and Haeckel, of novelists like George Eliot, Balzac and Hugo, of psychologists like Bain, Ribot and James, of psychiatrists and medical experts like Maudsley and Lombroso, of the Strauss and Renan class of writers, of Baur and the later Tubingen school of German theologians, of Colenso, Stanley, Farrar, Arnold Smyth and the higher critics, of Emerson and the New England Transcendentalists, of Buechner, Bradlaugh and Ingersoll, of Felix Adler and the Ethical Culturists, and of the multitude of other writers of equal or less fame who have helped to produce present intellectual conditions?

Their teachings are certainly no finalities, but their widespread prevalence, their steady progress and their undeniable influence in modifying old conceptions, force them to the front inevitably in all intelligent surveys of the present religious situation and in all attempts to forecast religious conditions in the future.

Through what elimination, revision and supplementary addition these views will have to pass to make them acceptable to the free thinking minds of the next century we will not attempt to predict, but of this we are sure, that the same time-spirit and the same process of evolution which are working changes in the creeds of the churches are modifying theories and ideas among those who are outside of the churches; for "the thoughts of men are widening with the process of the suns."

A LESSON FROM NEW ZEALAND.

—:O:—

WE quote the following letter by a member of the New Zealand Government from *The Vanguard*, an ably-edited Socialist monthly magazine published at Milwaukee, Wis. The letter forms part of an article by Mr. Allan L. Benson, giving a valuable history of recent reforms carried out in New Zealand, and needs no comment.

“ Department of Labor.

“ Wellington, July 15, 1905.

“ My dear Mr. Benson :

“ I hope you will pardon me for not at once acknowledging the receipt of your book, ‘ Socialism Made Plain.’ Believe me, I feel deeply grateful to you, not only for sending me an author’s copy, but for the very, very kind words you wrote in the book when sending it. We Socialists, who consider the money reward for work somewhat tainted by the similar or greater wage obtained by others for very doubtful services, find our true recompense in the appreciation of those whose opinions we value. Judged by such a standard, you stand high in the universal commonwealth of free souls.

“ If I did not reply at once, it was because I wanted to ruminate over some of the arguments you use. They are clear and practical enough, but a thinking writer’s harvest in new fields has to be considered as seed corn for others to use; each sentence of his sermon is a text upon which others can compose their own disquisition. *I am one of those so fully convinced of the truth of what you say that it seems to me sometimes we are the only sane persons in a world of lunatics.* Of course, the world retorts that it is we who are mad—that is the way things go in ‘ mental hospitals.’ Nevertheless, there is great hope for us. Our ranks are being augmented every hour in the most astonishing way, and I, who agreed with Henry George and Bellamy in their day, but thought the realization of their dreams to be a matter for our posterity centuries hence, see in my own short life-time the advent of social rights coming up like a thunderstorm against the wind.

“ Here in New Zealand we keep pegging away, sapping little by little the foundations of one monstrous privilege after another. We got compulsory arbitration upon its sturdy legs, and I know you have followed its career with interested eyes. Now I have begun a campaign against the landlords in cities and suburbs, because every advantage in wages, etc., gained for the workers by arbitration is being exploited and neutralized by robber rents. The premier is backing me up nobly and bringing up bills (Hurrah! We got them through and the homes are being built, E. T.

December, 1905) to enable us to takē, voluntarily by sale, or compulsorily, lands near towns for workmen's homes and to supply funds to enable the holder to erect houses, etc., thereon, secured, of course, on the lands and improvements themselves. We did this before for the farmers, to enable them to pay off strangling mortgages, by supplying them with cheap money, borrowed at a low rate on a government guarantee. *The result is that no country in the world is as prosperous at the present time as New Zealand.*

"Let no man think, however, that our prosperity leaves us without evils to combat. *We have barely touched the fringe of the soiled economic garment. So long as the wage system endures, so long as capital holds the land, machinery and means of production, so long is the bulk of our population only a collection of well-fed, well-clothed slaves!*

"I am glad to see that in your book, you have thus driven your shafts *right at the heart of the matter.* The only question is this: In a world consisting of men trained in the wolf-laws of the competitive system, is it best to accept nothing, to let the evils 'stew in their own gravy,' till their fetid loathsomeness drives men in despair to rebellion and to breaking up the whole order of things to build anew? There is much to be said for this. Theoretically, I believe it right. Indeed, it may be that in this path is truly the 'line of least resistance.' Or shall we slowly feel our way—by national railways, telegraphs, insurance, steamers, mines, etc.,—as we are doing in New Zealand—and gradually educate those who differ until we break through their prejudices by conviction? This is evolution. But you understand that in doing so, we also *build up our own difficulties as we go.* For instance: We have made our factories clean, pleasant places to work in; looked after the wages, the hours and the overtime pay, the holidays, the health of the women and children particularly, Result: Carelessness as to the real problems; fat, well-contented acquiescence in things as they are—the wage-earner satisfied with his position and ready to consider Tregear fussing over theoretical economic matters of little importance. Only when I show them (as in the case of rack-rents) how they are being robbed, does the 'pleasant afternoon' feeling give way sufficiently to take them to the ballot-box.

"Enough of my small troubles. When, when, when will the great American people learn that the Republican is nothing, the Democrat nothing, and that there is only one issue, viz.—*that between the robber and his victim?* Moreover, that the ballot-box is the only social weapon?

"Long life and health to you. May you strike many a giant blow for the Great Cause. "Yours always,

"EDWARD TREGEAR, Secretary for Labor."

ADAM A BACK NUMBER.

BY GEORGE ALLEN WHITE.

V. (*Concluded.*)

GOD knew all about things when he dictated the Scriptures. He was familiar with every discovery, every invention, that was to come. And yet he never said a word about them. He knew that he did not start the creation six thousand years ago, but you would not apprehend it from his Bible. He knew that slavery and polygamy and intemperance would be shown to be wrong, but he was silent on those enormities. He knew that the earth had no pillars, that the firmament was badly rusted, that Moses did not write the Pentateuch, that the telephone and the telegraph and the electric motor would be numbered among the achievements of the nineteenth century, but not a lisp of the truth came from him. He was just like the Zend Avesta God. The latter too knew it all; but, say his followers, he saw plainly that it was no use shooting above the heads of his parishioners, and so he kept his prescience to himself—like Jehovah. These Gods must have known that their reigns would be jeopardized in later generations by this humoring of early ignorance. They seemed to care little for that, however. It serves them right that they are now compelled to fight for their lives: and their supremacy will lapse utterly unless they vouchsafe new revelations more fit for the civilization of our age. It is very doubtful if they are sufficiently concerned about their reputations or about the people to say anything further.

One thing came near being forgotten. It is this. The Zend Avesta divinity kept still about the marvellous upward-tending future of the race; about the mistake of men as to the cosmos—because he did not know any better. At least, Christians say so. Jahveh, *per contra*, remained silent because he was aware of the uselessness of attempting to enlighten men as to the future—although he actually did try his hand at prophesying, to some extent; and unquestionably he predicted just as well as he knew how. He predicted things that might be expected to come to pass, but never anything unusual, because they would not have believed it!

We hear that the Bible was not meant to teach science. How do we know that it was meant to teach morality or theology? Its statements regarding these have no more pronounced earmarks of being *ex cathedra* than those regarding science. Perhaps it was not meant to teach anything; for a careful survey of Biblical deliverances shows its science and its theology to be often inextricably wrapped up in each other: as, for example, when man, created only six thousand years ago, is said to have fallen and

been subjected to a curse ; when, on account of the depth of degradation to which he ultimately fell, a flood destroyed all but one pair ; when, necessitated by this unscientific fall, a savior was sent to rescue man, instead of a flood to destroy him. In short, the theology of the Bible is based upon its now vitiated science, and consequently must fall with it. If the authors of the book had understood science, they could not have declared, in effect, as they did, that after countless decillions of millenniums, wherein life doubtless thronged the transitory spatial worlds in bewildering redundance, the deity sent to this planetary speck, hundreds of thousands of years after man evolved thereon, a son to save from eternal and wholly unmerited torment a mere handful of favorites who chanced to hear of the preposterous miracle.

It makes no difference whether the race has existed seven thousand or seven million years. The Bible account is convicted of error and must be thrown out of court. Adam, Cain, Noah, the Fall, immaculate conceptions, atonements, and other fancies of like validity, are relegated to the tombs. The first man was not a Jew. Irresistible grace has fallen flat. Sky-pilots have struck a dense fog and are tooting their horns for all they are worth. The church is tired of asking if Freethinkers admit their descent from monkeys ; and one reason is that it is better to trace back to a harmless, ignorant monkey than to the bloody hand of that Jehovah who swept this earth with whirlwinds of hate and murder so long as he was the malicious tyrant of the skies. Thousands of years before, according to the Christian, his ancestor was a fresh-cut rib on the maternal side and a handful of dust in the male line, the forbears of the Freethinker were participating in twilight civilizations now extinct and tried to keep their eyes cast ever upward toward the dawn.

When the Church which for so long has stifled the progress of knowledge is dead, a genuine Edenic Golden Age will perhaps at last have arrived. When that takes place, men will look back with wonder at the gropings of earlier times, and shout high praises that they were allowed to live in the days of Unfettered Man.

School Teacher—Now, what do we mean by “leisure ?”

Bright Willie—Pleas'm, it's the place where married people repent.

Mark Twain's latest maxim is a neat summary of recent history : “To be good is noble ; but to teach others how to be good is nobler—and no trouble.”—*Ex.*

Our objection to the trusts is that the people are not on the inside of them.—*Vanguard.*

JUNGLE MONKEYS.

—:O:—

A LITTLE monkey baby, on a monkey mother's knee,
 Looked out in open wonder at the mooney, mushy sea,
 And with a monkey finger pointing vaguely into space,
 He turned with gaze enquiring to his monkey mother's face,
 And in the monkey language, to his monkey mother fond,
 He put the monkey question "Are there monkeys there, beyond?"
 The monkey mother answered, with a monkey's modest grace,
 Looking down in fond affection at her monkey baby's face,
 "If you travelled there, my baby, to that far-off distant shore,
 You'd see much queerer monkeys than you ever saw before.
 You'd see monkeys with the habits of the monkeys in our land
 Playing foolish monkey capers you're too young to understand.
 Still I fear they have outdone us, as monkey capers go,
 For my dear old monkey cousin went, came back, and told me so.
 He saw monks with ostrich feathers in a thing they call a hat;
 Wearing furs of other creatures—'twasn't monkey skin at that.
 He saw them rushing bargains at a place they call a store,
 And they acted just like monkeys, nothing less and nothing more.
 And he saw the other monkeys rushing pell-mell to and fro,
 They were always going somewhere, but they never seem to go.
 They are the papa monkeys, working, hustling everywhere,
 To gather in the dollars, and there sure are dollars there.
 He saw monkeys climbing ladders into holes they call their flats,
 And—lest I should forget it—he saw monkeys wearing spats.
 He heard monkeys mocking others, while themselves were quite as bad,
 And he saw big monkeys stealing things the smaller monkeys had.
 These monkeys stole six days a week and then to church would go,
 And hear a monkey parson preach of things he didn't know.
 He saw the monkey millionaires, who ruled and held the States,
 And he saw the monkey Senate adjusting railroad rates.
 They are greater, wiser monkeys in a broader, richer land,
 And I confess they have some traits I cannot understand.
 They may have shown improvement since they first were civilized,
 And now enjoy conveniences their active brains devised,
 But they none the less are monkeys, though without extended spine,
 And they hold to monkey manners just the same as yours and mine."

—ALFRED WILLIAMSON, in *N.Y. Times*.

THE LORD'S DAY ALLIANCE IN HOT WATER.

—:O:—

The secretary of the Lord's Day Alliance, W. T. Albert Moore, has written an article in the *L. D. Advocate*, entitled "The Lord's Day Among the Mountains and on the Prairies," and in it he makes some statements that western editors who know something of the fact, denounce as simply malicious falsehoods. Which is in no way strange, considering that Mr. Moore's object is manifestly to earn his salary by

making out a strong case for Sunday restrictive laws. We cannot print all the matter sent to us, but must content ourselves with reprinting the comments of the editor of the Nelson, B. C., *Daily News* of Jan. 5, on a letter from Mr. Moore, complaining of the editor's statements ; and ending with the sentence : " The editor who would deliberately and maliciously misrepresent the statements of any person in this way ought not to be in a lunatic asylum, but ought to be in jail."

WE publish the foregoing letter in fairness to the associate secretary of the Lord's Day Alliance, but we are entirely at a loss to understand what he means by "deliberate and malicious misrepresentation." The words quoted by us in the paragraph complained of are exactly as given by him in his own citation. In making the quotation for the purpose of comment, we were at pains to limit the application of his unwarranted strictures, by the use of the words "in some mines." The associate secretary's statement is : "in some mines they work everyday alike, etc." The gross libel contained in the associate secretary's sweeping assertion regarding men who work in the silver-lead mines, which are working seven days a week, is that he declares "without exception" these men waste their earnings in riotous living. There may be black sheep among the clergy, but no fair-minded man would condemn the entire clergy because a few of their number are profligates.—Ed. The *Daily News*.

To lie for the glory of the Lord's Day Alliance seems to be as natural to its secretaries as to lie for the glory of any one of the Christian sects is to its paid preachers. They are almost all pretending to a virtue they do not possess, and naturally exaggeration and misrepresentation take their place as their chief stock-in-trade.

Military Rank for Saints.

At a lecture given recently in the Military Club at Madrid in Spain by Colonel Villegas, he gave an account of the way in which the Superior Military Council had settled the question of the military salutes and honors to be given to the Virgin Mary and to certain saints. After a good deal of discussion as to their relative rank, it was finally agreed unanimously that St. Anthony should be accorded the honors due to the Colonel ; the Virgin Mary those to a general of brigade on ordinary occasions, but in her capacity of Our Lady of the Abandoned (*Nuestra Senora de los Desemparados*) she should be rendered those of a general of division. Finally Our Lady of the Pillar of Saragossa, the equivalent of Our Lady of Victories in Paris, is to be treated as a captain-general or general commanding an army corps.

It is perhaps as a result of these new regulations that King Alphonso XIII. the other day, laid his baton of commander at the foot of the image of Our Lady of the Pillar. And this in the twentieth century !

SECULAR THOUGHT

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J. S. ELLIS, Editor.

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EXPERIENCE THE TRUE BASIS OF MORALS.

—:O:—

EVERY sound code of morals must rest on experience alone. Let the experience be made as wide as the history of our race, if you will; but it must be experience—what men have tasted, tried, and tested of life—which alone can become our sure guide to right. For the right is known to us only by the blessedness it brings. Leave, then, the theologians to their criticisms and janglings over worn-out texts; and let the metaphysicians alone while they are debating over their “intuitions” and “instinctive” perceptions of what is right and wrong.—*Rev. J. Cranbrooke.*

EDITORIALS.

CANADA AS A BOODLER'S PARADISE.

For a young nation, Canada is making perhaps more progress in public “boodling” than has been made by any other country. Naturally enough, there are good reasons for this. The United States, which had maintained a fair reputation for honest government for nearly three-quarters of a century after its birth, reached maturity at a time when things were ripe for launching out in a new line. The beginnings of railway and steamship transportation inaugurated the era of subsidies and land grants, and tariff manipulation soon followed the extension of manufacturing enterprises. But the Civil War furnished the opportunity and the means for the subsequent extraordinary developments.

The Civil War left the country burdened with a horde of capitalists and monopolists, whose wealth had been made by “financing” public

loans and working fraudulent contracts; and since that time American politics has consisted almost entirely of fights to maintain trade monopolies and unjust commercial privileges, to gain the "spoils of office," and to shield the perpetrators of wholesale frauds on the public purse.

In the Dominion of Canada there never has been a period of honest government. Confederation was inaugurated and consummated with a great public scandal; the C. P. R. multi-millionaires, to-day regarded almost with adoration by Canadians, secured their wealth through their support of the Macdonald Government; and, in order to keep in power, Sir Wilfrid Laurier and his friends, who made one crop of millionaires out of the Crow's Nest Pass coal fields, is manufacturing a fresh crop out of the Grand Trunk Pacific.

Gigantic as these national frauds have been, and many others that have occurred in the meantime, their chief value for us is the index they afford to the degradation of the moral tone of the people at large. The exposures made at the various "investigations" held recently or now in progress show that the Canadian body politic is largely permeated by a moral ideal very little if at all higher than that of a common pickpocket, for they have been received with about the same comments that would have been elicited by a controverted election case.

The charges made regarding the sale of timber limits by Mr. P. Ryan should be searchingly investigated, and if justified, fit punishment ought to be administered without regard to party or religious influences. After what occurred, though, some months ago, when the business was first publicly questioned, it is perhaps too much to hope that anything worse will be used than a whitewash brush.

The inquiry into the North American Life Co. has chiefly brought out the facts that the institution was run mainly in the interest of the shareholders, who for years only paid up 2 per cent. of their subscribed capital of \$1,000,000; that deception was largely practised to secure business, and that the funds were illegally invested. It seems to be admitted that business can only be secured, in face of the keen competition of the numerous companies, by false promises and underhanded rebates (these last proving the excessive premium rates charged); and that the policyholders must look keenly after their interests or they will be defrauded by the officers of the company in which they hold policies.

Senator Cox (the gentleman who "can't wait" for Parliamentary red tape when wanting to put through a deal with the Government involving millions of dollars of profits for himself) was in the witness-box several days giving details of the business of the Canada Life Co. He did not

show a trace of blushing when describing his stock-gambling transactions with the funds of the Canada Life and other companies (all owned or controlled by himself), one of which, he said, was started to provide a job as manager for his son.

The Toronto civic investigation, the outcome of the Master Plumbers' Combine trial, seems to have come to an end for the present, or until the return of the witness Clark from Mexico, where he has evidently gone to evade examination. The evidence so far given seems to prove that the city was swindled in a very complete fashion, though it cannot be said how far aldermen, architect, contractors, or inspectors are involved until a legal trial is held under proper charges. One of the last witnesses examined, Sherlock, one of the unsuccessful tenderers, stated that some fittings costing only \$18 were substituted for those called for by the contract, which would have cost \$60. On this one item the city, it is said, was cheated of about \$8,000.

A low-lived and vulgar business is that of the Canadian Emigration Agents in Europe. We do not wonder that British members of Parliament are asking if the Government will continue to do business with the Canadian representatives until these scandals are inquired into and properly dealt with.

The "North Atlantic Trading Company" is one of those ghosts that will take a deal of laying, considering that Mr. Preston has admitted that several of his relatives were shareholders in it. The by-play with the secret list of names in an envelope is fit for a children's party, but it is none the less suspicious.

In thirty years since Confederation Canada has developed more fraud and corruption than the man who cried "These hands are clean!" could have dreamt of. To-day there is hardly a department of public or even private life that does not show traces of the same corruption. The men who are trying to steal and monopolize the power of Niagara meet with considerable applause when they protest against the people themselves being allowed to use any of that power without paying toll to them; and the men who—in return for their support—induce the Government to vary the tariff to increase their profits are regarded as public benefactors by those who think their means of livelihood would disappear if the capitalists' profits were reduced.

That is where the shoe pinches. And there it will pinch until the masses become intelligent enough to see that their salvation depends upon their acquiring the power to work for themselves, not for others, even if the others are wealthy men.

CANADIAN METHODISTS AGAINST EQUAL RIGHTS.

The Protestants of Canada are up in arms against the new Dominion Lord's Day bill, which has just been agreed to by a special committee and reported to the House. The Methodist preachers seem particularly fanatical in denouncing the small measure of toleration permitted by the few proposed amendments to the bill. Their chief objection is to the clause permitting Jews and Seventh-day Adventists, who observe the seventh day (Saturday) as a holy day, to carry on their usual occupations on Sunday, under restrictions designed to prevent annoyance to Sunday-keeping Christians.

Of course, if the pretended piety, toleration, and honesty of the Lord's Day fanatics were real, they would not object to persons who observe one day in each seven as a sacred day working on the other six days. But such a reasonable arrangement will not suit the religious bigots who call themselves Christians. They convert their holy day into a fetish which all must worship, whether they believe in its sacred character or not, or whether they observe another holy day or not.

Freethinkers do not observe any day as "sacred" above other days, and are placed at no financial disadvantage in abstaining from work on Sunday. Most of them, indeed, consider the weekly rest-day a very good institution, and many (including the writer) think it would be an improvement if every workman had two rest-days each week. Their objection to the superstitious observance of Sunday is based on the fact that the religious restrictions on Sunday observance prevent the people gaining the immense advantages that might be derived from a rational use of the day.

The esthetic and spiritual as well as the physical sides of man's nature need developing in a way that the stress of daily work does not permit. But the "Lord's Day" fanatics seem to think that all requirements of this sort can be fully met by attendance at church and Sunday-school. While this is the case, and while the mass of the people follow the pulpiteers in their bigoted campaign against tolerance and freedom, Freethinkers will have to be content with such concessions as can be secured through sectarian disputes.

But Jews and Seventh-day Adventists are at a serious financial disadvantage. They keep the Biblical seventh day which the Christians pretend to observe but do not, and are compelled also to keep the Christian Sunday as a rest-day. They thus lose one day in six of the working days, and are consequently handicapped in business by a tax of about $16\frac{1}{2}$ per cent. compared with their Christian competitors.

BIGOTED AND HYPOCRITICAL SABBATARIAN METHODISTS.

The Hamilton Methodist Conference, held at Niagara Falls, put itself on record as opposed to any concessions to Jews and Adventists, Rev. Griffin moving a resolution to that effect which concludes :

“Further, we earnestly hope that neither in the House of Commons nor in the Senate will any amendment be added to the bill which will permit either greed or pleasure to legally despoil any of the citizens of Canada of their God-given heritage of the weekly rest which for 1,000 years has been legally secured to all British subjects.”

Thus it will be seen that these bigots call the desire of the Jews and Adventists to gain fair treatment “greed,” while any attempt to secure recreation or improvement on Sunday is condemned as unnecessary “pleasure” standing in the way of church attendance. And, though these people pretend that their object is only to secure to the workers a seventh-day rest, their use of the phrase “God-given heritage” clearly exposes their desire to stop as far as possible every use of Sunday except that for public worship.

Rev. Griffin should be called upon to prove some of his statements. He says Sunday is a God-given heritage. Sunday was a day set apart by the ancients for the worship of the sun-god. Is it likely that Jahveh, the Jewish God of the Sabbath, or Saturday, would appoint the feast-day of another god as his holy day instead of his own day? Rev. Griffin should tell us when and how his alleged gift was made. Was it given to the domestic servants of the priests, who have to work as hard on Sundays as on other days? Was it given to the whole human race, not a fourth of whom have ever heard of it?

Of course, Rev. Griffin knows perfectly well that neither Saturday nor Sunday was observed in the Puritanical fashion by either Jesus or his disciples, as far as the record goes; for, while Jesus was openly accused of Sabbath-breaking, does not Paul say (Col. 2 : 16), “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days?” and again (Rom. 14 : 5), “One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind”?

If Sunday observance was a God-given heritage, how comes it that the first we hear of any attempt to make it a national institution was in the early part of the fourth century, when the Emperor Constantine, a wholesale, barbarous murderer, is said to have decreed that Christians should worship their god on the same day that the Sun-worshippers met in their temples. This appears to have been a politic move on the part

of the emperor, to conciliate and favor his new friends the Christians and to prevent the Pagans and Christians attacking each other while at worship. But Constantine's decree did not prohibit all Sunday labor, it was never fully approved either by the Christians or Pagans, and was revoked by Emperor Leo in the ninth century.

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BLUE SUNDAY A THOUSAND YEARS OLD, SAYS REV. GRIFFIN.

Rev. Griffin says that a Sunday rest has been secured by law to every British subject for a thousand years. This would take us back to the days of Alfred, and Rev. Griffin would have some difficulty in proving the truth of his assertion. We believe that from the days of Leo, in the ninth century, there is no trace of Sunday legislation until the days when the wave of Puritan bigotry and intolerance swept over the British isles under the Stuarts, leading to the passing of the "Lord's Day Observance Act" of Charles II.

That at that time Puritanical observance of Sunday was not legally enforced seems clear from the fact that King James excited the wrath of the Puritans by publishing a "Book of Sports for Sundaies and Holy Daies," the result of his having observed the illegal proceedings of the Puritanical magistrates when passing through Lancashire. They were "prohibiting and unlawfully punishing our good people for using their lawful recreations and honest exercises upon Sundaies and other Holy Daies after the afternoon sermon or service;" and "He [the King] prudently considered that, if these times were taken from them, the meaner sort who labor hard all the week should have no recreations at all to refresh their spirits. . . In place thereof they do set up filthy tiplings and drunkenness, which breeds a number of idle and discontented speeches in ale-houses. For when shall the common people have leave to exercise if not upon Sundaies and Holy Daies, seeing they must apply their labour and win their living in all working daies?"

These Lord's Day fanatics are simply trying to carry us back to the melancholy days when for a couple of generations a wave of religious madness converted Britain into a vast lunatic asylum—a condition of things from which we have as yet only half recovered.

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TORREY AND ALEXANDER AGAIN.

Another characteristic scene in the Torrey and Alexander burlesque has just been enacted at Ottawa, Ont. A contract had been made for

the two fakers to visit Ottawa, and the committee in charge, in making the necessary arrangements, had purchased five hundred copies of the British edition of the "hymnal." But this did not suit Mr. Torrey—or, rather, we suppose, Mr. Torrey's pocket. He promptly telegraphed that he would not come unless copies of the American edition only were used at the meetings, and, though some of the committee said that Torrey's message was a "national insult" (of course, it is only a case of royalty) and wanted to cancel the engagement, it was finally decided to comply and allow the mission to go on.

The Torrey combination may pretend that they work only for what "the Lord" is pleased to provide for them. This case shows that they prudently make provision for a substantial profit.

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THE TORREY AND ALEXANDER CIRCUS IN PHILADELPHIA.

The Torrey Company have just concluded a three months' campaign in Philadelphia. There seems to have been only one notable variation in the campaign from the set plan pursued in Toronto, and that was in the employment of a free lunch to capture the business men. This seems rather like making "rice Christians" of negroes or buying votes with a glass of whisky in an election. Our source of information is a record of the Philadelphia campaign by Mr. Davis, the secretary of the Torrey Circus, given in the *Toronto Globe* last Saturday, which naturally gives the rosiest view of the matter.

"A banker recently declared," says Mr. Davis: "'It seems that the city has been flooded with God's presence in a remarkable way.'" The same remark, we suppose, could be made in regard to San Francisco or Naples. We can only ask, in wonder, how it is that "God's presence" does not flood every city all the time—and the fields as well. Does God really visit cities to-day, as he did before he destroyed Sodom and Gomorrah, to see for himself how the wicked are enjoying life? Or does it need the "strong personality" of a Revivalist to bring him out, just as it takes a medium with an abundance of gall to cause the spirit of your dead mother-in-law to materialize? We wonder if the banker, in making his next loan, made any allowance for his "trust in God," or his belief in the flood of God's presence.

The starting of the luncheon business is related in this fashion:

"The first one was the outcome of a little meeting Mr. Alexander conducted in West Philadelphia, when a prominent real estate broker, who *had been a church member for fourteen years*, was converted. He was so grateful to the

singing evangelist that he gave a luncheon in his honor. The revival fire broke forth just as the men were sitting at the table, and before the meal ended five persons stood up to publicly accept Christ. *Many were in tears*, and the whole city was stirred by the event !”

Many similar stories follow, all being good puffs for the evangelists and comparable with nothing we know except the fake advertisements of quack doctors' medicines. One “convert” had been a Sunday-school teacher and superintendent for twenty years, another had been a prominent Presbyterian leader, and even some ministers appeared among the penitents—just as Toronto's own Dr. Potts “accepted Christ” at Massey Hall to show the way to sinners, as a decoy duck. Quack ! quack !

At one meeting a man who, it was said, had been a follower of Robert Ingersoll's works for twenty-three years stood up and “took Christ for his Savior,” and this form of religious profession, with an expressed determination to “win souls for Christ,” seemed to be the stock evidence of conversion. What we failed altogether to note was that any of the converts confessed to having committed any immoral or criminal sins, that they determined to make restitution for their wrong-doing, or that for the future they would conduct their business in a just and honorable fashion. If these men had done no wrong, if their lives had been moral and they had been just to their creditors and merciful to their debtors, what good could a mere expression of “belief in Christ” do to them ? Any change must be for the worse.

Mr. Davis gives us a photograph of one of the luncheons, at which 125 business men took part, several of whom professed themselves converted. It is said that if you wish to gain the goodwill of an Englishman, you must begin by filling his belly. This seems to be true of others than Englishmen. Torrey and Alexander will no doubt supplement their work on this line by writing a text-book on “Beef and Pickles as an Aid to the Spiritual Life.” If they would start in on the Great Unwashed and the Unemployed, they might get even greater numbers to “accept Christ” than they did among the business men.

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THE BUFFALOES NEARLY EXTINCT.

A Buffalo Census has been taken in the United States, and it is found that, of the immense herds that once roamed the North American continent, only about eight hundred are left. Of these, only about one-half are of pure blood, and are rapidly degenerating. Poor buffaloes ! It was bad enough when they had to contend only with the savage

Indians ; but since the civilized white man landed on these shores their fate has been sealed. It is proposed now to collect them together and place them in the great national preserve in south-western Oklahoma, said to be eminently suited to their propagation. Like the Dodo, the Great Auk, and other recently extinct animals, the buffalo is an evidence of the Evolutionary process. Races die out, and others follow them. If they were created by a designing deity their decay would necessarily prove his lack of omnipotence.

It may be asked, Why should we preserve buffaloes, kangaroos, golden headed eagles, or other dying races ? And, certainly, except for their scientific interest, there seems little reason why we should do so. Neither, except for the same reason, is there any sense in preserving dying languages or dialects.

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THE CRAZE FOR PRESERVING IRISH, WELSH AND GAELIC.

This is an interesting question at a time when there is so much being said in favor of preserving the Irish, Welsh, and Gaelic languages, in spite of the manifest fact that all the real interests of these three nationalities seem bound up with the leading language of the empire to which they belong. In the case of Ireland, no doubt the agitation is suggested by the desire of a section of the Irish people to throw off the yoke of the tyrannical English. As regards the preservation of the languages named, however, the inhabitants of Lancashire, Yorkshire or Cornwall might just as reasonably agitate in favor of preserving their own dialects, and ceasing to teach the odious English speech in the public schools. They would only injure themselves and their children by doing so.

A lady writes to the London *Times* this sensible letter :

“ How would a knowledge of Irish make Ireland more prosperous ? Would not scientific education do more for the country ? The Board has been practically encouraging ignorance. Is the present English Government going to lend itself to a farce of this sort, and give Ireland everything it asks for like a spoilt child ? Besides the teaching of its native language to the Irish child is robbing it of the little time it has at school to acquire useful knowledge. By this I do not mean to disparage the Irish language, which is full of interest for archaeologists. In the Highlands of Scotland the mothers speak, and the clergy preach in Gaelic. Yet in Scotland the Gaelic chair in the University of Edinburgh is endowed by private subscriptions, collected by the late Professor Blackie. Ireland, however, asks an endowment from the Government. This year, the grant for teaching Irish was stopped, owing in a great measure to the ridicule poured upon it.”

"THE IRISH WILL YET PEOPLE AMERICA!"

Naturally, if the Irish are going to supplant the decaying Yankee and Anglo-Saxon races, the Irish language may also gain the ascendancy. Incidentally, also, Mr. Burbank's theory about the production of the finest human race through the crossing of different races in America will be proved a fallacy. The pure Irish race will be the winner. At least, so says Bourke Cockran, who, according to the Roman Catholic Archbishop of Ardagh, Dr. Heare, in an address at the new Temperance Hall presented by him to the town of Longford, told the Archbishop there was a great future in store for Ireland. Said Mr. Cockran :

"Ireland had the biggest and deepest harbors to receive the big ships of the future, and she was about the only country where the sanctity of marriage was respected. The Yankee and Anglo-Saxon races were dying out and the Irish would yet people America."

The reader must feel overwhelmed by Bourke Cockran's philosophy. We now know what things are necessary to make a great nation, and that Ireland alone possesses them. Big harbors and the sanctity of marriage! What a combination! Like Christianity, Ireland has the essentials, only we are compelled to ask, When are the promised good results to come? If Ireland has such "powerful" big harbors, why did the fishermen demand from Lord Palmerston a premium for catching bottle-nosed whales? Bourke Cockran should know that there are lots of big harbors in the world which have produced little trade and no great nations, and that there are big harbors made by energetic peoples where no natural harbors existed. As to the sanctity of marriage, his idea is simply an instance of the grossest provincialism.

The Archbishop gave some astute if sinister advice to back up Mr. Cockran's prophecy, for he said he thought there was "something in it." His advice was to "make religion the basis of their morality." Just so. What other advice should a preacher give? Alas! poor Ireland, with such advisers.

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THE NEW AMERICAN-ENGLISH LANGUAGE.

Whether Mr. Burbank's Coming Man or the Irish race is to dominate America in the future, the English language, it seems, is to be perfected there. At least, so said Professor Leigh R. Gregor, of McGill University, in an address to the students of Radcliffe College, Boston. While deprecating many present-day "barbarities" of American speech, he strongly denounced the idea that, in the matter of "correct English," this

country (the United States) should take its cue permanently from London. Professors of English, he said, are "regulators of language, and retard the pace;" while the American speech of to-day "stood for power, life, and nature."

It is difficult, naturally, to gauge a man's ideas from a short newspaper summary, but Professor Gregor's main statements seem clear-cut enough to justify some comment. It would, of course, be absurd to expect that any one centre of literary life should permanently control the speech of an immense and rapidly-increasing people thousands of miles away; though the means of rapid intercommunication must tend to strengthen this control. But Professor Gregor might have told his Boston friends that even the "hub of the universe" would fail in such an effort. But a language admittedly full of "barbarities," even though it might stand for "power, life, and nature," if rapidly augmented by numerous additions of foreign as well as domestic barbarities, must for the present be regarded as in a transition state, and as needing the most strenuous and cultured efforts of the best *litterateurs* if it is to be converted into a literary language.

What is clear is, that at the present time the standard of cultured English speech is immensely in advance of anything to be found on this side of the Atlantic; and, while that is so, London will inevitably give the cue to the English-speaking world.

It may be true, as Professor Gregor says, that "the volition of the individual will be as nothing before the power of the advancing race;" but it is certain that, in the long run, the power of the intellectual and cultured few will mould the speech of the educated classes, whatever may become of that of the mass of the people. And, just as in England, while the language of the cockney "coster" or the Lancashire mill-hand is but slightly touched by the speech of Oxford and Cambridge, though the latter is reflected in the speech of the educated classes; so in this country, while the dialect of the Western cowboy or the Tennessee farmer shows little trace of the speech of Harvard, the latter gives the cue to the speech of most educated Americans.

Athens served as the standard-giver for intellectual culture centuries after political power had departed from Greece; and London may serve a similar turn for modern English, even after Mr. Burbank's Coming Man has made his appearance, or perhaps after America has become an Irish nation. The fittest will survive, and the present barbarities and those to be absorbed in the future, may long render American speech anything but the best.

In our day, too, the telegraph and the telephone render possible a far more rapid development of language than has ever been known before, and must naturally tend to lengthen the reign of English speech over the English-speaking world.

Two chief features of the question seem often overlooked by those who discuss it. If the object of language is to express our ideas, two things are essential: the use of correct and well-understood words in proper grammatical forms, and a clear and distinct utterance. Nothing is more certain, in our view, than that in these two particulars, the speech of Americans is decidedly inferior to that of the English. The former is marked by a wealth of slang and slipshod grammar; and though, in all languages, words are constantly being absorbed from the gutter and the workshop, no language in the world shows greater signs of the process than the language of America.

It will be time enough for Americans to object to the dictation of English scholarship when they have evolved a language that shows some signs of training and scholarship, even if it is not so forcible or "natural" as its barbarities would make it appear.

ZOLA'S ESTIMATE OF JAURES, THE FRENCH SOCIALIST LEADER.

During his exile in London, at the time of the Dreyfus affair, Emile Zola, in conversation with his English translator, Vizetelly, expressed himself about Jaures, the French Socialist leader, as follows:

"In the course of the last 40 years I have heard all the French orators of note, even the much-belauded pulpiteers. Gambetta was our last great orator. When he died there was not one left in any party or any profession. But since then Jaures has arisen, a born champion, leader of men, and one who knows how to charm the ears of an audience. He is at least the equal of Gambetta as an orator, and certainly as upright also. The French Socialists have never before possessed such a leader; and you may rest assured that Jaures, like Mirabeau and Gambetta, will leave his stamp on our time.

"I think him the cleverest, the most far-seeing, and at the same time most interesting man I know in the political world to-day."

With a sigh, Zola concluded: "The pen is undoubtedly a mighty weapon, but oh! the power of the spoken word; without that a people can seldom if ever be led."—*Ex.*

The more liberty you give away, the more you will have. In liberty, extravagance is economy.—*Ingersoll.*

THE FUNDAMENTALS OF SOCIALISTIC PHILOSOPHY.

A REPLY TO W. E. BROKAW.

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BY H. C. UTHOFF, LA SALLE, ILL.

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IN replying to W. E. Brokaw's attack on the "Fundamental Essentials of Socialist Philosophy" in SECULAR THOUGHT of May 12, I shall reiterate the theses stated in my first article and consider his criticism under each head.

1. *There is no dualism of matter and spirit.*

Brokaw—"The two chief terms 'matter' and 'spirit' must be clearly and accurately defined before there can be intelligent discussion of the proposition."

All definitions of the terms "matter" and "spirit" are only tentative. We do not know the ultimate nature of these things or all the conditions of their existence. If I say matter is a thing that has extension, weight, inertia, and is perceptible by the senses, while spirit is that which animates matter, the definitions are only relative. I define one in terms of the other.

I wish, however, to posit Monism against Dualism. That is my chief object in stating this thesis. I assume that all known existence and reality is a manifestation of the activity of some substance of which matter is only one aspect and of which spirit (such as the Christian regards it, for instance) is another. Being different aspects of the same thing, they cannot be regarded as "things of themselves." What the underlying reality is, I cannot tell. All I am interested in, in order to establish a starting point, is to affirm that, instead of holding to the idea of two absolute entities acting and reacting on each other, we have only one substance in all its various manifestations that suffices to explain all the phenomena of the universe—geologic, biologic, psychologic, and sociologic. Hence, I am relieved of the responsibility of framing a clear and accurate definition of the terms "matter" and "spirit." Mr. Brokaw should have attacked the Monistic world-conception if he wished to overthrow the first thesis.

2. *In the social relations and institutions of man there is nothing immutable.*

Brokaw—"I see nothing fundamental in it, except by possible inference . . . But if he means to infer that there is no orderly trend of forces—invariable and unchangeable in their tendency—to which the social relations and institutions of persons *can be adjusted*, then he is mistaken." (*Italics mine.*)

We have here a tacit acceptance of a dualistic world-philosophy, which I have just rejected. The idea that there is adjustment of relations and

institutions to invariable, unchangeable forces, distinct from the idea that these relations and institutions are themselves an outgrowth of these forces, is at bottom dualistic.

Take the morals of a given historical epoch. Morals are purely a social product; that is, they constitute a relation, an institution. How do morals arise? By conscious conformity to a general, "eternal" principle of right? I think there is little or no evidence to bear out such a conclusion. The Socialist position, as expressed in the second thesis, is that the standard of conduct of any period arises out of the needs and desires (often conflicting) of men as social animals with slowly evolving intellectual faculties. The Socialist believes in invariable and unchangeable forces truly enough, but he thinks man is a product of these, that they operate in part through him. Whatever adjustment there is, comes about in the course of the operation of these forces, and the "social relations and institutions" are the result.

I maintain that this second thesis is fundamental in a philosophic sense. Accede to the notion of change in all things that rise out of the contact of man with man in his various activities (and in this class belong most of the facts of human life), and you abolish thereby all "eternal principles of right and wrong," "absolute standards," "absolute categories," irrevocably. Yet these concepts linger, often unconsciously, in the minds of thinkers as survivals of dying philosophies which are not in accord with the achievements of modern scientific investigation.

Brokaw—"Just as there is an invariable trend of material forces upon which...the chemist...can absolutely rely, just so surely there is an invariable orderly trend in the forces of nature affecting human relations, to ignore which is to produce inequity and consequent misery."

To my mind Mr. Brokaw's assertions about adjustments and the lack of adjustments to orderly trends of forces involve confusion of thought. The forces, acting through matter as we know it, are constantly adjusting themselves, and thus constitute what we call life and all that pertains to it. Misery and inequity assuredly are realities. They are inevitable effects, that in their turn become causes—man having meanwhile acquired greater rationality. The memory of pain and suffering, coupled with the use of reason, forthwith conditions the working of all the natural forces, including the psychologic, with the necessary result that what we call equity, harmony, health and happiness are actualized in life. But if we accept universal determinism (and how can we avoid it?), the earlier misery and inequity were necessary elements in attaining the more perfect state of human society.

As to "an invariable orderly trend in the forces of nature," this direction

always depends upon the conditions of its operation. What is known as "order" is only a human concept. In the external world, among the forces of nature (and this includes the phenomena of brain activity) all that takes place is a certain succession of inevitable events. Under similar conditions this succession is always the same.

3. *In this social change, the mode of economic production and exchange is the determining and decisive factor.*

Brokaw—"His third proposition is not true....The mode is itself determined by the land tenure system."

The only proof Mr. Brokaw has presented in support of "the land tenure theory" is in the form of quotations from Marx's "Capital," taken from chapter thirty-three, entitled "The Modern Theory of Colonization," which is a caustic review of E. G. Wakefield's conclusions regarding the antagonism existing between capitalist production and primitive individual production as found in undeveloped countries like Australia and North America sixty years ago.

Mr. Brokaw alleges that Marx by his conclusions in this thirty-third chapter, contradicts what he and Engels laid down in the Communist Manifesto. Therefore, if I can show that what Mr. Brokaw deems inconsistency in Marx's writings is in reality confusion in his own mind, I shall have successfully defended, so far as the present critic is concerned, the third Fundamental of the Socialist Philosophy.

I do in fact contend that Brokaw's citations from the thirty-third chapter of "Capital" are all beside the point. In that chapter Marx was simply verifying for the older economists his own conclusions regarding the origin of capital and surplus-value by pointing out that what his opponents refused to concede as having been the economic process in capitalist production, as distinguished from machine production, in Europe, was actually taking place in North America and Australia, as evidenced by the testimony of one of their own number. Hence, when Marx says, "The capitalist mode of production and accumulation, and therefore capitalist private property, have for their fundamental condition the annihilation of self-earned private property; in other words, the expropriation of the laborer," he is defending his theory of surplus-value and seeking to account for what is known as "primitive accumulation," without striving in any way to explain the factors in the transition from manufacture to machine industry with its consequent change of social institutions, which is a much broader problem.

If Mr. Brokaw were arguing with a Christian as to the divinity of Jesus, and his opponent were to adduce the doctrine of transubstantiation as proof of divinity, what would Mr. Brokaw say? He would rightly claim

that transubstantiation is a side-issue. Just so the Socialist claims that Marx's theory of surplus-value and its origin and relation to capitalism has no necessary connection with the theory that the mode of production and exchange is the great decisive force in social change.

But let us look somewhat more closely into the assertion of Mr. Brokaw concerning land tenure.

In the first place, what is the content of the term "mode of economic production and exchange?" In this concept is included all the factors essential for the creation of commodities and their distribution among the units of society, as well as the particular use and application of these essentials by human labor. Does this definition include land as one of the factors in production? No Socialist in his senses, least of all the acute and powerful intellect of Marx, seeks to exclude land from among the many means by which a living is gained. But the definition also includes tools, by which the other essential and all that depends on it is worked into something capable of supplying some human want.

What is the extension of the term "land tenure system?" Evidently in its broadest statement this includes the relations of the members of a given social group to the land, as embodied in law, regardless of the method of working the soil.

Historically let us see now which of these two things claims priority, which develops earliest in human evolution; for that which emerges first must have been the necessary, the essential, and must have influenced all other social growths.

The development of human society from the primeval condition of partial arboreal habitation, in which speech is believed to have originated, to the hunting and fishing stage of savagery, was accomplished by what means? By the establishment of a land tenure system? There is no evidence whatever that such a thing existed, unless we call that a land tenure system which obtains in the animal kingdom and permits beasts to roam in any part of the earth where they can adapt themselves to environment. The most primitive relation of man to the soil was precisely that of the relation of the beast to the soil or to the oxygen of the air or to the sunshine.

In the stage above arboreal habitation, the great factor that made living more certain for men, in addition to a diet of wild nuts, fruits and roots, was the use of a *method of killing* other men and animals (as with a club and later with bow and arrow), catching fish with hook or spear, and the use of pottery and of fire.

This stage of savagery reveals the first crude mode of production, involving not only the use of tools, but their necessary manufacture in some sort of fashion.

The condition which made possible a transition from the hunting and fishing stage to the pastoral condition of barbarism was the improved mode of providing more food and clothing by means of more efficient tools, for without these latter there could have been no purpose in cultivating flocks and herds as sources of human wealth. Private ownership under such circumstances was out of the question. Ownership of land in our sense (a permanent retention for habitation), even as belonging to the tribe, was probably unthought of.

The agricultural stage of production, in which the idea of land-holding in any form first appears, owes its existence to the lesson learned that plant life can be increased by the conscious effort of man, as well as animal life; and that the use of proper tools, as plough, sickle, pruning-knife, basket, four-wheeled wagon and flour-mill, make the getting of a living more assured than ever. The mode of production in this stage palpably determined the land tenure system, for all investigators into the nature of ancient society agree that not until the agricultural stage of economic development does man cease to roam and acquire a settled abode; in this stage for the first time does private ownership in land (or anything like ownership of land in general) come into being. (R. T. Ely, "Outlines of Economics," p. 10, a non-socialist economist.)

It is plain that the cultivation of the soil in any manner whatever precedes and influences any notion of tenure of the soil. In fact, historically, land-tenure evolves after the prevailing mode of production has changed at least three times.

The agricultural stage in most parts of Europe culminated in the feudal system. In this epoch the soil was the main factor of production. Hence the land tenure system was of prime importance. But this particular institution was itself only a part of a larger whole—the entire social relationship growing out of an agricultural mode of production.

In the two succeeding stages of the economic development of society, the trades and commerce (comprising handicraft and manufacture proper) and machine industry, the system of land tenure, now fully established in law, undoubtedly plays some part, just as other legal forms, as political constitutions, religious views, organization of nations, and even philosophical theories have a reflex effect on the social fabric. But the mode of production and exchange limits the extent to which any of these influences may be exerted.

The characteristic of the handicraft period in the middle ages was generally domestic industry and the guild system. The characteristic of manufacture was the gathering of artisans in factories with consequent wage-labor and the division of labor. The characteristic of machine

industry is the application of power other than muscular in the working over of raw material. The vast change from manufacture to machine industry was inaugurated by the invention and adoption of the steam engine in the last third of the eighteenth century.

"In manufacture, the revolution in the mode of production begins with the labor power, in modern industry it begins with the instruments of labor." (Marx, "Capital," p. 366.) From this it does not appear that Marx believed that any particular land tenure system was the determining force that brought about modern machine industry.

Brokaw—"Those 'who live by rent interest and profit,' do so by means of property in privilege—their ownership of tribute-compelling privilege—not by means of ownership of machinery."

Isn't he splitting hairs here unnecessarily? It is not clear to me what practical difference there is between plain ownership and use of machinery and other means of production, and ownership of the privilege of possessing and using these things. Mr. Brokaw's distinction is one without a difference. Actual possession and use seems to me to be the substance and privilege the shadow. Besides, is not this distinction the outcropping of that unconscious dualism which seems to pervade Mr. Brokaw's mind?

Regarding "the fallacious assumption of human descent from lower and more brutal and savage forms of life," I can only say I accept organic evolution (whether by natural selection or by mutation of species is immaterial) as a working hypothesis. If man has not descended from lower and therefore more savage life-forms, what is his origin? I confess "annular evolution" is something not clear to me.

As to mutual aid in human development this factor is recognized as a part of the struggle for existence, as is evidenced in the fourth chapter of Darwin's "Descent of Man." Mutual aid is certainly not in conflict with the principles of Socialism. It is just this factor in society that the international Socialist movement seeks to expand in its operation from tribal, national, and class bounds to limits coextensive with humanity—as rapidly as conditions will permit.

4. *Social development is affected by the formation of economic contrasts and class struggles.*

Brokaw—"His statements regarding millionaire Socialists and the 'hopeless task' of work in the 'slums' contradicts the fourth proposition, which assumes that there must be a 'class-conscious' struggle for 'advantage.'"

The mass of Socialists are neither millionaires nor residents of the slums. The question whether awareness of class conflict is clearly defined or not in the minds of those who take part, has nothing to do with the

fact of its existence. The participants may know with varying degrees of insight what the ultimate cause of suffering is, but they can usually discern the immediate source of their destitution, viz. : underpayment in wages. The Homestead strikers in 1892 were not Socialists; yet their conflict with the owners of the Carnegie steel works betokened clearly that a class struggle exists in modern society ; that is, industrial warfare between two sets of men with divergent interests, the one seeking higher wages, the other greater profits. Of the struggle to-day W. J. Ghent in " Mass and Class " says : " Though the multitude slumbers in fancied security, looking upon its economic strivings and disputes as mere unrelated incidents of chance, the advance guard of each of the two extreme classes has reached a full consciousness of its interests, of the part it bears in the struggle, and a determination to yield no point to its opponents. . . . Few legislative measures of any economic consequence are proposed that are not approved and supported by representatives of one class, and denounced and opposed by representatives of another. The blacklist opposes the boycott, the lockout opposes strike, martial law and injunction in the hands of one class are employed as weapons against an antagonistic class."

As to the part the class struggle has played in the past, one has but to read so authoritative a work as Brooks Adams' " Civilization and Decay," to realize that class conflicts arising out of economic dominance and subjection are the true explanation of the main movements in history.

Brokaw—" His assertion that ' the ownership of machinery by a few occasions an economic contrast between these few and . . . the laboring class,' is contradicted by Marx, where he said : ' First of all, Wakefield discovered that in the colonies property in money, means of subsistence, machines and other means of production, do not yet stamp a man ' a capitalist *if there be wanting the correlative*—the wage-workers."

I must protest against being misquoted. In my original article I said, " To-day, the ownership of machinery etc." I was not speaking of conditions in North America and Australia sixty years ago, which is the time Marx refers to in this quotation from chapter thirty-three.

Machinery being the chief characteristic of modern industry, the main struggle centers about the ownership of this factor. Of course Socialists favor not only the common ownership of machinery but of all other essentials of production.

Lord Bacon on Christian Believers.

" He believes three to be one and one to be three ; a father not to be older than his son ; a son to be equal with his father ; and one proceeding from both to be equal to both ; he believes in three persons in one nature and two natures in one person. He believes a virgin to be the mother of a son ; and that very son of hers to be her maker."—*Lord Bacon.*

BOOK NOTICES.

MARRIAGE AND RACE DEATH. The Foundations of an Intelligent System of Marriage. By Morrison I. Swift. 270 pp. 8vo. heavy paper, paper cover, 50 cents. New York: The Morrison I. Swift Press. 1906.

This is a powerful arraignment, not only of our present marriage system, but of the whole social structure. It is apparently the production of a deep thinker and scholar and a fearless critic. The evils of the inflexibility of the marriage laws are vividly portrayed and scathingly denounced, and the "Brothel Trust" is exposed in a way to cause one to ask how long the race will continue unless radical reforms are soon adopted.

No sane person will dispute Mr. Swift's charges against the rich and the clergy as being responsible for our social ills. The criticism of the Salvation Army brings out many facts that are commonly overlooked. In his attack on fixed incomes for the few while the many have to struggle for precarious scraps, the author clearly shows that the rich few will inevitably tyrannize over, debauch, and revolutionize a nation.

In this and several other chapters we are sorry to observe that the language employed is often more forcible than elegant; and the book would, we believe, have met a more favorable reception had this been different. Many Americans, too, will take umbrage at the oft-repeated jests made as to the quality of brain contained in the crania of that self-assertive race. As a people the Americans are not singular in laying themselves open to such charges.

It is amply demonstrated that the rich waste and destroy vast sums that might go to the building up of a nation; and a solar-plexus blow is given to the old fetish notion that the rich benefit the workers by finding employment for them. That they should be personally hated and dealt with as the aristocrats of France were dealt with during the Revolution I am not willing to admit. True, certain individuals are using their wealth for the sole purpose of enslaving the masses, and these should be drastically dealt with. Talk about remuneration in lieu of confiscation is like talking about pensioning highwaymen, and on this subject Mr. Swift's views have my hearty approval. On the whole, I would say that the book may be read with profit even by one who disagrees with its rather fierce style and its revolutionary ideas. Certainly, the prognostication of what will follow our present social order, when the only fathers will be the rich, the military, and the police, and the mothers of the nation simply their hirelings, is not an attractive one. We may reverse the aspiration of John Gilpin's admirers, and bless our stars that "we shall *not* be there to see." Mr. Swift reserves the full exposition of his ideas for a second volume.

W. G. GLENN.

THE EVOLUTION OF MAN: A Popular Scientific Study. By Ernst Haeckel. Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged) edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

In this beautifully-printed volume of nearly 200 pages, the serious Evolutionist will find the means of arriving at a fair conception of the results of Haeckel's many years of study in tracing the descent of man, mainly by means of comparative embryology. The publishers have done all that was possible to make a difficult subject easy of comprehension by giving a splendid series of illustrations and a glossary of terms used, which in many cases have been necessarily coined by Haeckel to describe newly-discovered processes, organs or tissues. The present volume traces man's development from the ovum to the point where, as Mr. McCabe says, "man at last parts company with the anthropoid apes." The second volume, soon to be issued, will be also abundantly illustrated, and will endeavor to trace the line of man's descent from the primeval microbe up to the ape-man of Iava.

In our view, to a Rationalist Evolution needs no defence. Between the man who believes in a personal "god" who created and supervises the working of the universe for a definite purpose, and the Monistic believer in Evolution, there are many varying shades of opinion, but these are all vitiated by their demand for some conscious being or power—some god—no more rational than Yahweh or Foh. Monistic Evolution deals with the universe as we know it, and avoids superstitious and illogical speculations that will not stand the test of rational consideration. It regards the universe as a self-existent whole, and knows nothing of any consciousness save that of man and his animal neighbors, which is as much a factor in the Evolutionary process as any other force.

The idea that "life" came to this earth from some other world or in any other way than by the evolutionary process is, indeed, an idiotic one. Let us remember that life is destroyed by a change of only a few degrees of temperature, and then consider that a body coming to the earth would be subjected, first to the inter-stellar cold, and then to the fusing heat produced by passing through the atmosphere. And if we are told that it was brought by some divine being, we are again driven back to Evolution by the unanswerable queries—How did the divine being itself acquire its life? and How and when did it manage to impart its life to human beings?

But, apart from the philosophical view of Evolution, there is a persistent demand for "proof," and beyond this the even more persistent demand for knowledge upon a subject which lies at the root of all progress—knowledge of man's origin and development. While there is any opening for cavil, the theologian and the metaphysician will find plenty of the uneducated to

follow them in their teleological guesswork. In the present work, Prof. Haeckel has practically closed up every gap in the chain of evidence that proves man to be but one branch of the great tree of life on this earth.

SUNDAY OBSERVANCE : Its Origin and Meaning. By W. W. Hardwicke, M.D., author of "The Evolution of Man and His Religious Systems," etc. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

Among the books that have reached us on the Sunday question, Dr. Hardwicke's is by far the most concise and comprehensive for a work of anything like its size. Its 64 pages deal with the following phases of the question: Ch. 1 : The "Christian Sabbath" Theory—The Christian Hexalogue—The Substitution Theory—The One-Day-in-Every-Seven Theory—The Prayer-Book and the Decalogue ; Ch. 2 : The Rest-Day Theory—Sunday the "Lord's Day"—Sunday a Sacred Day of any Kind—Summary and Conclusions ; Ch. 3 : The Jewish Sabbath and its Institution ; Ch. 4 : The True Origin of the Sabbath ; Ch. 5 : The Lord's Day Observance Acts and Liberty. Dr. Hardwicke writes in a very temperate but convincing style, and we should like to receive orders for a hundred thousand copies to distribute among the Canadian people at a time when some rational ideas on the Sunday question are badly needed.

MISCELLANEOUS.

BIBLE FACTS.

[A company was formed under the guidance of the Holy Ghost to compare the Bible with the "Codex Sinaiticus" (*one of the originals*), which was found in 1844, on Mount Sinai, in the waste-paper basket.]—*Vide* "Helps to Study the Bible."

'Twas in the year One Eight Four Four, upon Mount Sinai,
In a basket with the waste a document did lie.

But how the devil it got there?

The Christian asked in fervent prayer:

Now, when this document was found, the priest with cunning eye
Looked piously upon the book and said, "It's from the sky."

The Atheist was not perturbed,

Because a God had lost his Word.

A company was duly formed. A ghost was the promoter.
He floated it, directed it, inspiring every voter

To do always just as he spoke,

Whether in earnest, or in joke.

In pouring too much spirit out, he got a little mixed.

The company was glorious, and thus mistakes were fixed.

And there they left them till this day,

For priests to teach the fools who pay.

—*Freethinker*

A. SKITTE.

Popular Superstitions.

Madame de Stael was once asked whether she believed in ghosts. "No," she replied, "but I'm afraid of them." She was not alone in this peculiar frame of mind. There is and always has been a mixed multitude in the same condition. Indeed, even arrant doubters often come under the description given of one of the number by King Charles II.: "He believes everything but the Bible." Even now, when everybody supposes that the superstitions of the Middle Ages have passed away, there seems to be a belief in omens and presentiments which is adhered to with a wonderful tenacity. Individuals who are apparently unwilling to accept any concept which is not as palpable as the sunshine at noonday, are often depressed and even sometimes overpowered at accidental occurrences, many of which are not difficult to explain. Some of these are of an utterly trivial character. The encountering of a pin or other object with a sharp point directed toward the finder, will fill many persons with dismal forebodings. A first sight of the moon at the left after it has undergone the periodical monthly change, will occasion dismay; or if the crescent is first seen at the right there comes a feeling of confidence. Many a man having occasion to return home after having set out for any business, is impressed by the apprehension that there will be an unfortunate influence about whatever he may undertake. Sailors anticipate evil when the ship begins her voyage on Friday, and many landmen regard work that is commenced on Friday as uncertain in satisfactory accomplishing.—*Alexander Wilder in Metaphysical Magazine for June.*

A Broker Takes the Air.

A \$75,000 automobile rolled through the \$60,000 bronze gates, and up the \$35,000 winding avenue to the \$20,000 marble steps.

Descending from the machine, the millionaire broker paused a moment to view the smiling \$500,000 landscape.

Across the \$90,000 lawn a \$125,000 silver lake lay sleeping in the shades of early evening, and beyond it rose a lordly \$80,000 hill, whose crest, cloaked with forest at an expense of \$200,000, glowed in the last golden rays of the setting sun.

The millionaire sank luxuriously into a \$2,000 ivory porch chair, and rested his feet on the rosewood railing of the \$160,000 verandah.

"It is pleasant," he observed, "to get back to nature once in a while. After the cares and worries of the business day I certainly love to run out to this quiet little \$60,000,000 country club of ours and taste a bit of simple life. It is good to keep in touch with the soil; for what is man but dust, after all?"

Feeling restored, he passed in through the \$400,000 doorway to his \$1,500 dinner.—*Montreal Star.*

LA NAISSANCE ET MORT.

I.

With the dawn a sail comes over the bar,
 And the seas are calm and the sky is clear ;
 From the mist-wreathed shores of the land afar,
 Through shadowy depths, unto things that are,
 It has come to anchor here ;
 Where the beacon lights of the harbor shine,
 In the tender loving of true hearts tried ;
 In the prayer that the Pilot hand Divine,
 Through calm and through tempest, the course will guide
 Of this strange, small bark from the other side,
 Drifting in with the tide.

II.

With the night a ship goes over the bar,
 And the seas are dark and the sky is drear,
 With never a rift, nor glimmer of star,
 For the light that is shining beyond, afar,
 Is hid by a shadow near ;
 And though hearts may break, and eyes grow dim,
 And the glance o'er the moaning waters wide
 May strain to the vision's utmost rim,
 Yet the bark—unstayed—o'er the deeps will glide.
 And the gathering shade her course will hide,
 Drifting out with the tide.

—*Beatrice Harlowe, in National Magazine.*

Thought She Had Twins.

Just outside of Berlin a crowd of Somerset young folks on their way to White Horse were attracted by the bawling of a cow whose calf had got over the embankment. The calf was returned to its mother's side and one of the young men was telling his girl how the cow actually licked his hand in gratitude, when she told him that it wasn't gratitude at all ; the cow only thought she had twins.—*Meyersdale (Pa.) Commercial.*

"Don't Monkey with the Buzz-saw."—A. F. Jury.

A good story comes from Paris. The Abbé Cavaille, of Agen, had invented a foot-warmer, and found it advisable to purchase an automobile in order to peddle his goods. But his bishop informed him that he must not use such an "unclerical method of locomotion." The ingenious inventor at once purchased a donkey, harnessed it to his car, and drove through the streets of Agen. But the bishop did not understand the joke, and having the power, promptly dismissed the Abbé for ridiculing his superior. Let us hope the Abbé will find the foot-warmer business a more profitable one than soul-saving.

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

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Freethought Propagandism Still Necessary.

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THE general conclusion, then, is that the spirit of Freethought, which has survived and modified the long malaria of primeval superstition, the systematically destructive aggression of the medieval Christian church, and even the forces of decivilization in most of the more backward communities, will be able to survive the economic pressure which in some of the leading States is now its most formidable obstacle. Unquestionably tolerance is being rapidly extended; and the deadly stress of religious conviction which has wrought such incalculable harm in political, social, and mental life is year by year being lightened. Perhaps a new danger lies now in the tendency of many who recognize the economic side of the case to concentrate their whole effort on the problem of social justice, and leave the cause of disinterested truth to the future: which is as if, in indignation at the ill-distribution of the heritage of art among the multitude, one should propose to suspend all artistry till a new society be established. But it seems incredible that those who are concerned to solve the greatest of all human problems should ever be led in the mass to suppose that the solution can be hastened by dropping from their hands one of the main instruments of intellectual discipline and moral enlightenment.—J. M. ROBERTSON, in "*A Short History of Freethought.*"

Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinates the soul.—*Ingersoll.*

EDITORIALS.

A NOTABLE BOOK FOR FREETHINKERS.

The quotation given on the preceding page, by J. M. Robertson, is the concluding paragraph of his admirable work, "A Short History of Free-thought." Anything that comes from the pen of Mr. Robertson is sure to be carefully prepared, accurate, and well worthy of thoughtful reading and study, and in this work the reader will find the results of an immense amount of research. Mr. Robertson traces the rise of intellectual freedom from the earliest times, when Greek scientists and philosophers and poets had to meet charges of heresy against the gods—and authority—down to our own day, when very similar episodes still occur, though the hemlock and the rack, the sword and the stake, have almost disappeared as polemical arguments.

Mr. Robertson's work is handsomely printed in two large volumes of about 450 pages each. Although professedly only a sketch, or "short history," of a world-wide subject of unending interest, the work is by no means a bare sketch, but is full of interesting expositions written in the author's illuminating style, and every page bristles with authorities in support of the opinions and generalizations put forward; and the Free-thinker will find it an immensely valuable work of reference. We should like to quote many passages, but for the present must be content with the following sample of orthodox argumentation:

"It belonged to the overstrung temperament of Berkeley that, like a nervous artist, he should figure to himself all his freethinking antagonists as personally odious, himself growing odious under the obsession; and he solemnly asserts, in his 'Discourse to Magistrates,' that there had been 'lately set up within this city of Dublin' an 'execrable fraternity of blasphemers,' calling themselves 'blasters,' and forming 'a distinct society, whereof the proper and avowed business shall be to shock all serious Christians by the most impious and horrid blasphemies, uttered in the most public manner.'"

On Berkeley's story Mr. Robertson remarks:

"There appears to be not a grain of truth in this astonishing assertion, to which no subsequent historian has paid the slightest attention. In a period in which freethinking books had been again and again burned in Dublin by the public hangman, such a society could be projected only in a nightmare; and Berkeley's hallucination may serve as a sign of the extent to which his judgment had been deranged by his passions."

When we remember that Bishop Berkeley's philosophy was regarded by many people in his day as entirely anti-Christian and atheistic, we

get some insight into the extent to which the mind of a man of genius had been dwarfed and twisted by theological training

—:o:—

PRESBYTERIAN VIEW OF RELIGION IN THE SCHOOLS.

The Presbyterian General Assembly met at London, Ont., on June 6, and the retiring "moderator," Rev. Armstrong, of Ottawa, preached a sermon in the evening in which he gave his views on the Education question. He made, it is said, a "strong plea" for teaching religion in the public schools, deploring the fact that "Children too often breathed in an atmosphere of materialism, avarice, censoriousness, and pride in the home, instead of the holy, loving air of a Christian spirit." That anything like a "strong plea" should follow such a beginning as this could hardly be expected. As if all the hard words he used could not be used perhaps more justly of Christian homes than of any others.

But Rev. Armstrong is as strong as any Catholic could be in favoring the placing of religion before any other subject in education; and the greatest length to which he would go was to insist that "Religion must have the supreme place in the home, and Christian parents must insist that it receive no disparagement in the schools." Indeed, he at once proceeded to assert that "no Government had a right to expel religion from schools which they compel Christian parents to support. It was an injustice and tyranny against which he trusted the church would never cease to protest."

Rev. Armstrong's words, of course, are important as coming from the Moderator of a General Assembly, but if they are important it is not because they are either sensible or logical. For it is quite clear that, if Christians are entitled to force their religion into the public schools because they are called upon to pay their share of the cost of the secular education, non-Christians could equally as justly demand that their religions should be taught in the schools, and with even more reason could Freethinkers and other non-religious parents object to any religion at all being introduced into the public schools.

Every one knows that when the public schools were established the object was to teach, not religion, but the rudiments of secular knowledge—knowledge of this world. In England, the public schools were established because the previously-existing denominational schools were not doing this work efficiently. In this country, although we are flooded with churches and sectarian schools and colleges, our leading University has been denounced as a "godless" institution because theology has not

been made a special feature in its curriculum, and a persistent effort has been made to introduce religious teaching in the public schools. There is not a more insidious and crafty scheme than this in the whole range of politics. The Catholics are denounced for forcing their untrained and incompetent Christian Brothers into the Ottawa schools as teachers, but if the Protestant scheme is carried an exactly similar result will come about. The teachers will be compelled to get a certificate of competency from some ecclesiastical authority, and in time will become mere tools of the priests. It is not a question of justice at all with these Presbyterians. It is simply a question of power, and the Christians have the power at present and seem determined to use it.

—:O:—

WILL RELIGION RAISE THE ETHICAL STANDARD ?

Rev. Armstrong says he would give religion the supreme place in the home ; but, while he might have much difficulty in enforcing his will in that direction, it is clear that he would also give it the first place in the school, where his chance of success seems much greater. For he says that “ Christians cannot accept any system which excludes the Bible and *definite religious instruction*.”

If the Bible and definite religious instruction be introduced into the schools, nothing seems more certain than that they must ultimately become the dominating subject in the school course. The teachers would necessarily be qualified religious students, and would only obtain and keep their appointments by at least pretending to be devout, and by securing a large proportion of their scholars as adherents of the church. That would be an understood if not an expressed condition of their appointment.

Rev. Armstrong concluded by expressing his belief that “ religious education alone could permanently raise the standard of public and private life.” It seems like wasting words to attempt argument on such a question. As if religion had not had the fullest opportunity for many centuries to prove its power to develop the virtues of a people, without any better result than a dismal failure in every country in which it has been dominant.

There are so many factors that go to make up the succession of cause and effect in human affairs, that it is not the part of wisdom to be over insistent in one's own view, but the chief results that have followed the supremacy of religion—about which there can be no possibility of mistake—have been sectarian disputes, persecution and tyranny, carried to

extremes almost unapproached in other human relations ; and the only chance for abolishing the great evils in our social life seems to depend upon getting rid of the false theological basis of our moral ideas.

Let it once be understood that religious belief can be in no sense an ethical test, depending as it does almost entirely on training ; and that it has no real ethical value, demanding as it does only a more or less unintelligent obedience to alleged divine injunctions, and its power as a "purifier of public and private life" must disappear for all but the most ignorant and fanatical of the Christian sects.

Referring to the Education Bill debates in the British Parliament, the Moderator asserted that "all sides were unanimous in rejecting the idea of secularization," and that "such a solution of the educational difficulty must be utterly rejected by all Christian people." The first statement is manifestly false. It is unquestionable that the great majority of members of Parliament are favorable to religious education, but there is a vigorous and outspoken if small section in favor of secularization. If the dispute over the bill leads to a dissolution of Parliament, which is very likely, we shall be able to see how far the latter section represents the great trade unions, some of which have voted in favor of complete secularization, and how strong the labor party really is upon such a question. When we remember, too, that some of the most prominent politicians (including the premier) have on former occasions advocated secular schools as the only possible final solution, the chances for such a settlement will not seem so very remote.

—:O:—

THE NEW "LORD'S DAY ACT" TOO TOLERANT.

The Assembly could not cut loose from its traditional harshness when dealing with those differing from them in belief, but what can you expect from men who have no scruple in consigning their mothers, wives, and even their unbaptized infants to eternal torment on a question of belief ? If there is anything more revolting in the world than the practices of a Dahomey skull-collector or a Borneo head-hunter, it is the belief of an educated Presbyterian. The Assembly resolved :

"Proposed by Dr. W. D. MacMullen, seconded by Hon. John Charlton,—That this General Assembly of the Presbyterian Church in Canada appreciates the act of the Government and Parliament in introducing and supporting so excellent a measure as the Lord's Day bill now before the House of Commons, but deeply regrets the exclusion of the Jews and Seventh Day Adventists from its provisions. It respectfully but earnestly protests against such exemptions, which are offensive to ninety-nine per cent. of the population, and are certain

to defeat in a great measure the purpose of the bill to secure the Sabbath as a national institution."

So that no religious sect, let alone Freethinkers, can expect justice from these Presbyterians until it becomes strong enough to enforce its claims. For such men to talk about religion being a "moral" force is just as rational as it would be for a burglar to protest that his "jimmy" and his revolver are moral forces.

—:O:—

SEARCHING FOR THE BODY OF JESUS !

The Rev. Forbes Phillips, who dramatized Guy Thorne's grotesque novel, "When It Was Dark," has caused quite a disturbance in orthodox circles by an expression of his heretical views on the Resurrection. He says that in dramatizing the story he has largely recast it, because "from the point of view of the thinking man *it is simply impossible!*"

This, of course, is poor argument for a clergyman, because if the "facts" of religion were all such as would seem possible to a thinking man, there would be nothing on which pious faith could be exercised. There would be no theological merit in believing a rational story. Mr. Phillips, in short, believes that Jesus had a spiritual resurrection, not a bodily one, and that, as Joseph of Arimathea is said to have hidden the body for fear of the Jews, a persistent search over Palestine might lead to the discovery of the tomb, and possibly also "the precious body of our Lord, or, at all events, the *dim remains* of it!" "Dim remains" is decidedly good, and suggestive. We seem to catch a glimpse of old Father Pappias anxiously waiting for a still more incredible miracle to turn up that by swallowing it he may increase his religious virtue.

Mr. Phillips' hint may bear fruit, and just as the Empress Margaret is said to have discovered the true cross and other relics by a persistent search for them, so the "dim remains" of the body of Jesus may yet find a resting-place among the authenticated relics of some church. Or perhaps the dim remains of several bodies of Jesus may be found, just as we have several of his winding-sheet. We shall then find out—perhaps—how it was that the multiply winding-sheet became separated from the dim remains; although, like the Holy Coat of Treves, it may remain a miracle to test the believer's faith.

Mr. Phillips believes that, "if Christ's [? Jesus'] body were discovered, it would not create the *ridiculous sensation* throughout the world" that is predicted. Of course, there are Christians and Christians as well as non-Christians, and some might laugh while others wept; but there was

no ridiculous sensation when the mummy of a Pharaoh was found, and ridicule could only result from the ridiculous nature of the story itself.

Mr. Phillips gave his views to an interviewer, and said that what the disciples saw was a spirit, and that the body was hidden because they would have been disappointed if they had found it in the tomb! "Is not this a very grave statement?" asked the interviewer, unconsciously perpetrating a pun. "What will the Bishop of London say?" "I don't know, and, quite frankly, I don't care," was the reply. And we don't see that we need care either about such a foolish farce. It is only good for a laugh.

—:O:—

THE CANADIAN PREMIER'S "JINGO RANT."

Criticizing Sir Wilfrid Laurier's recent Toronto speech, the London *Saturday Review* says:

"Sir Wilfrid Laurier brought out the old story of how the miserable Roman Empire crumbled into pieces in contrast with the British, that lives and *will last for ever*. Toronto students cannot be congratulated on cheering such fustian. Jingo rant of this sort simply makes Imperialism ridiculous."

Many parallels have been drawn between Rome and Britain, but this is the first time we have heard the idea expressed that the British Empire will last for ever. We need not try to dispute the assertion. Life is short.

Men who draw historical parallels commonly disregard common sense and logic. That there can never be any exact historical parallel seems axiomatic, though there may be a series of events in one period comparable more or less closely with a similar series in another period. It may be near the truth that human nature remains the same in all ages, and that "Like causes produce like effects;" but the common facts of life and of evolution make it impossible that events should ever recur in exactly the same order. The conditions must necessarily be different, for in each case they comprise the effects of all preceding phenomena, and therefore each new event has a different mass of causal events. And human nature, however slowly, must also change with the increase of knowledge and culture. Were it not so, the prophet's task would be an easy one; whereas we know that there are few more untrustworthy prophecies than those of the political, social, or religious enthusiast.

It is possible that Sir Wilfrid Laurier did not expect his cut-and-dried specimen of Jingoism to be taken literally, any more than he expected us to accept seriously his childish comparison of American and Canadian

morals as depending upon Bible reading, given in a previous Toronto speech. The idea seems a justifiable one when we consider the remarks of Sir F. Borden, the Minister of Militia, in criticizing a lecture by Prof. Leacock, of McGill University, on "Naval Defence," given—save the mark!—as the fourth University Extension lecture. Prof. Leacock had concluded with an earnest appeal to Canadians to bear their share in the defence of the Empire, and in the discussion which followed Sir F. Borden disclaimed any such obligation unless Canadians had also a share in the management of the funds and were represented on an Imperial Council which possessed power to decide questions of peace and war.

"No taxation without representation" seems a fair principle to work on, yet the circumstances are not without difficulty, for surely Canada does derive some security from her connection with the Mother Country—and also, as we shall see, from her proximity to the United States—and is she not morally bound to pay for it?

It seems hardly fair to say that Canada is doing her full share in the defence of the Empire "by strengthening herself on land and by developing her wonderful resources at an expenditure of millions of dollars." She would be compelled to do this in any case. As well might a farmer reply to a tax collector's demand, "Oh, I'm paying my share by putting in new foundations to my farmhouse and planting a fine orchard."

The discussion, however, would not have been referred to by us but for Sir F. Borden's reference to the United States. He said that Canada was amply defended against the rest of the world by the fact that the United States would defend the Monroe Doctrine with an immense army backed up by eighty millions of people.

Professor Leacock pithily replied by asking why, if this was the case, Canada did not in common decency contribute her share of the per capita tax of \$1.20 paid for their navy by the United States people. The Minister's idea seems to be that Canada should take full advantage of the protection afforded her by both Britain and the United States, but defer any payment for it until compelling circumstances arise. This may not be very dignified or very honest, but at least it has the merit of leaving more cash available for boodling contractors and financiers and the political tricksters who organize the "machine."

There seems to us to be only one honest alternative for the Dominion Government: either let it decide that Canada needs no defence, disband the Militia, and refuse to spend money on military equipments; or let a fair estimate be made of the cost of our defence—actual or prospective—by both Britain and the United States, and hand over the amount.

THE BRITISH EDUCATION BILL.

The new British Government seems to have struck a snag in their new Education Bill. Although designed to conciliate all parties who desire religion to be taught in the public schools, though mainly the Nonconformists whom the Government chiefly represents, and even to give a small measure of relief to those who rejected all such teaching, it seems to have aroused opposition on all sides, and will possibly lead to the dissolution of Parliament. In this view, the Labor Party, which will possibly be increased in number at the next election, assumes increased importance, and it is satisfactory to note that the party headed by Keir Hardie has just held a great demonstration at the Queen's Hall, London, at which Keir Hardie struck the keynote by saying :

"As religion must ever remain a matter of individual judgment, the State ought not to interfere. The Labor Party claims that education should be secular."

We are glad to note that the meeting, while denouncing the Education Bill as an unsatisfactory half-measure, condemned it also because it does not make adequate provision for the *physical* training and equipment of the children. Mr. Hardie's speech is thus summarized :

"The essentials of education were simply stated. The teachers ought to be competent and well-paid, and the school-houses ought to be up-to-date. A system of medical inspection of the children should be introduced ; the baths, like education, ought to be free, and swimming should be taught ; gymnasias for the development of the body ought to be reckoned as an essential part of the equipment of every school ; and last, but not least, the educational authority should see to it that all the children were properly fed. All these things, being national in character, should be a charge on the National Exchequer.

"How to think, how to live, how to behave as a citizen, and towards one's neighbor ; and a sane mind in a healthy body. These are the requirements.

"Jew and Gentile, Catholic and Protestant, Churchman and Dissenter, all agree upon these fundamentals. Then is it wise to go upon the domain of agreement and enter the domain where not only disagreement, but acute antagonism, is bound to prevail over a matter which must be dogmatic, and which at the best is only speculative ?

"The independent labor party demand an educational system which shall place all citizens and all creeds and those of no creed on terms of absolute equality. There is only one solution of that problem.

"If neither the priest nor the parson is able or willing to do their work of instructing the children of those who wish religious instruction to be given to the young, they have no right to foist their duties upon public officials who are civil servants."

Thundering applause greeted Mr. Hardie's statement of principles, and we can only hope that the British electorate will at no distant time

adopt them, and set the creed-mongers at defiance. It will justly punish the British Government if they are turned out of office on this question, for, while several of them have before now opposed religious teaching in the public schools, now they are in office they have, in order to keep there, sacrificed their opinions in favor of the religious sectarians.

—:o:—

CATHOLICS LESS PRIEST-RIDDEN THAN PROTESTANTS.

Yes, it is true. A Roman Catholic correspondent of the *St. Catharines Standard* says so; and whether the correspondent be a priest or a layman does not much concern us; for it is quite apparent to a reader of "Roman Catholic's" letter that what ~~one~~ says the other will swear to. "Roman Catholic" replies to an Orange orator, who, lecturing in the Orange Hall, St. Catharines, accused the Catholics of being moulded by their priests as clay in the hands of a potter, and as believing that the priest is even "greater than god."

We have not heard many Catholic sermons, but it is remarkable that on every occasion when we have listened to one, the preacher has told his hearers that "god" was standing ready to forgive whomsoever he forgave, and to punish those whom he sentenced. Whether the people believed the priest meant that he was "greater than god" or not, the idea intended to be conveyed was evidently that the priest was like a gunner with a lighted match, "god" being the loaded gun that would blow into eternal smithereens any poor sinner who was condemned by the almighty priest.

By some people to-day, and by all people we hope at no very distant day, such ideas will be regarded as ludicrously comical. But the letter of "Roman Catholic" proves that they are prevalent, and that they are supported by a train of reasoning that will be looked upon as conclusive by Catholics, however fallacious others may see it to be.

First of all, "Roman Catholic" retorts upon Mr. Hockens that it is the Protestant, not the Catholic, who is subject to the personal influence and authority of the priest; and if Protestants were organized in one church we should see a terrible despotism, because there is no "Protestant conscience" for the people to fall back upon:

"But with Catholics this cannot be the case, because with us authority is not personal. It attaches not to the person but to the office, and is determined by law. . . . We reverence his office, and *we obey him for the sake of the office, not for the sake of the man.* Now, the office is fixed in the original constitution of the church, and its rights and duties are defined by an unalterable law. This law enters into Catholic construction and forms the *Catholic conscience.* Hence

our clergy, Pope, bishops and priests could not, even if disposed, exert an illegitimate influence over their Catholic people, because the moment they attempted it they would find, not only the law of the Church, but the Catholic conscience against them."

You see how it is. The Pope, etc., cannot possibly do wrong, and even if they tried to do so, the Catholic conscience would keep them right. In obeying the priest, therefore, Catholics obey not a mere man, but the infallible truth spoken by a properly authorized agent of the Catholic conscience.* But the poor benighted Protestant, with no Protestant conscience to fall back upon, has no protection from the wiles of unscrupulous priests, and are led by the nose like so many sheep.

—:O:—

HOW IT WORKS IN PRACTICE.

"Roman Catholic," like the intelligent and freedom-loving Christian that he is, tells us how his logic works. After telling us that the Protestant minister to a large extent manufactures his own doctrine "out of his own brain"—a task Popes, bishops, and priests together or separate cannot do—he says :

"The law for the Catholic conscience is not that we shall believe and do whatever the Pope, bishops and priests command us, but that *we shall believe and do whatever God commands us, through the Pope, bishops and priests.*"

There it is as plain as a pikestaff. When the Catholic obeys a priest's orders, it is not the orders of the priest that he obeys, but the orders of God given through the priest. If the priest tried to lead his people astray by giving them the orders of the Devil, he could not do it. Catholic law and conscience would be against him. Now you can understand "Roman Catholic" when he says :

"All dutiful, practical Catholics love and venerate their Pope, bishops and priests, and the man who offers them insult offers the Catholic laity insult." "Kick me, kick my dog."

The writer of "Roman Catholic's" letter is undoubtedly a priest, who has learnt by heart the rigmarole of a Catholic layman's duties. And his letter was such a clever one from a Catholic standpoint that it was copied into the *Toronto Catholic Register*. But let us see how his theory works out in practice. Here is a telegram from Winnipeg of June 9 :

"Members of the Roman Catholic church here presented two addresses to His Grace Archbishop Langevin, of St. Boniface, at the Whitsuntide services. One address was in English, the other in French.

"In the English address they thanked his Grace for his *instruction as to how they should vote at the provincial elections held last fall*, when they were

called upon to decide as to whom they should elect to represent them in the Legislature.

"In his reply the Archbishop thanked them for their unanimous response to his instructions. He assured them that it was their duty at all times to vote under the instructions of their spiritual advisers. Further, he assured them that it was his duty to obey the Pope and *their duty to give implicit obedience to himself and the clergy.*"

Thus we see that, when it comes to actual facts, the Roman Catholic layman has no alternative but to give "*implicit obedience*" to the priest. It is no question for him to ask whether God has given orders to Pope, bishops, and priests to return Liberals or Conservatives to power: no question for him whether the Almighty desired stuffed ballot-boxes to be counted in from places where no votes at all were taken. All he has to do is to obey his priest implicitly, and vote for the priest-selected candidate:

"His not to make reply,
His not to reason why,
His not to argufy."

But plainly and simply to do as he is ordered by his priest under pain of the direst punishment. And Catholics are taught to regard themselves as intelligent and free citizens!

—:O:—

WANTED (?)—A DOMINION USURY LAW.

In an article on Usury, our valued contemporary, the *Montreal Star*, expresses this very strong opinion:

"But there ought to be no hesitation about making *what is plainly usury* illegal, and providing means by which a professional usurer can be sent to prison for a good long term. At present, we can get no hold upon a usurer, no matter how outrageous his charges or cruel their effects, unless he transgresses some other law in his eagerness to fleece his victims. If he can keep from raising his brutal fists against the poor women who come to his office to plead for mercy, and if he practices no sort of fraud in trying to frighten them into coining their very lives into money to meet his bond, he may go on doing business with the utmost effrontery. Justice cannot interfere. Justice must, indeed, act as his bailiff.

"This is the condition of things which a usury law should cure. The modern slave-driver should be punishable for usury, even when he does not add any other crime to his reckoning. We should be able to drive a usurer, as such, out of the country, or else land him in the penitentiary. Any law which falls short of this standard will not meet the demands of the case, will not satisfy the people, and will not afford any real shelter for the victims of the usurer's greed."

We incline to think that few will agree with the *Star* as to "what is

usury." Usury laws are not a new idea. They have been enacted—and as easily evaded—and abolished; and, in spite of the *Star's* opinion, we venture to think the difficulties in administering such a law will inevitably lead to so much injustice and so many miscarriages of justice as to lead to its ultimate abrogation. For, as the *Star* says:

"There may easily be some difficulty about fixing the rate at which interest becomes usury. There are perfectly legitimate transactions at times upon which the rate of interest is very high. The Stock Exchange, which is not peopled by financial infants as a rule, seems at times to be paying appalling usury on its loans. But the burden is only apparent; and *a wise judge could very easily distinguish between real usury and the imitation*. The Government might possibly get over this difficult point by giving some latitude to our excellent Bench, and enabling the trial judge to say whether the interest demanded was usurious or not. Or certain well-known legitimate transactions could be specifically omitted from the operations of the law."

We cannot too strongly protest against the suggestion to give the trial judge the right to say whether the interest agreed upon by a borrower is "usurious" or not. Cases are easily conceivable where a rate of interest might be perfectly legitimate which, under slightly differing circumstances, would be excessive; and in such a case, it might easily be to the interest of the borrower to deny before the trial judge the very circumstances which compelled him to seek the loan, and justified the lender in demanding a high rate of interest to cover the risk he ran, but which the latter might be without other means of proving.

Then cases will arise where goods—dummy goods—will be bought and sold as part of an alleged loan. Such cases became common in England under the old usury laws, and would no doubt become common again under a new usury law.

Our suggestion is, that all money lenders should be licensed, and treated as loan companies are treated; being compelled to make returns of business done, to carry on their business under official inspection, and to use in their business forms which should state the details of each loan, rate of interest per annum, terms of repayment, etc., in clear and unmistakable fashion. If this were done, half the troubles of ignorant borrowers would cease, and they would have only themselves to blame if they agreed to pay excessive rates of interest, or allowed themselves to be cheated by excessive discounts on sums borrowed.

The subject is not without grave difficulties, not the least of which is the optimism of the borrower when contemplating his future ability to repay a loan, though compelled by a pressing present need to seek the aid of the money-lender.

"TORONTO THE GOOD" THROUGH PREACHERS' EYES.

Toronto has often been praised by the preachers for its sobriety and piety, and it has been the aim of the "Lord's Day" people—so they have told us—to preserve its good name by enacting laws that will prevent its wickedly-inclined people from committing moral offences.

And yet some of the preachers have a different story to tell us. Dr. Chown, a Methodist divine if not a divine Methodist, who tried to stop betting at the Woodbine races, now tells us (speaking at the Montreal Conference) that the managers of the Toronto Exhibition, who have done so much to make it the most popular fair in Canada, have brought disgrace upon the city by permitting the faking showmen of the "Midway" to extract a few nickels and dimes from the pockets of visitors to the fair who find gazing at fat cattle and running machinery rather dreary work. Dr. Chown says the Toronto Midway is "a disgrace to civilization." We might retort—without defending the Midway—that much pulpit oratory is a disgrace to civilization. We have once or twice visited the Midway and found it flat and unprofitable; but if it is the worst place Dr. Chown has been in, we take it that he is a pretty inexperienced youth.

And then here comes the Rev. Pedley, at the Western Congregational Church, Toronto, to tell us of another phase of life in Toronto the Good. Mr. Pedley copied Stead and called his sermon "If Christ Came to Toronto." He "denounced in scathing terms the conduct of high-placed officials and so-called Christian people who, pretending it was only an innocent recreation, patronized the horse-racing, knowing full well that the Woodbine was the worst gambling hell in the country!"

It seems to us that these parsons are about the most greedy class of the people. They have over two hundred of their own heavens in our blessed town; they surely might allow the Devil to keep open his two hells without so much of a hallabaloo! Surely the Prince of This World and his followers have a right to some consideration. If they choose the broad and flowery path with a real hell at the end of it, surely common humanity would permit them to pick a few flowers and dance a jig on the way.

Besides, the Almighty has not made all men alike, and who is Mr. Pedley that he should try to change the divine scheme of infinite variation and reduce all men to one dead level of vanity and sanctimonious dunderheadedness? Preaching and praying may satisfy some men and serve the interests of others, but there are still others who need pleasure and excitement of a different order, even if it is somewhat expensive.

Then where shall we draw the line between what is legitimate business

and what is gambling? Is it gambling for the Toronto Anglican Synod to invest its funds in shaky stocks and lose thousands of dollars or for the Washington Catholic University to do the same thing and lose two or three millions? Is it gambling for big insurance companies to do the same thing, aided by pious gentlemen like Senator Cox and Col. Pellatt, and run the risk of ruining hundreds and thousands of policyholders? Why, there is sometimes more money lost in a week's stock-gambling in the Toronto stock-market than would be lost at the Woodbine in ten years. Which is the bigger hell?

We have long since come to the conclusion that when the preachers join in chorus to denounce certain things as bad, it is long odds in favor of those things being really beneficial rather than injurious. Preachers, like other tradesmen, get into a passion over things likely to affect their pockets or more popular than church-going. That, we take it, is as a rule the real secret.

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GOD'S METHOD OF REDEMPTION.

Mr. Pedley gave a curious exposition of the "Plan of Salvation." "Some thought," he said, "that if Christ came to Toronto he would at once use his sovereign power to at once abolish all existing evils, but this was not his method. Force would never produce any permanent or real reformation. Men could not be made moral by legislation."

Possibly not. But could they not be made moral by the word of the living god? If not, what on earth is the meaning of the word "Omnipotent?" How, too, does Mr. Pedley know what Christ's method is? If "God is God," as the Mussulman says, his method is the method actually existing in the world to-day—as in every other day. Which amounts to saying that God is Nature. And, if this be so, Mr. Pedley need no longer put forward such a parrot-like query as "If Christ came to Toronto?" All he has to do is to leave his brain-fuddling theology alone and to study Nature, and he will find out more than he is likely to find out from any other source about "the method of Christ." He may find that both religion and horseracing represent phases of human development, that they have their origin in some needs of human nature—needs that arise naturally during man's progress from ignorance and barbarism to culture and civilization, and which are met in various ways according to the stage attained, but which cannot be met or extinguished by preachers' exhortations or lawmakers' penalties.

If Christ came to Toronto, Mr. Pedley and his fellow preachers would no doubt at once point out to him where his method is defective.

PROFESSOR HAECKEL'S "RECATANTION."

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STORIES of the old-age conversion of lifelong unbelievers to Christianity are usually reserved, like epitaphs, to be published when the subject is under the sod and can neither read nor refute. The Rev. Dr. K. W. Kumm, a co-worker of the evangelists Torrey and Alexander (see *Truth Seeker* of April 7), could not wait for the decease of Prof. Ernst Haeckel to detail the circumstances of that distinguished scientist's alleged abandonment of his Infidelity, but ventured to give out the joyous news about a month ago at a noon-day meeting in Philadelphia. He then told how he visited Haeckel, who invited him to stay to tea, and, being asked by the visitor if he was still convinced of the truth of his position, replied that he was not; that he had changed his mind about many things in his writings, and was now ready to admit that he knew nothing. As a person who knows nothing is in the fittest possible shape to accept Jesus, the Rev. Dr. Kumm felt warranted in announcing Haeckel's conversion.

The attention of Professor Haeckel having been called to the matter, he at once denied the whole story, even going so far as to say that he does not recall the honor of the clergyman's visit. This is the letter he has written to a friend in Philadelphia:

"Jena, April 9, 1906.

"DEAR SIR,—The curious story of my Christian conversion, told by Dr. Karl Kumm, in the meeting of the Torrey-Alexander mission, and quoted in the newspapers the 27th of March, is a pure invention of Dr. Kumm. I do not remember the visit (two years ago), and certainly I never said I had given up my monistic conviction. That has always remained the same since fifty years ago. I am quite convinced that I shall never be converted to Christianity.

"I am not eighty-five but seventy-two years of age, and have to-day the same monistic philosophy which you know from my books. The false report that I have completely changed my monistic conviction arose from the falsifications of a Jesuit reporter. He telegraphed on the occasion of my first Berlin lecture, April 14, 1906, to London and New York that I recognized the error (instead of truth) of Darwinism, etc. You will find the explanation of this mystification in my last book, 'Last Words of Evolution' (London, Owen, 1906, page 125), the English translation of my Berlin conference on the *Entwickelungs Gedanken*, 9 Berlin Reim Co., 1905, page 111.

"You will find the whole story of my personal development and my scientific activity in the new book just published by T. Fisher Unwin, London, 1906, 'Haeckel; His Life and Work,' by William Boilsche, translated by Joseph McCabe, formerly a priest and Franciscan monk.

"Faithfully yours,

"ERNST HAECKEL."

So prompt an exposure of the prevarication of Dr. Kumm should be a warning and a lesson to that reverend romancer. It is too much to hope

it will cure him of the habit of reporting miracles of grace that never came off, but it will at least show him the necessity of waiting until he can throw such conversions into the form of deathbed repentances. He seems to have risked this Haeckel yarn on the chance that it might not come to the great German's notice, or to the notice of his friends until after his death. If that had happened, the evangelists of the Kumm and Torrey stripe might have met doubters with the query why Haeckel had not denied the story, since it was made public during his life, and they would have argued that his silence attested the genuineness of the report.

Professor Haeckel owes his escape from an edifying end to the vigilance of Mr. Hymian Schor, a young Australian student now in Philadelphia, who expects to enter the botany and biology class in the Pennsylvania University next September. Mr. Schor has been repelling the attacks of the Philadelphia newspapers.

The man Kumm was introduced to Philadelphia by Torrey, with a considerable flourish, as one "who, for several years, sat at the feet of that most famous of present-day Infidels, Haeckel." It was not at the feet of the Infidel Haeckel that Kumm learned to lie.—*Truth Seeker* (New York.)

HOW TO CATCH WHALES.

—:O:—
BY LITTLE JOHNNY.
—:O:—

I AST Jack Brily, wich is the wicked sailer, did he ever catch a wale, and he sed, Jack did, Yes, Johnny, Ile tel yu about that. One time wen I was a pirat of the Spanish main thare was a wale, and the wale it arose rite long side the ship and wank its i, much as to say, Nows a good time to get out yure fishin tickle and have some fun with me.

The captin he se the wale and he sed, Jack, you got to catch that feller or Ile make you wolk the plank.

I sed, I, i, ser, Ile get the wale hook to wunce, wet shall I use for bate?

The captin he thot a wile and bime by he sed, I ges that Boston feller wich we took prizner, wen we sunk the Mary Jane is about as fat as enny of them.

The Boston feller he squermed a good deal wen I put him on the hook, and in a com, stil nite culd have bin herd to a considible distance, but finally he was all on and I flang him into the briny deep wile the chaplin he stood by and red the berial servis for the ded. Bime by the wale it swimd up and servade the seen, and then it grind from year to year like it sed, The cirkus is about for to begin, no throin peanuts in the wring.

Then it swolered the Boston feller evry little tiny bit up, and shet up its eyes and smild reel peacfe, and squaird away for the South Pole. The captin he showted. Pay out the line, Jack, pay out the line !

I sed, Yes, sir, I'm a Jim Dandy for to pay out wen it isent munny.

Wen the line was prety ni all out I made it fast round the fo mast, and to make a long story short, that wale toed us five thousen hundred leegs, you never se sech a hard mowth wale ! At the end of 2 munths we camed in to a unnone se, whare the foot of man had never trod. Johnny, it was ful of tropickle ilands, whare the rivers was red and the trees was blu ; and darting in and owt amung their brantches was flocks of flying cows of the most brillent plumidge, worblin thair sweetish songs. Grate lazy giants longer than the ship sprawled under the pumpkin trees, or strolled pensif along the beech ; and ever and among was herd the twankle of the loot.

Jest then Uncle Ned, which had cum in, he spoke up and sed, Jack Brily, from that last word, I infer that them ilands was a strong hole of the Republican party.

Jack he dident look a round at Uncle Ned, but he sed, Johnny, the Bible it says, Observe the time of day and fle from the rath to com, for them wich buts in shal be flinged in to Nu Jersy, wurld without end, amen. Bime by we rund out of grub, so we hawld in the wale and et it. It was so tuf that the captin sed, it was older than sin, so the cheef scientificle pirat he took a sledge hamer and nocked owt 1 of the wales teeths for to count the rings on it, and wot do you spoze he found ? Scracht on the back of that tooth was the words Jonah, September 5, 4487, B. C.

I ast Jack did they eat the Boston feller. Jack he thot a wile, real sollem, and bime by he sed, Johnny, I have saild the sees over as a pirate with a belt ful of pistols and long stickers. I have imbrewed my hands in yuman goar and one time I sassed a preecher. But baseness is furren to my nachur, I wuldent eat fish worms !

But if me and Billy was to catch a wale we wuld sel it for 10 thowsen hunderd dollars and give the munny to our Sunday skool, cos the Bible it commands us to love our ennemys like they do thair selfs. And thats wy I say the greatest of these is charrity.—*Ambrose Bierce, in Sunday American.*

MARRIAGE A LA MODE.

"Tom you should take a wife." "Nay, God forbid !"
 "I found you one last night." "The deuce you did !"
 "Softly, perhaps she'll please you." "Oh, of course !"
 "Eighteen." "Alarming !" "Witty." "Nay that's worse !"
 "Discreet." "All show !" "Handsome." "To lure the fellows !"
 "High born." "Aye, haughty !" "Tender-hearted." "Jealous !"
 "Talents o'erflowing." "Aye, enough to sluice me !"
 "And then, Tom, such a fortune." "Introduce me !"

MISSING LINKS, PARROTS AND CIVILIZATION.

—:O:—
BY "SALADIN," IN "AGNOSTIC JOURNAL."
—:O:—

WELL, while I write (May 21), "The Missing Link," a mysterious half-human creature, by means of which scientists hope to be able to connect anthropoid apes with the lowest of mankind, is on its way to London. Whether it is monkey or man is not conclusively proved, for, although it has the characteristics of the monkey, including thick fur, the "Link" has the gift of speech. In appearance, this "Missing Link" resembles a young chimpanzee, and is about the size of a seven-year-old child. It has a thick, furry coat, a head of human shape, and large intelligent eyes. Its limbs are long and hairy, with claw-like hands and feet, and it has all the strength and agility of the denizens of the forest. So far as outward signs show, there is little to differentiate the "Link" from thousands of other long-tailed and frisky monkeys.

Directly it opens its mouth, however, and asks you "How are you?" in either French or German, it is apparent that the "Link" is no common forest frequenter. Not only can the creature ask for all it wants, but it can carry on a conversation on simple subjects in two languages. At present it is rapidly acquiring English, and shows a gift for language that would mark it as a clever and precocious youngster, even if it could be proved to be human. Its exact origin is a mystery, but it first came into the possession of a German traveller, who at first believed it to be an ordinary but rather ugly baby monkey. To his astonishment, it was seen to be making articulate attempts at human speech and closely imitating all the sounds it heard. Many eminent zoologists and doctors were called to see the prodigy, and reported that the explanation of the power of speech was beyond them.

"Master Link" is now being brought to the London Hippodrome, where the Central African pigmies were recently shown, so that the comparison between the monkey world and the lowest type of humanity might be complete. The "Man-Monkey," who now wears clothes with discrimination and taste, can play cards, smoke, drink, and do most other things that Mr. J. Smith does. Moreover, it can swing from the branches, and hang by its feet from the roof, which most men are unable to do with ease and safety. Compared with "Consul," the most intelligent monkey hitherto known, the "Link" is a professor. On its arrival in England members of the learned societies will be received by the "Link," who will listen to their views on anthropoid apes and reply in English.

The question is, Has the Missing Link a soul, and was this Link kept in

mind when the function of soul-saving was being enacted? It occurs to me that the Link's soul, if he have one, would have had a better chance if he had been left alone in the wilderness. He has now learned several indulgences of civilized nastiness; he can play cards; he can smoke; he can drink; and, I doubt not, he can swear. Moreover, I doubt not, that, before long, he will be able to read the work that was dictated by the ghost. Peradventure it is just on a level with the intelligence and the morals of the "Link" between the simian and the human. He may turn out to be a very deuce to pray; and his efficacy in this direction may, quite discernibly, metamorphose the world. He may introduce some innovations into our ritual and with advantage.

Left alone, this "Link" would have been a crude, unsophisticated gentleman. In Christian civilization he already smokes and drinks, and, depend upon it, swears. Parrots, and all gabbling creatures when they come under the influence of Christian civilization, swear. I know of a pious and fastidious lady who marched me off to her parlor to have a chat with her parrot, which she assured me was the most loquacious of birds. Her assurance turned out to be only too correct; and the bird's vocabulary had been picked up at sea. As I entered the room the thing looked at me side-ways and wickedly, and asked the lady: "What — is that you have brought in?" The word which, it will be observed, I have omitted is unprintable. The lady was shocked and gave the bird no answer; and it showed its righteous indignation by assailing her with a perfect torrent of unrepeatable abuse in which he did not merely hint, but most terribly asserted that she, my lady friend, followed the calling which erst had been followed by that biblical character, Rahab. I could stand no more of this! I trembled and said to my lady friend, "I must leave this or gallantry will impel me to twist that — bird's neck. I should have liked to have met it in its native forest; but Christian civilization has made a devil of it." My lady friend, blushing crimson, observed, "He has learnt those horrible words from

" 'Ye mariners of England,
Who guard our native seas,
Whose flag has braved, a thousand years,
The battle and the breeze.'

"You look queer, Saladin. What do you say to a wee drap o' whisky?" My reply was: "No, madam, I do *not* want a wee drap o' whisky; I want a pailful. That bird of yours has knocked me all out of sorts. Keep away from me all parrots that have been brought up under the influences of Christian civilization."

MISCELLANEOUS.

A Future Life?

Whence came into the mind of man the notion that after the death of his body he should sometime and somewhere resume life in that same body?

The belief in the resurrection of the body is older than history, almost as widespread as the race itself, and persists in the minds of millions of people to-day in the face of modern science. Not the ignorant and simple-minded only believe in the resurrection of the body, but people who have brains and education—even those familiar with science—many of them, believe in it; professors in our great colleges and universities, learned authors, priests, preachers, kings, popes, and presidents of the United States, believe in this theory. Why? Because it is apparently reasonable and is supported by “authority.”

Here is the logical chain that binds even learned men to this belief: The Bible is the infallible word of an omniscient and absolutely truthful being; the Bible tells us not only that the dead body *shall be* resurrected, but that many dead bodies *have been* resurrected. (See the New Testament for the doctrine and accounts of the “raising of Lazarus,” the coming up of “many” out of the graves at the time of the crucifixion, and especially the resurrection of the body of Jesus after the crucifixion.) The logic is correct as to the deduction; but is the major premise true? —*is* the Bible the word of an infallible being? Why do learned men believe it is? Because they are hypnotized by a million-time suggestion from infancy to old age. *Suggestion* rules the world! And the seed of suggestion is *repetition*, and the “good ground” in which it germinates most perfectly is childhood. Suggestion is a mighty god whose altar is “the mother’s knee,” whose temple is the home and the school house and the church, whose priests are the parents, the pedagogues and the preachers; and like Jehovah he often puts into his prophets a “lying spirit.” But the belief in the resurrection is not of Christian origin.—*Singleton W. Davis, Humanitarian Review.*

Science versus Metaphysics.

For thousands of years the race lingered in the early or art-period of knowledge. This was not for lack of intellectual activity, but from its misapplication. The ancient philosophers, disdaining nature, retired into the ideal world of pure meditation, and holding that mind is the measure of the universe, they believed they could reason out all truths from the depths of the soul. Despising matter they were not drawn to observe and

study it ; despising labor as mental and degrading, they would not experiment ; consequently they lacked the first conditions of science—Observation, Experiment and Induction. They reasoned from fanciful notions to worthless conclusions, and the intellectual power of ages was thus wasted. Genius spent itself in beating the air ; the philosophers wrestled with shadows ; they chased each other round the circles of verbal disputation, they pursued the rainbow, disdaining the priceless gems which abound in the earth beneath. It was the period of inexperience, and their mistake was perhaps natural, but it was an error that paralyzed the world. The first step of progress was impossible. There was no conquest of nature or liberation of man from the drudgeries of endless toil ; no spirit of inquiry, no products of education or hope of improvement.—*The late Prof. E. L. Youmans.*

“The Israelites”—A New Sect of Christians.

Among the immigrants who arrived at Quebec on Friday, May 25, were twenty men and women of the religious sect calling themselves “Israelites,” on their way to Benton Harbor, Mich., where the community have a large farm. Both men and women wear their hair long and hanging down their backs, and appear to be in comfortable circumstances. Thomas Rowe, manager of the community, a meek-looking man, met the party, and told a reporter that the sect was founded in 1799, and represent the “lost ten tribes of Israel.” They were gathering at Benton Harbor, where they would work their farm until the stipulated number of the twelve tribes (144,000) were got together, when they would proceed to Jerusalem to await the second coming of Christ in 1916, when the world would come to an end and new conditions prevail. Mr. Rowe said they had meeting houses, but these were only used to receive messengers from their chosen leader Benjamin and his wife Zury. Their form of worship is prayer in their own houses, all their property is held in common, and they do not appear to have developed so far an Ananias or a Sapphira.

Theological Big Guns.

“B.D.’s, Ph. D.’s., LL.D.’s, and the great theological guns who doubt that God can make a spiritual body of what remains of the dust of the mortal body are wasting their brains,” said Rev. Dr. Watson, of the State of Maryland, in a vigorous address this morning on “The Second Coming,” at the Christian Workers’ conference. “If the decomposed body were in a hundred million atoms, God would not be God if He could not collect them and put them together, for He can do everything but lie,” said the speaker. Fools, cranks, and Unitarians bother themselves

how God can do this, and bishops and others get bamboozled and wonder how God can do what he says. He believed the Bible was infallible. On this subject many people lacked thought and sense."—*Toronto paper*.

Baby and the Venus.

Baby is three years old, or, as it should be, three years young. Her real name is Dorothea Margaret, but she is always called Baby and everybody says "What a shame!"

One day Baby's papa was looking after her. Nurse was out and mamma was having a sleep. After exploring the library pretty thoroughly she lit upon a plaster cast of Venus, not the lady of Melos, but the Medici one.

"What is that, papa?" she asked.

"Venus, pet."

There was silence for some minutes, Baby was turning over things in her little mind.

"I don't like Veny," she finally announced.

"Why, Baby?" asked the father.

"Naughty Veny! Veny has no clothes on," was her indignant reply.

Great Churches of the World.

A Roman journal gives a list of the great churches of the world. The estimate allows four persons to every square yard of space available. Milan Cathedral stands first, with capacity for 37,000; St. Peter's holds 32,000; St. Paul's, 25,600. The capacity of San Petronio, Bologna, the Florence cathedral, and the Antwerp cathedral is about 24,000 apiece; that of St. Sophia, Constantinople, is 23,000; that of St. John Lateran, Rome, about the same (22,900); that of Notre Dame, Paris, 21,000. These are the nine great churches of the world. The Pisa cathedral comes tenth with a capacity of 13,000. The cathedral of the City of Mexico and that of Notre Dame in Montreal are the two largest churches in North America, though they belong to the second class with St. Stephen. Vienna (12,400), and St. Dominic, Bologna (12,000).

Pilgrimages to Jerusalem.

Hon. W. J. Bryan, who has been swinging around the globe, was last heard of by the *Progressive Thinker*, while he was addressing an audience in Jerusalem, in which he is reported to have "expressed astonishment at the small proportion of Christians in America and Europe who visit Bible-land."

Should Mr. Bryan repeat his visit ten years hence, and at the close of each decade thereafter, his astonishment will be intensified at the continued lessening of pilgrims to holy shrines which have greatly lost their importance.

No fall of man, no total depravity, no endless hell, no virgin-born God, no scape-goat, no vicarious suffering, no redemption through the blood of a crucified savior, and the Jerusalem of the past only a retreat for robbers to its mountain fastness, why should it continue a point for religious pilgrimages?

The railroad from Jaffa to Jerusalem terminates at Gehenna, a valley

which bounds Jerusalem on the north, the hell of the New Testament, where the undying worm and the stench from decaying animals had complete sway. The refuse of the city was disposed of there, and the combustible portion of it was consumed by fire, which was not allowed to go out: hence the "unquenchable fire." Restore the primitive use of that valley and it would be a splendid retreat for the fossils of a hell-fire age. They could go to hell by rail.—*Progressive Thinker*.

BOOK NOTICES.

FUNERAL SERVICES WITHOUT THEOLOGY. A series of addresses adapted to various occasions. With an Appendix containing examples of method of treating personal recollections, and poetical quotations. By F. J. Gould. 60 pages, cloth, 40 cents. Watts & Co., London.

In this neatly-got-up little book, Mr. Gould has given a series of addresses suitable for the funerals of persons in old age, middle age, youth, childhood, and infancy, with one specially arranged for all ordinary occasions. The task of writing, compiling, and arranging such addresses suitably is by no means an easy one, but Mr. Gould is a competent writer of great experience, and his addresses will be found eminently satisfactory, we think, by all who may use them. In his preface the author gives some very useful hints to the reader.

VALUABLE BOOKS RECENTLY PUBLISHED.

Books can be obtained from office of Secular Thought.

A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. Two volumes, demy 8vo., cloth, by post in Canada, \$7. Watts & Co., London.

THE EVOLUTION OF MAN: A Popular Scientific Study. By Ernst Haeckel. Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged) edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

SUNDAY OBSERVANCE: Its Origin and Meaning. By W. W. Hardwicke, M.D., author of "The Evolution of Man and His Religious Systems," etc. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

MARRIAGE AND RACE DEATH. The Foundations of an Intelligent System of Marriage. By Morrison I. Swift. 275 pp. 8vo., heavy paper, paper cover, 50 cents. New York: The Morrison I. Swift Press. 1906.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed. Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Agnostic Journal, 41 Farringdon St., E.C., London, Eng., wkly, 2d.; \$2.50 per year. Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed. To-morrow, 2238 Calumet Av., Chicago, Mich., monthly, 10 cts.; \$1 a year (for. \$1.50). Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.). Progressive Thinker, 40 Loomis St., Chicago, wkly, 5 cts.; \$1 a year. J. R. Francis, ed. Good Health Clinic, Syracuse, N.Y., monthly, 50 cents per year (foreign 75 cents). Blue Grass Blade, Lexington, Ky., weekly, \$1 per year. J. E. Hughes, ed. and pub.

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EDUCATED IGNORANCE.

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IT is the darling delusion of mankind that the world is progressive in religion, toleration, freedom, as it is progressive in machinery. But in some things the world has deteriorated. There is now a wider diffusion of what is called education, but in religion and ethics it is largely educated ignorance. People may outgrow natural ignorance, but ignorance carefully cultured, polished, propagated, and called "divine truth" can rarely be outgrown, because it paralyzes the power of growth. Natural ignorance is as the young tree absorbing the rain and sunshine, and growing; educated ignorance is as the iron-bound cask which may be pumped full of purest water or finest wine, but derives nothing from them, and remains the same dead wooden cask till it rots. The difficulty of outgrowing the long breeding in Christianity is exemplified even by the survival in many Freethinkers of the spirit of ancient faith after its letter is lost.

Whence comes our belief in progress? It is said, time is on our side, and the future is inevitably ours. Is that a relic of the millennium? Time devours impartially the beautiful and the deformed, the good and the evil. It destroys the Parthenon of wisdom and the Colosseum of cruel combat. In reading Lucian, we find him at once ridiculing the dilapidated gods of Greece and affrighted by the more repulsive shapes of the new superstition advancing to take their place. That new superstition, Christianity, crushed the heart and brain of

Greece, and to-day the land of intellectual giants is occupied by a race of intellectual dwarfs.—MONCURE D. CONWAY, *in address at the Rome Congress in 1904.*

EDITORIALS.

GOLDWIN SMITH ALMOST PERSUADED TO BE A CHRISTIAN.

"In Quest of Light" is the title of Goldwin Smith's latest book. In it our modern Doubting Philosopher seems to go as near to proclaiming himself an orthodox Christian as his culture and learning will permit him to go without complete stultification. As in all of his contributions to religious discussion, Mr. Smith relies chiefly upon a liberal use of the subjunctive mood to infuse into "Christianity as it came from the lips of its Author (!)," and as it has come down to our day, his own mild and uncertain sentiments.

In an editorial on the subject, the *Toronto Mail* says that Mr. Smith "treats the appearance of the Savior as proven." As a matter of fact, Goldwin Smith's recent writings might be quoted as either completely Atheistic or moderately superstitious according to the passages selected. We see in him a man of much scholarship who, while driven to Agnosticism by his studies and reason, is yet utterly unable to resist a revival in his old age of his boyhood's religious sentiments. It is questionable, perhaps, how far Mr. Smith's views are influenced by a touch of vanity that seeks for personal immortality or a desire to cultivate the favor of the "respectable" orthodox world. Imagine, if you can, a man claiming that "the appearance of the Savior is proven," who a few years ago wrote this passage :

"The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—*this Jesus has flown.* To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, *not a man*, but the aspirations of many hearts. *If one age can create a Jesus, another can.* Our age can. You and I can help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us."

This passage, written in one of his more sober and rational moments, proves clearly that Goldwin Smith has no faith either in an actual Jesus

or in the supreme beauty and utility of the Gospel teachings. The new Jesus and the new Gospel are to be the creations of the new Humanity for which we are all working. Man himself is evolving a new ideal—a new God, perhaps, for most men—Tennyson's "Christ that is to be."

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WHAT IS TRUE CHRISTIANITY?

The Gospel teachings are dealt with by Goldwin Smith in this peculiar fashion. He seems to take it for granted that these teachings form a consistent system based upon an ethical foundation that could be accepted and acted upon by intellectual men, which appears to us to be the very reverse of the truth :

"The essence of Christianity as it came from the lips of the Author seems to be belief in the fatherhood of God and in the brotherhood of man. Trace the practical effect of this belief through many centuries, disengaging it as well as you can from ecclesiastical superfetations, from the effects of fellowship with evil powers of the world, from the crimes of theocracy, and from the fanaticism of sects. Does it not appear wherever it has prevailed, under whatever form and in whatever circumstances, in all nations, and in all states of life, to have produced in those who strive to live up to its excellence and beneficence of character spiritual happiness, with an inward assurance that it would be well for them in the end? In that case, may not Christianity fairly present itself as something more than an ethical speculation? May it not claim to rank in some degree as a right solution of the problem of humanity and as a practical experiment which has not failed?"

There is not a sentence in this whole passage that is not open to the most serious and fatal objections. The last sentence is one of those suggestive statements that may imply anything or nothing according to the viewpoint. Who can dispute the fact that, "in some degree," however small, Christianity has in its day done some good or served some useful purpose? Can we not say as much of every other religion? Are we for this to forget the evil it has wrought and is working to-day?

Christianity may be something more than an ethical speculation, but does this mean that it has a divine element or that it is a practical experiment? If the latter, we may reasonably inquire what ground Mr. Smith has for saying it has not failed. Will he look around the world to-day and honestly say that Christianity, any more than any other religious system, is "a right solution of the problem of humanity?"

Whether such a solution be possible or not may be questioned. In our opinion it cannot be found in teachings many of which are contradictory, extravagant, and violate the common ideas of justice.

Nor can we see the logic of approving a religion because a few devout

enthusiasts have found supreme happiness in following its teachings to the best of their ability. Mr. Smith knows that such men have almost universally been believers in the crude dogmas he now condemns.

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CHRISTIANITY WITHOUT DOGMA !

Practically, Mr. Smith says that with dogma and ecclesiasticism eliminated, "we have in Christianity a system which makes for the happiness here and hereafter of those who receive it." Disregarding the hereafter, we might say to all this: Possibly. Those who receive any religion are always convinced that they have got the "real thing." They are the lucky and happy favorites of some discriminating Heavenly Father, and all other men are miserable sinners bound for hell.

And who but Goldwin Smith can decide as to the honesty of those who profess to "strive to live up to" the Christian ideal? Why condemn Torquemada and Alva and Laud while we praise Howard and Livingstone? Shall Mr. Smith decide who strove the hardest to follow the true Christian ideal?

-But, let us ask, what would remain of Christianity when emasculated as Goldwin Smith suggests? Is not the divinity of Jesus—or Christ—an essential of Christianity? Are not a belief in Jehovah and in his personal supervision of mundane affairs, a belief that he answers prayer and will reward his followers, and a belief in the Creation, the Fall, the Atonement, heaven and hell—are not these essentials of Christianity? If not, then is Christianity a religion without a god?

The history of the world ought to have taught Mr. Smith that what are said to be the unique features of Christianity have been common to other religions, and certainly no religion has shown less good results of the preaching of the Fatherhood of God and the Brotherhood of Man than the Christian religion. With Christians, as with Jews and Moslems, God has been a father to the faithful but a demon to the unbeliever.

The mild but erratic utterances of Goldwin Smith would seem to show that during the last quarter of a century he has been imitating Rip van Winkle. The attempt to establish Christianity as a unique religion with an ethical basis superior to that of any other religion could only be made by a man blind to all latter-day research. Christianity is but the lineal descendant of a long line of religions, and embodies the crudest dogmas as well as some of the highest aspirations of its predecessors. To-day, face to face with modern ideas of humanity and justice, the barbarous dogmas that led Cortez and Pizarro to imitate Joshua and David stand

condemned by all but religious savages. Why Goldwin Smith should desire to continue the name "Christianity" when all that distinguishes it as a religion is condemned is a mystery we cannot fathom.

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THE "MUST HAVE BEEN" ARGUMENT AGAIN.

Mr. Smith asserts that the discoveries of science, whatever effect they may have had upon the accumulation of doctrines, have not impaired "the simple creed, the foremost facts of Christianity. They cannot answer the argument that law—and Nature is ruled by law—must have been laid down by a law-giver." It seems pitiable that such sentences as these should be penned by "the foremost scholar on this continent," as he has been styled. Well, if the laws "must have been laid down by a law-giver," because they exist, there is an end of argument; for the same reason the world must have been made out of nothing, and we may as well accept Jehovah as Goldwin Smith's revival of Paley's lawyer.

Intellectually, Mr. Smith is on a level with the savage who thinks that every moving thing must have some special spirit inside of it to keep it going. The idea seems foreign to him that it would be a real miracle if anything could be discovered without motion.

We are assured that it would be a "moral disaster" were the world deprived of the "Christian hope." As if nine-tenths of the present-day world were not altogether oblivious of any such hope, and as if that vast majority were not on the whole far more moral than Christians. Was there no morality in the world before Christianity? Did Greek ethics or patriotism wait for their advent till called forth by a Galilean peasant?

"Men who have not the restraints of religion and the guidance of faith need not be moral, honest, and kindly," thinks Mr. Smith, who has evidently been deserted by his keenest judgment, and is relying upon the stock arguments of friendly pulpiteers. If any one thing is clearer than another, it is that religion exercises no more restraint upon the vicious than do social customs or trade and professional regulations. The pious bank cashier who robs his bank while acting as Sunday school superintendent feels just as much religious restraint as the brigand who goes to confession and mass before committing his next crime. With most persons the restraints of religion, if they extend beyond those of the police-force, are simply the unwritten social laws of the church-going classes.

Men "cannot get away from the fact that, unless conscience speaks falsely, there is something beyond this life," says Mr. Smith. This is one of his favorite positions, but what meaning or logic is there in it?

What is conscience? It is either some sentiment or combination of sentiments that has grown up out of human experience, which leads men to approve or discountenance certain actions as good or bad, or it is an "inward monitor" implanted in man in order to keep him in the straight path. If the former, it is clear that it must vary—as we know it does vary—in different individuals, in different races, and at different times, and will speak with varied tones at different periods of individual development, according to the experiences of the individual and the race. If the latter, the insoluble problem presents itself—how is it that so few men are really guided by it? How is it that the world, and especially the Christian world, is so full of vice and crime?

If conscience has anything to do with Christianity, we need only look at our gaols and hospitals and lunatic asylums to be sure Mr. Smith is totally mistaken when he says that Christianity is "a practical experiment that has not failed."

How and when, too, can it be decided that any religion has failed? If a religion satisfies a nation until that nation is overthrown by some conquering power, we may still regard it as having succeeded while it lasted. Still more may it be regarded as successful if it is adopted by the victor, as has often been the case. But how can we say that Christianity has not failed when, after utterly failing to redeem the world, it is proposed to abandon all of its doctrines for which Christians have hitherto fought so fiercely?

When Goldwin Smith dies, he will no doubt be claimed as a "real Christian" by Christians generally. The Baptists, of course, could make out a good case, as he preached for them; and the Unitarians—if they were Christians—night also claim him, as he intended to preach for them, but was prevented doing so by his physician. If he lives much longer he will possibly join some even more orthodox church.

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DR. TORREY ON THE BIBLE AND "SALVATION."

A correspondent sends us a copy of the Atlanta, Ga., *Constitution* of May 12, 1906, containing a report of a sermon by Dr. Torrey, and asks us what we think of it. For a very good reason, we have not read many such sermons, nor are we anxious to read many more; for they bear a remarkable family likeness to harangues we have heard at street corners from Salvation Army preachers. But, first of all, let us read what the *Constitution* itself thinks of Dr. Torrey's preaching:

"Nearly 5,000 people heard Dr. Torrey preach last night from the text,

‘What doth it profit a man if he gain the whole world and lose his own soul?’ It was one of the most powerful and effective sermons he has preached, and *entirely free from sensational statements of any kind!* In graphic and forceful language, yet with a clearness and simplicity that made his sermon appeal to one and all, he told how impossible it was for a man to gain happiness or satisfaction out of the pleasures or riches of the world. Through Christ and his salvation alone was it possible, thought the evangelist, to be happy and contented. The afternoon sermon of Dr. Torrey was a *splendid eulogy of the Bible*. The spirit of the sermon was that *obedience* was the key to the Bank of Heaven wherein lay all the treasures of God. ‘God would treat you and I (*sic*) just right if he sent us all to hell; but, thanks to his merciful kindness, poor, sinful, hell-deserving R. A. Torrey *has a right* to go to the Bank of Heaven and have his requisition honored, *provided it is drawn in Christ’s name.*’ Dr. Torrey made quite a strong point with the audience when he pointed out that *the Bible meant just what it said, in just the way it said it.* ‘The simplest and truest way to *interpret* the Bible is just to take it as it is, and to understand that it means just what it says.’”

The *Atlanta Constitution*, like most newspapers, finds it politic to endorse the “evangelists” more or less strongly; and we take it that this indicates that “religion” has still a strong hold upon the mass of the people. When the leading journals can describe as “powerful and effective” such rigmaroles of unreasoning balderdash as we find in Torrey’s sermon, we may be sure their readers echo the opinion. Although we look upon the periodical press as on the whole the most potent present-day teacher and former of public opinion, to a large extent it but reflects current prejudice; and very often the efforts of its conductors are directed to saying things that will gratify their constituents’ vanity and gain their support.

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HOW TO SECURE ANSWERS TO PRAYER.

Torrey’s main thesis in his afternoon sermon on Prayer was that the Bible must be taken literally, and invariably meant exactly what it said. And when it said (John 14: 13, 14), “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it,” it meant exactly that and nothing else. If this be correct, then it is clear that *no interpretation* is needed; but the funny part of Torrey’s exegesis is that it took him a long time to explain how this promise must be *interpreted*.

“If you take a phrase of the Bible and tear it out of its surroundings, you will very likely not get a right interpretation. And if you take a verse in its setting, look at what goes before and what comes after, and then look at exactly what is said, and you will get the truth every time.”

This was Torrey's method of interpretation, put forward with a vast amount of repetition and elaboration. And he applied it in this way :

"Who is this promise made to? The twelfth verse says: 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do, *because I go to my father.*' The promise is made to those who believe on Jesus—to those who are united to Jesus by a living faith. There is not a promise in the Bible that is for anybody but the believer. . . . Now you get the rest of the answer from the verse that follows, the fifteenth: 'If ye love me [*ye will*, R.V.] keep my commandments.'"

There are many objections to Torrey's childish and fallacious exposition, but we need only refer to a few. The first is, that his interpretation interprets nothing, for that an *unbeliever* should ask for favors "in Christ's name" is a manifest impossibility; unless a mere repetition of words is to be taken as a prayer.

A second is, that it is a manifest falsehood to assert that believers' prayers are literally answered. Specific instances are of no value in a case of this sort. Torrey would no doubt assert that the mother whose child was drowned in the Johnstown flood before her eyes was not a true believer—had not asked "in Christ's name, as presented by Torrey"—or her prayers would have been answered; but the common phrase, "God knows best," as an excuse for his known failure to answer a prayer, is proof sufficient that believers' prayers are unanswered; though probably what Torrey really means is, that a true believer must be a believer in Torrey as well as in Christ—one, that is, who "accepts Christ" as "*presented*" by Torrey—as the revivalist's converts are said to do.

A third is, that society could not exist if believers' prayers were all answered. Torrey overlooks the fact that many of the most vindictive fanatics and the most vicious criminals are firm believers in God and Christ—besides a host of other saints and angels—though they may not believe in "*Christ as presented by Torrey.*"

Still another is, that the promise is made that the believer shall not only do "the works that I [Jesus] do," but "greater works shall he do." As Jesus is said to have raised the dead, perhaps Mr. Torrey will prove his theory by giving us some instance where a believer's prayers have caused a dead person to return to life, and also a case where a "greater work" has been accomplished. If such a work has not been done by anybody else, surely Torrey himself has the right and power to do it. If not, must we not conclude that even the revivalist himself is but an imperfect believer?

Then Torrey might interpret the logical connection between the pro-

mise that the believer shall do even greater works and the reason given —“because I go to my father.”

And the last objection we shall note is, that Torrey's method has been tried for centuries by men fully as sincere and apparently far more learned than Torrey, and the result has been the divided and distracted condition of the Christian world to-day. Each sect believes it interprets correctly a Bible which is full of contradictions, and strife and persecution has been the necessary result.

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TORREY DESERVES HELL, BUT HAS A RIGHT TO HEAVEN.

It is one of the chief features of sermons of fakers like Torrey that they are almost always so full of contradictions, absurdities, and fallacies that it is wonderful that some of the persons who hear them do not laugh outright. In the present case, Torrey makes a great point of the utter unworthiness of any man to receive anything but the punishment of hell :

“Prayer is going to the Bank of Heaven. When you go in your own name, you go on the ground of some claims you fancy you have on God. There is no one here that has any claim on God. Every last one of us is a poor, miserable, hell-deserving sinner, and when we go imagining we have some claim on God the check is not honored. The check is passed back.”

Torrey had imagined himself going to a bank in which he had no account and presenting a check for \$1,000 signed by himself, which of course was not paid. Then he took a similar check, signed by W. S. Witham (a prospective victim, we suppose), who had a large account, and getting the cash. Now, what has such a story got to do with the “Bank of Heaven,” unless Christ and God are two separate persons with opposing interests? He has already told us that “God would treat you and I just right if he sent us all to hell, but, thanks to his merciful kindness, poor, sinful, hell-deserving Torrey has a *right* to go to the Bank of Heaven and have his requisition honored provided it is drawn in Christ's name.” So that, after all, “God's” merciful kindness has already conferred on Torrey the right he elsewhere says no one at all possesses.

Then look at the fallacy of his banking illustration. He gets a check signed by W. S. Witham in order to draw his \$1,000 ; but his God-conferred right gives him a claim to have his own requisition honored “if drawn in Christ's name.” This is equivalent to saying that he would have a right to get his \$1,000 check honored if he had forged Mr. Witham's signature to it.

Then, let us ask, who is Christ? Is he not God himself? or are there in reality two Gods—the one the Owner and Cashier of the Bank of Heaven, the other simply a customer with a large cash deposit—like Mr. Witham?

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THE SAVAGE DOCTRINE OF ETERNAL TORMENT.

While the crude and barbarous doctrines of bygone days are gradually being discredited among decent people in the light of advancing education and civilization, it is the privilege of the revivalist to reopen the flood-gates of savage bigotry and sectarian bitterness. Under the guise of preaching the simple and merciful "Gospel of our Lord and Savior Jesus Christ," we are presented with the most savage and uncompromising form of religious dogmatism. The idea that all men are by nature only fit for eternal hell-fire, and can only be saved from it by some form of hocus-pocus utterly obnoxious and degrading to a man of intelligence and manliness, is a sort of fetishism unfit for anybody but a Dahomey medicine-man.

We presume that Torrey had a human mother, though ethically his forbears might have been tigers or hyenas. He is evidently one of those blessed ones whose eternal happiness will be intensified as he looks over the ramparts of heaven and sees his mother and father, his wife and children and friends roasting on the pitchforks of demons in hell. Such a man we look upon as an enemy to the public welfare. Not only does he implant utterly false notions of morality among the uncultured, but his frightfully savage doctrine of eternal torment is productive of many cases of lunacy and suicide. If his hearers were persons of fair intelligence, capable of understanding and rationally considering the questions involved, there would be little danger; but the way in which the revivalists carry on their propaganda stops all argument and creates a state of fanatical excitement subversive of all rational thought.

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HOW TORREY KNOWS THAT PRAYER IS ANSWERED.

Torrey says he knows that God answers believers' prayers. Indeed, he says he knows that God sometimes answers the prayers of unbelievers, for he himself had such an experience before he was "converted." But he has a remarkably "cute" way of making sure that his prayers are really and specifically answered:

"I like to ask for things and get the very things I ask for. Then I know

that there has been a real transaction between me and God. If I get something else, it may be just as good or a great deal better, but I am not sure it is the answer to my prayers as when I ask for some definite thing. But when I get exactly the thing I asked for, then I know that there is a God, and then I know that God answers prayer."

No doubt the editor of the *Atlanta Constitution* thought this was a powerful argument, and doubtless most of Torrey's hearers thought it clear proof. But what is there in it? Whether Torrey gets what he prays for or not, his knowledge of the existence of "god" is quite unaffected by the result. Suppose he prays for \$1,000, and next morning receives a check for that amount from Mr. Witham, what evidence are such facts of the existence of god or that god answers prayer?

Suppose Mr. Witham tells Torrey that God had visited him and told him to send Torrey the \$1,000, would Mr. Witham's evidence be sufficient to prove the disputed fact? Many people would think so, no doubt and many more would profess to think so. But some rationalists would still refuse to see the cogency of such evidence for such a fact.

If Torrey wants us to accept his story, let him produce a real check drawn on the Bank of Heaven, initialled by the chief banker, and then let him produce the celestial currency with which the check was paid. Until he does this, whether he makes his money by sharing the gate-money, a royalty on hymn-books, or straight begging from converts and admirers, all we really know of his "definite answers to prayer" in the shape of valuable considerations is the plain fact that they are the gifts of men and women, not of any god.

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TORREY SURRENDERS ABSOLUTELY TO GOD.

The final point we shall notice is that in which Torrey tells how he "surrendered to God."

"Years ago, after a great conflict, I was led to the place where I surrendered my will absolutely to God, to go wherever he told me to go, to do whatever he told me to do, to be whatever he told me. As soon as I did it, he has led me literally right straight around the earth. And I followed, and I am ready to keep following right around if he wants me to. I am willing to have no place to lay my head till I die if he wants just to keep me going. And ever since that hour when I did surrender my will absolutely to God my heart has been full of joy night and day. I wake up in my sleep almost shouting."

These are almost the exact words used by the late Rev. Burns, of the ex-Methodist "Christian Association." Burns secured a small following of men and women, who agreed to give one-tenth of their earnings to

the Association, and Mr. Burns lived very comfortably ever after—at all events, till he died.

Torrey is more ambitious than Burns. A two-years' trip round the world is no doubt a pleasant way of following God, even if you have no place to lay your head except such as may be found in first-class hotels and palatial steamships. And when the trip is accompanied by a number of substantial "answers to prayer," we can well understand that Torrey often wakes up and shouts for joy.

Torrey's "surrender" talk brings to mind the case of a Methodist preacher who about a year ago asked for permission to resign from the regular ministry so that he might go on the road as a revivalist. He, however, was an honest saint compared to Torrey and others like him. He had been "called" by God originally, of course, but he knew he could make more money as a revivalist, he said, and after a fight he had his way.

No sane man can believe that Torrey's "surrendering to God" is anything but sheer buncombe. He did just what a mining prospector who salts a claim or a stock gambler who bears the market does when he embarks on a new venture. He made up his mind to go on the road and "work the suckers" like any other faker. His refusal to go to Ottawa unless the American hymn-books were used is clear proof that, like any other showman, he is "out for the stuff." Did God tell him that the American books were the best, or did he wish to increase the Ottawa Customs receipts? Some such explanation is inevitable if Torrey's "surrender" story is true. But perhaps Torrey is his own God.

Torrey says he does not need money, but he certainly works for it all the same, and bargains for it, and refuses to work unless plenty of it is forthcoming.

The idea that an almighty and omniscient "God" should choose an individual like Torrey, or any other man, to act as his agent in saving the world, when his own wish must necessarily bring its own accomplishment, is one that shows the low mental condition of Torrey's victims.

If God wishes to lead a revivalist round the world, he might at least choose one that could talk fairly grammatical English, and not the loose slipshod gutter-talk that Torrey utters. If he wants to keep Torrey "going," as Torrey hints, he might give him a few lessons in English composition; and while he is about the business, he might also give Torrey some lessons in honor, honesty, and veracity—virtues in which his visit to London last year showed Torrey to be lamentably deficient.

FALLING OFF OF PETER'S PENCE.

When we hear, as we do occasionally, of the large quantity of brass buttons and counterfeit and defaced coins that appear among church collections, we cannot help looking upon it as a very distinct sign of two things: 1, That the donors are by no means afraid of meeting the fate of Ananias as a punishment for defrauding their "Lord;" and 2, that they are getting somewhat tired of the perpetual call to "Give! give! give!" uttered by the preachers. We look upon the pocket as probably the best "Faithometer;" it seems, indeed, a palpable evidence that many church attendants are but poor Christians when they refuse to pay cheerfully to maintain the visible evidence of their faith; and "the Lord" will have to look to "fresh fields and pastures new" if he wishes to keep the collections up to the old standard.

A similar story comes from the Papist side of the Christian sheepfold. "Innominato," the Rome correspondent of the New York *Sun*, who is in a position to possess the most authoritative information, assures us that "From the beginning of his Pontificate Pius X. has been alarmed at the falling off of the Peter's Pence"—the Pope's world-wide collection. The Papacy expends annually about seven or eight million francs (say about \$1,500,000) on the maintenance of its churches, palaces, etc.; and, though it has an immense reserve in cash, this is maintained to meet eventualities—such as a removal or exile from Rome or a restoration to temporal power, remote as the latter may seem. So the current expenses have to be met mainly from "the free and generous contributions of the Mite of St. Peter," and when these fall off the Papacy gets into difficulties. That is its position just now.

What is the cause? "Innominato" thinks one cause is the fact that the Pope has proved himself to be a reformer, an "idealist who from the Vatican preached justice, fraternity, the uplifting of the masses to a higher life," with republican proclivities that have aroused opposition from the haters of innovation. This may be indirectly a cause, but we take it that its effect on the laity would certainly not be to arouse opposition unless priestly influence was exerted for the purpose. But "Innominato" continues:

"The Catholic nations on the Continent have organized, as it were, a new society, a world by itself, by the side of the lay, persecuting State and of revolutionary society. The foundation and endowment of schools, the support of religious works, the maintenance of congregations, the increase in charitable contributions, the keeping up of clubs and parties, are works that the preceding generations knew nothing of, or at least not in the same measure. What is spent at home is taken from the Peter's Pence. We must not forget, too, that

the capital of the rich classes does not give the former returns, and that great fortunes waste away and diminish. Finally, popular as it was at the beginning, with the charm of every new thing, the Peter's Pence begins to take its place among institutions and things we are accustomed to."

There is undoubtedly more in these reasons than in that first given. They point to what seems a self-evident fact—that, actuated by the great transformation that is taking place in human affairs, the Catholic laity are taking the management of their social concerns into their own hands far more than they did formerly. Whatever the most potent cause may be, however, the one conclusion seems inevitable—that Rome is to some extent losing its old-time dominance.

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A REMEDY FOR THE DECLINE OF RELIGIOUS CONFIDENCE.

And what the remedy? "Innominato" suggests that, like every institution that makes any pretence of being honestly administered, the Papacy should publish an annual financial statement:

"An example would be that of the Lyons 'Propagation of the Faith.' This missionary organization publishes annually accounts of the sums expended, giving in detail the names of contributors, expenses and receipts. Why should not the Vatican publish its accounts likewise? Why should not the Holy See give to the public every year its budget? The day when the faithful should see how their money is disposed of their confidence would be increased."

It is impossible to predict the extent to which such a plan would restore the alleged failure of confidence in the Papacy, but unquestionably the course suggested is one that has been found efficacious in both churches and other institutions. And if the Papal officials are the men we take them to be, they will have no difficulty in making out as fair-looking a budget as many a government or public company puts forward to deceive a gullible public.

At the same time, we may suspect that such a publication would tend rapidly to dispel the halo of sanctity that for devout Catholics at present surrounds the actions of the Vatican, and lead to similar local demands for a share in the spoils to those we see in the realm of politics.

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HOW ROMAN CATHOLICS FOSTER EDUCATION.

The following despatch tells of the determination of the Catholic hierarchy to degrade the teaching in their Separate schools:

"Ottawa, Ont., June 22.—Hon. N. A. Belcourt, who is sailing from Quebec by the Empress of India, will, in addition to representing the Board of Trade

at the Congress of Chambers of Commerce of the Empire, appear in an argument before the Judicial Committee of the Privy Council in a *cause celebre* in which the Separate schools of Ontario are very much interested. It concerns the right of members of religious communities to teach in the schools of Ontario without having the prescribed departmental certificates. The matter first arose in the case of *Gratton v. The Separate School Board of Ottawa*, and the judgments so far are that the members of communities must have certificates. It is claimed that the British North America Act entitles the religious orders to exemption from the necessity of taking the examination, and Mr. Belcourt will take their side of the case."

It will be seen that, the efforts of the Christian Brothers to force themselves as teachers into the public (Catholic) schools without the necessary qualifications having failed, the Canadian Supreme Court deciding the case against them, they are appealing to the Privy Council. Their claim is that the British North America Act confirms the Catholics of the Dominion in all their supposed rights existing at the time of confederation under the Treaty of Paris which ceded Canada to England, one of these being the complete control of education by the church.

If the present appeal carries, the Catholic schools of Canada will be placed entirely in the hands of incompetent Brothers and Sisters of the Catholic orders who infest Canada in such increasing numbers, and in educational matters Canada will rank with Turkey or Persia.

Practically, dead men who made dead treaties and priests who preach dead creeds will rule Canada.

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A WORLD'S SUNDAY SCHOOL CONVENTION IN ROME IN 1907.

Arrangements are under way for holding a great Sunday School Convention in Rome in May, 1907, at which it is fully expected that over 3,000 delegates will be present—about one-third as many delegates as attended the Freethought Congress at the same city in 1904. The chief subject to be discussed is announced as "The Duty of the Whole Church to Preach the Whole Gospel to the Whole World." Which sounds rather as if the Sunday School people were going the Whole Hog in an endless discussion; for, though there may be limits to the Whole World, who shall decide what the Whole Church or the Whole Gospel may mean? It sounds somewhat like a phase of the "United Christendom" fantasia.

It will be remembered that the Italian Government placed the large College of Rome at the disposal of the Freethought Congress, but it is expected that the meetings of the Sunday School Convention will be held in a large theatre.

WASHINGTON A DEIST.

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CHURCHMEN are in the habit of claiming all persons of prominence as Christians when death overtakes them. They do this to strengthen their standing with the masses. A few years ago the Quaker Evans made an earnest search to determine the religious faith of the signers of the Declaration of Independence. Of the fifty-six signers Mr. Evans found forty-seven of them were unbelievers and in no way connected with the church. The clergy claimed President Lincoln was a Christian, while his wife and his law partner each denies this. In his last years Mr. Lincoln was a well-known Spiritualist. Formerly he was what the church calls an Infidel. Of this there can be no question.

President Washington is claimed as a Christian. And it is represented he was found at Valley Forge on his knees under a tree, in the snow, appealing to heaven for relief, when his army threatened to disperse for lack of clothes, provisions and all the sinews of war. The story was of the character of those told of Thomas Paine and of Col. Ingersoll discarding their religious teaching when dying—a shameful falsehood.

In 1880, when Gen. Garfield was a candidate for the presidency, the "Christian Union" urged all Protestants to support his election, giving as a reason that of the nineteen presidents to that date not one, with the possible exception of Washington, had been a member of any evangelical church. But later researches have demonstrated the fact that "he who was first in war, first in peace, and first in the hearts of his countrymen" was not a member of any church, but, like Thomas Paine, Benjamin Franklin, John Adams, Thomas Jefferson, was a Deist, a believer in one God, and no more. In fact, if denominational titles now prevailing were employed, George Washington was a Unitarian, but not a model one in character, for he gave way at times to fits of anger, when he was very profane.

The rector, Dr. Abercrombie, of the Episcopal church, Philadelphia, at which Washington was an attendant, was appealed to for information as to the president's religious views, and gave for answer—

"SIR, WASHINGTON WAS A DEIST."

Do we need additional proof? We have it in abundance. Here is the latest. It comes in the form of a telegraphic special to the *Chicago Record-Herald*, and was published in its issue on June 20, 1906:

"Valley Forge, Pa., June 19.—At the unveiling to-day of a tablet to Washington in the chapel reared here to his memory, Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, attacked the president's religious life. He said the 'Father of His

Country ' preferred card-playing and fox hunting to religious activity on Sunday. ' In his accounts,' said Dr. Steele, ' we find records of his interest in cards, clubs, lotteries, dogs, distilleries, fox hunting, fishing, raffles and agriculture, yet not one word has he to say about religion.' "

But later comes the news that Rev. Steele is made the target of the sectarian pulpit and press, because he had the bravery to tell the truth about our idolized Washington. The truth is, he was a patriot and a student, but not a churchman.—*Progressive Thinker*.

THE YOUNG MEN AND THE CHURCH.

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BY A. CORN, SR., STRATFORD.
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At the meeting of the Presbytery at London last week, there were many pathetic utterances made by the ministers. We use the word "pathetic," as it really must prove so to the average layman to hear the divines bemoaning their condition. And when an old man ninety years of age, who has been sixty years in harness, metaphorically speaking, as a preacher, laments the fact that the church lacks young men, the position of the church is pitiable, to say the least. The reason given by this aged clergyman is no less interesting, tending to show as it does why young men of to-day do not turn to the ministry as a calling. His indictment is a very severe one. It is that many professing to be ministers did not believe the same bible that the doctors of Christ taught.

Another utterance equally significant was : " We ministers should be our own evangelists. Be your own evangelists and your people will never forget you. A living ministry will never become obsolete."

Hamilton Cassels, K.C., a layman of Toronto, and a member of the Presbytery, said : " You ministers are responsible for the lack of students in the colleges. If you hold up an example for boys to follow they will look up to you."

To the average reader, all three counts against the churches are well taken, and coming as they do from those ministers and laymen directly associated with the church and church work, make a strong indictment indeed against the preachers.

Young men do not enter the ministry, we are informed, because the preachers hold different ideas to what they used to hold. If they were right in their premises there would be no need for a change. But let us analyze this matter and ascertain if all the counts in the indictment are well taken.

Thirty years ago and even less the Presbyterian Church was preaching

infant damnation and the damnation of the heathen, predestination and election, and there was a literal hell filled with fire and brimstone.

People who refused to subscribe to such a monstrous belief were sure to be damned. But even with all its terrors before their eyes there were thousands who refused to believe in any such dreadful nightmare. And for over two hundred years the Presbyterian Church has been sending people to hell for refusing to believe in this fearful, imaginary picture. A few years ago, a change was decided upon, and this and much more was cut out, while the Westminster Confession of Faith was revised for the present generation of young men, as well as to be more in conformity with civilized ideas of what church-going people would expect of a hereafter. This certainly all had its effect upon the young men, who were silent observers of all that was going on. They saw that the Presbyterian belief was either wrong then or wrong now. They could not be right in both premises. The young men began to think. And you probably will have observed that the moment a person begins to think he is lost to the church. The young men read more now-a-days; they travel more; while to-day the strictness of the Presbyterian Sabbath has no terrors for them. That the young men must know more than their ancestors is apparent, as they have better facilities for storing their minds. They live in the glare of the electric light—on the eve of the twentieth century, the past thirty years being the most remarkable, epoch-making in science, art and literature in the history of the world.

And it comes to this, that the man who does not know more than his forefathers has neglected his opportunities, as our forefathers merely studied by a rushlight. And besides, religion should be as much a matter of evolution and change as other matters affecting the welfare of the State; were it not so the first religion would have been the last, and on the graves of our ancestors would have been sacrificed the intelligence of mankind.

A leading daily paper recently writing along these lines observed:

“Looking back upon the history of the conflict between reason and supposed revelation, the conclusion is inevitable that the unwarrantable assumptions of biblical interpreters regarding creation and the facts of nature have been more responsible for infidelity than the discoveries, or even the speculations of natural philosophers—which indeed would have been innocuous but for the unnecessary interference of clerical dogmatists.”

The young man of to-day recognizes this. He is also aware that the ministry is merely like any other business, where the spirit of the golden rule never enters. That is one reason why young men refuse to enter the ministry.

Another reason is the smallness of the stipend, when other professions offer better inducements, with better chances of advancement and success in practical life.

The third reason is, that the young man of to-day is nothing if not practical, and he takes but very little stock in theorizing, musty theology, and well-known platitudes. So that if he is to be converted to the Church you must preach practical Christianity. And you might just as well endeavor to run the St. Lawrence backward and breed whales, as to persuade the clergy to be practical, their whole lives, having been spent in an atmosphere of myths, superstition and dogma, rendering them incapable of taking their part as they should in this cold, matter-of-fact world.

These, we think, are more likely reasons to be believed why young men refuse to be pitchforked into a calling that the ministry have themselves to blame for making obnoxious to lovers of truth and morality. Nothing can be lost to any cause by a free and fearless discussion. It is only error and superstition that wishes to hide its head in the dark. So if it is true, as the ministry say (and we verily believe it is), that there is an evident lack of young men going into the ministry, they have only themselves to blame for it. A noted writer has said that you receive from the world exactly what you bring to it. So the ministry receive a reward from society proportionate to their contribution to society.

In another place they are advised to be their own evangelists, as a living ministry will never become obsolete. Then we suppose we must take it that the Presbyterian ministry must be obsolete, else those two successful fakirs, Crossley and Hunter, would never have been able to do such a land-office business as they have been doing of late years, largely from Presbyterian pulpits. Crossley and Hunter have been successful where the divines have failed. Peculiar, ain't it?

Mr. Hamilton Cassels, K.C., informed the Presbytery that "the lack of students was largely due to the example the preachers set. It was such as would not encourage any young man to go into the ministry." No truer words were ever spoken. They bother themselves with almost everything, horse-racing, betting, dancing, the theatres, Sunday cars, and local option. In the language of the liturgy of the Episcopal Church, "They have done those things they ought not to have done, and left undone those things they ought to have done," instead of devoting their time to the moral and material upbuilding of their flocks.

These are indeed three strong counts in the indictment the Presbyterians have made against themselves, and every thinking man will agree that they are three as strong indictments as any one outside of the pale of Presbyterianism could make against their church.

A VACATION ERUPTION.

—:O:—
BY MAD MURDOCK.

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IN these days when everybody but the scavenger is allowed a vacation, it behooved me to ask for and secure a mental vacation lasting now some weeks. Whether in the body or out of the body, I cannot tell, but the part of me that wants things—some things—to be at hand, and quite other things to be as far removed from the ME as west is from east, was like to the sick child's bed when the bailiff comes for the rent, or Enoch when God came around—it was not. Whether my soul, or mind, or will, or ego, or all of them combined, had gone to Nirvana, or had stopped by the way on the etheric plane, or had stopped to chat with Shiva on the astral plain, I know not, but all mental action was gone. My dislike of mad dogs, Jew peddlers, and peanut men was dulled, and I could even hear an auctioneer offering bargains in the "Holy Spirit" without being alive to the horror of it.

My state of mental coma was interrupted the other day by finding the following cutting from an account of the recent Anglican conference in Toronto:

"Reference was made to the introduction into the high schools of this Province and of Manitoba of a geography which teaches, contrary to the Scriptures, of a doctrine of evolution producing this world and man. Pages 12 and 147 teach the origin of life in a lowly sea-weed, and the nebular hypothesis. 'A deliberate attempt to weaken and destroy the Christian faith,' was the Bishop's characterization of the use of such a text-book in the schools. All the Synod, however, could do was to solemnly protest."

So said "My Lord" His Grace the Bishop of Toronto, and I immediately woke up to the seriousness of the situation. As I understood it, and do still, the Christian faith believes that there is no such thing as evolution in the earth as we have it to-day: that the birds and beasts, the trees and flowers, the ice grooves cut in the rocks, the deep watercourses and the high denuded hills, the silver in the rock crevices and the gold in the sand, are all now as they once were, as the result of a week's work of a very tired and disappointed god. The very bishops and Berkshire pigs always were, because God made everything that was made. Of course mankind "sought out many inventions," but it is barely possible that a bishop could be an invention. We must believe that the bishop came with a bang—gaiters and shovel hat—or mitre—all ready to show forth the glory of God as surely as the Berkshire pig or the purple-top turnip, which are *not* the result of selection or evolution. As God made the bishop he must have made the leggings, as they are part of the bishop, and therefore

started the first factory for bishop findings and other harness, and so the Bishop of Toronto solemnly protests.

As the Christian faith is true, the suggestion that the rocks could ever be other than as they are now is a lie, an invention of the evil one to lead poor erring and sinful man from the paths of piety and virtue by tempting him to think for himself. What a pity Gailieo is dead ! Had he been here now I would gladly hold the casings of the Bishop's calves while he burnt the heretical wretch

FOR THE GLORY OF GOD.

We now know that the earth is flat, and is so firmly fixed that "it cannot be moved," that there is no such thing as natural selection or adaptation, and that hybridization and grafting are fictions—that is, plant grafting, I mean. We now know that the mammoths imbedded in arctic ice were imbedded by God at the Creation and were therefore extinct when they were made. It sounds queer, but it is the blessed truth revealed to us through His Holy Word. That the geography in question is a most dangerous book is clear, and it is high time that we who believe in the whole Bible should

HELP THE BISHOP DEFEND THE FAITH.

We can imagine what a commotion there would be in the Holy City on perusing the High School Geography. The Ghost's partner would feel like saying :

"The book is certainly a dangerous one, and backs up what has been shown by many of our enemies, including Haeckel, Spencer, Huxley, Miller, Kant, Laplace, Herschel, and that devil Darwin, but,

HOLY PARDNER, DON'T LOOK SO GLUM ABOUT IT.

WE may win out yet. The Bishop of Toronto has entered a solemn protest, dyed his whiskers, put on his socks, and will soon be in his gaiters ready to do battle for truth and against all science."



THE MISSIONARY'S STORY.

—:O:—

RECORDED BY LITTLE JOHNNY.

—:O:—

MISTER Gipple, wich one time was a mishonary preecher in Afca, he sed, Johnny, di ever tel you about Mumboogia ?

I sed no, he dident, and he sed, Mister Gipple did, Mumboogia is rite under the aquater, whare the blue parrel of lattitude crosses the 4ourth of July. It contains ten million hunderd inhabbitans and is noted for its king,

wich is the fattest and blackest in the wurd. Wen I went thare for to spred the lite of the gosple the king he sent for me and sed, Wot new fangle relidgen is this wich you are a preechin?

I xpounded the livin faith to him a long wile and he lisend mity plite, but wen I had got dun he spoke up and sed, Thats ol very wel, and if you had came last week I wud made my peoples be Crischens, but it is too late now, cos we hav ben led in to the path of lite. The skales have fel from our eyes and we se the Ever Lastin Truth.

Then the king he calld the hi preest and sed, Take this feller and sho him our new god.

So the hi he took me and shafed my hed and woshed me with rose woter and put a nice wite britch clowt on me and ointed my wiskers with oil of hum berds and led me to the temple and tole me for to crol on the stum-muck of my belly under a star sprangle curtain, and thare in the lite of 3 tallo candles held by big natif niggers was the Ever Lastin Truth! Johnny, it was a great big shovel nose, razer back, shrew tail Arkansaw hog!

Johnny, I never felt so insulted in all my life! I arose my self up to my ful statute and sed to the hi preest, Sur, is it possible that you heethens reely wereship that gum dasted reptil?

Then the hi he sed, We shure doo, cos it is a god.

Then I sed, How do you no it is?

The hi sed, Cos it is the only one in the wurd. On the nite of the day wich the wurd was made 5 hundred years ago it comed ashore out of the se, in the howlin of the storm, and stumped a hole village. Then it put the kings army to flite and et a majer generel. Then it turned to and licked a rhi nosey rose and 3 taggers, and after desolatin seven provinches with fier and soard it moved up on the capite with meshured tred, and pawsing a wile for to scratch its self agin the grate Idle of Hope and Slotter in the public squair, it entered the Temple of Black Despair, and putting both fore feets in the never failin fountain of madens blud, dranked it every drop up. By these sines, wich my holy ofice unabled me to inter-pret, I new it wasent a yuman being, and the king he done the rest.

Then, Johnny, I remembered that a ship from Peory, Illinoy, with a cargo of live hogs, was over due at Mozambeeck, a hunderd miles up the coast, and dowtless this feller was the sole survivor, but wot was the use? Wot kind of a chance had Reeson against Faith? So I felt called for to deliver a other land from errers chain, and bying seventy cammel lodes of elliphants teeths for a pound of glas beads, I left the kingdom for to spred the lite in New York.

But if me and Billy had ben thare we wuld sed, Thats nothin but only jest a hog, and Billy wude have slew the hi preest and the king and userpt the crown for his self. Cos the Bible it ses the wicked shal be exolted and fle from the rath to cum!—*Ambrose Bierce in Sunday American.*

MISCELLANEOUS.

A ROMANCE OF THE MIDDLE AGES.

(From the *Critic*.)

I.

It was in the Middle Ages,
It was somewhere near Peru,
Someone found a silver sixpence
In a field—this tale is true !—
Which to somebody he mentioned
Who was going out to dine ;
In a week it had expanded
From a sixpence to a *mine*.

II.

Then a company promoter,
And surveyors by the score,
With eminent financiers,
Came and landed on that shore.
Then they spent a month prospecting
With a magnifying glass,
Building up with many chuckles
Quite a cheery little farce.

III.

They returned to Merrie England,
And they nursed their little scheme,
Till they brought out their prospectus,
Which was quite a poet's dream !
For it told of wealth enormous
Lying buried in the ground,
And which only wanted raising,
Having been already found.

IV.

Then the public they invited,
With a lot of tender soap,
To come and see that sixpence
Through a monster microscope !

And the capital was stated
At a hundred thousand pounds,
Into five pound shares divided—
How refreshing all this sounds !

V.

Then the public rushed to buy them,
Till a five pound share cost eight,
And a lot of people murmured
That *they* always were too late.
Thus this company was floated
In a month or two, they say ;
But the capital it floated
In a very different way.

VI.

For the finder of the sixpence,
Well, of course, *he* took a third,
The promoter took another,
Then the lawyers—'twas absurd—
The surveyors and financiers
Took as much as it would yield,
Thus leaving the investors
With the sixpence and the field.

VII.

This was in the Middle Ages,
You'll remember that, I trust,
When the world was very wicked,
And man's morals apt to rust ;
Now, of course, it couldn't happen ;
Men are good and true and kind,
And I've not the faintest notion
What has brought it to my mind.

Foreign Tongues in Italy.

Few people, even in Italy probably, are aware of the number of colonies of foreigners in the country who speak different languages and are ignorant of Italian. There are at least half a dozen of these colonies, inhabiting quiet nooks of the peninsula, a little world to themselves. They are French, German, Slav, Albanian, Greek and Catalan. French is the language of the country folk about Aosta. German dialects are found about Domodossola and in parts of the Venetian province ; Slav is spoken about Friuli in the north, where it is Slovenian, and in the Mollse, where it is Serb. There are about 30,000 Italo-Serbs. Albanian is spoken by about 110,000 Italians in fourteen circumscriptions of southern Italy and three in Sicily. Fifteen communes about Lecce and Reggio speak Greek. Catalan flourishes in Sardinia.—*London Globe*.

Crucifixions in New Mexico.

It is a well known fact that in parts of New Mexico, thousands of citizens at times crucify one another, inflict severe self-torture and indulge in the practices of the ancient cults of Europe. The few Anglo-Saxon settlers of the mountainous parts of the country are so familiar with these doings that floggings, cross-bearings, pilgrimages and even crucifixions are regarded with only a passing curiosity. Some Americans once had the good fortune to witness one of these typical ceremonies at Rociada. It was on the night of All Saint's Day and was also a demonstration by the kinsmen of a young woman who had died not long before. Forming a procession the relatives of the deceased marched about the town and in the mountains in the vicinity wailing and moaning and making some of the weirdest sounds imaginable. Coming nearer, one could see that the backs of those forming the procession were literally raw. As they had been walking, solemnly and slowly they had been lashing one another and paying penance. Their lashes are made of pieces of soapweed with the thorns arranged so as to rake the flesh when drawn upwards ; sometimes also of cactus, or with cactus thorns in them. Exhortations to flog themselves well are mingled with their moans, which at times reach a furious pitch, and one cannot easily imagine how high frantic zeal rises on such occasions. —*Montreal Star.*

The Nazareth of To-day.

Nazareth, where Jesus spent his boy-hood, calls to mind a picture of a hazy, half-mystical village of the Far East. The Palestine of to-day is traversed by railroads and telegraph wires. Modern hotels with elevators and bell boys now occupy sacred places of history. Cafes stand where once the hosts of Israel fought, contending with chariots and horsemen. The awkward camel-back is transplanted by the compartment car. One would look in vain for the hospitable villager standing at the door of his humble flat roofed home. Tall, slanting roofed buildings predominate, with fresh red tiles imported from France. In a prominent place on the brow of a hill stands the English orphanage, which provides for the education of the orphans of Palestine. English and Arabic are taught here, as well as housekeeping and needle work. A telegraph station, with an Armenian operator in citizen's dress, keeps Nazareth in touch with the world.

Morality in Practice.

If once a man indulges himself in murder, very soon he comes to think little of robbing ; and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination. —*Exch.*

No Sunday Laws for Seattle.

Talking about Sunday legislation at the Queen's last night, Mr. Fred. Humphrey, of Seattle, stated in that city there were no laws of the kind that are being discussed in the Canadian House of Commons.

"Like the people of all large cities," said he, "Sunday is the one great holiday on which a vast majority of the inhabitants are intent only upon spending money and enjoying themselves.

"Of course it is a question whether or not we are to keep wide open in the west. On a Sunday in Seattle you will find people playing baseball and golf, and about every other outdoor game on the calendar. The theatres are open and the music halls are in full swing, while there are always a few brass bands around the city discoursing music to the gathered multitudes.

"Many retail stores, all the cigar stores and liquor dispensaries are in full operation—in fact, Sunday is the holiday of the week in our town.

"However, the people out there, it seems to me, are much more democratic than the people of the eastern parts of the United States and Canada, and as you come east you will find that the inclination is more pronounced to divide the people into classes, and when you get east you find that the class distinction is very marked. However, westerners go their own way and are certainly a satisfied lot of people, and that is the main thing."

Speaking in connection with what has been said as to the calamity at San Francisco being a judgment, Mr. Humphrey stated it was far from being regarded as such by the people of Seattle.

"No, instead of its being regarded as a curse, it has proved a blessing for Seattle. Thousands of terrified investors have flocked into our city since the disaster with the idea of finding a surer and safer place of investment. In fact there has been quite a movement in real estate values in all the north-western cities."

Cheapest Book in the World.

China's cheapest book is the New Testament in Chinese, published by the British and Foreign Bible Society. It cost four pence to print it, and is sold at two pence. Copies in all the great Indian languages cost one penny (two cents) to print, and are sold in India at one farthing (half cent). The Bible is now the cheapest book in the world.

Scriptural Proof.

At a colored camp meeting in Carolina a testifying penitent referred to himself and his unconverted brothers as "niggers" in a spirit of abject humility which he deemed well pleasing to his Maker. The presiding elder who "amen" his speech at proper intervals finally threw out a gentle rebuke.

"Call yo'se'f a cullud pusson, brother," he admonished impressively. "Niggers is a term ob reproach invented by proud white folks. Dey ain't no mention in de Good Book of niggers."

"Oh, yes, dey is, parson," the penitent contradicted solemnly. "Don't you rec'lect de place whar it tell about nigger Demus?"—*Lippincott's Magazine*.

Libelling the Catholic Church !

Dr. Richter, a well-known journalist of Munich, Bavaria, has just been tried on a charge of libelling the Roman Catholic Church. In his public writings he had charged the Papacy with being just as criminal and vindictively intolerant as ever, and quotes Roman authorities for the assertion that she would, if she had the power, revive torture and burning of heretics. His counsel, Count Hoensbruch, formerly a Jesuit priest, produced volumes of Catholic histories and other works proving that the Catholic Church still held the doctrines that recalcitrant heretics were to be punished by the "civil arm." The prosecution produced many authorities to the contrary effect, but the jury, after a four days trial, found that Dr. Richter's charges were justified, and he was acquitted.

Curious Effect of Sunday Street Car Legislation.

For a very long time past the Toronto street cars on Sundays have been run to the end of the Toronto Street Railway tracks in Toronto Junction—about a mile beyond the city limits—although the suburban cars from that point west have been stopped. This has been a great convenience to many people, though it has been done without permission from the Junction authorities. A week or two ago, however, "citizen" John Brown brought an action against the street car company for \$40,000, being \$400 per car per day, for running the Sunday cars illegally in the Junction municipality, and the manager at once ordered the service to be stopped till the action is settled. Now, although the local cars are not permitted to run on Sundays, there is a great outcry against Mr. Brown, because numbers of people who desire to go to town on Sunday can only get the cars by walking a mile to their new stopping place. It is difficult to see how the action will terminate, but we imagine it will help forward the cause of Sunday cars.

Partisanship of an English Judge.

That English Judges are not all impeccable is proved by the case of Judge Gantham, which was questioned in Parliament a week or two ago, a motion being made to dismiss him. It was proved that at Bodmin he had unseated a political opponent for bribery in giving a banquet; but, in a precisely similar case at Yarmouth he had confirmed the election of a political friend. Premier Campbell-Bannerman condemned the Judge, but opposed the motion because, he said, it would involve the Judge's retirement! We might ask, why have any laws at all?

Prof. Nathaniel Schmidt, of Cornell University, author of "The Prophet of Nazareth," has resigned his pastorate of the First Baptist Church of Ithaca, N.Y., his views having diverged from those of the church. The church authorities, in accepting his resignation, expressed their satisfaction at the increasing tolerance towards the divergent views resulting from critical study of the Bible.

THE SHADOWY NATURE OF FAME.

"Mighty Abou, tell me, ah ! tell me, is there any such thing as winning a name that will echo down the ages?"

"Echo down the what?"

"Down the ages, which is to say, Is there such a thing as imperishable fame?"

"Young man, I understand you. You hanker for immortality ; you would have the name of J. Parkinson Peters remembered to the end of time, as it were. Is that the desire that is consuming you?"

"Mighty Abou, it is."

"J. Parkinson Peters, a more asinine thought never entered an idiot's head ; but we all have it at some period of our respective lives. I know of but one cure for it, and this, fortunately, I have about my person. Here, J. P. P., is a brick. That brick is from Egypt, and is only perhaps five thousand years old. You see those characters? You can't read them? I can. That brick has on it a record of the kings of the old Memphian monarchy which preceded the Ptolemies. Those Memphian monarchs were no small potatoes. In the art of scooping other nations they were equalled by few and excelled by none. Their names filled the world in their day, and every monarch of them died supposing his name would goechoing down the ages. Now, you are a young man of ordinary intelligence. Well, did you ever hear of Wunpare? He was the first of them. No? Well, he had armies, and generals, and commissaries, and was

actually a great king. He gave battle to Toopare and was beaten. Toopare was in turn beaten by Threaze, who was ignominiously routed by Strate, who succumbed in turn to Phlush, who was beaten by Acephull, who held on a little while, laying out Forephlush and Threjax, only to meet his doom at the hands of Foreuvakind, who in turn was made a cold corpse by Stratephlush.

"Now, my young friend, the great Stratephlush, being the best of them all, was sure of his immortality, and he really believed that future ages would celebrate his deeds in prose and verse ; and the egregious ass built a pyramid or two to perpetuate his name.

"Where now, O idiot, is Stratephlush and his memory? A few sages like myself, who know all things, know the name but no more ; and only such of us as can decipher cuneiform writing. Practically the great conqueror Stratephlush is no more known than is the tailor who made the breeches in which he went forth to do battle. He made history, and what is it? A line in a dull book and a brick. Even we sages cannot come at the time of his reign within a thousand years. He lived, fought, ruled, and died. He went to death with philanthropists, tailors, dentists, lightning-rod men, reformers, life-insurance agents, missionaries, cabinet officers, prostitutes, explorers, advertising agents, preachers, auctioneers and lecturers. The cold waters of oblivion cover them all."—*Eastern Fruit on Western Dishes, by Petroleum V. Nasby.*

BOOK NOTICES.

REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

We have received a copy of the report of the twenty-seventh Annual Congress of the American Secular Union and Freethought Federation, held in St. Louis, Mo., Oct. 15-20, 1904, in connection with the congress of the Freie Gemeinde Bund. The report forms a volume of 218 large pages, and contains, besides the official record of the proceedings, etc., Ernst Haeckel's letter to the Congress, with his Thirty Theses for Organization, papers by Judge Waite, John Maddock, John E. Remsburg, Prof. Kral, Dr. Bowles, Philip Rappaport, Jayaputra H. Grairo, Mrs. Fernande Richter and Dr. Moncure D. Conway, and short sketches, with portraits, of about 140 of the officers and more prominent members of the Secular Union. The publication has been very considerably delayed by the dastardly attack made upon the secretary, Mr. Reichwald, whom we heartily congratulate upon the successful completion of his arduous labor.

VALUABLE BOOKS RECENTLY PUBLISHED.

Books can be obtained from office of Secular Thought.

FUNERAL SERVICES WITHOUT THEOLOGY. A series of addresses adapted to various occasions. With an Appendix containing examples of method of treating personal recollections, and poetical quotations. By F. J. Gould. 60 pages, cloth, 40 cents. Watts & Co., London.

A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. Two volumes, demy 8vo., cloth, by post in Canada, \$7. Watts & Co., London.

THE EVOLUTION OF MAN: A Popular Scientific Study. By Ernst Haeckel. Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged) edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

SUNDAY OBSERVANCE: Its Origin and Meaning. By W. W. Hardwicke, M.D. author of "The Evolution of Man and His Religious Systems," etc. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

MARRIAGE AND RACE DEATH. The Foundations of an Intelligent System of Marriage. By Morrison I. Swift. 270 pp. 8vo., heavy paper, paper cover, 50 cents. New York: The Morrison I. Swift Press. 1906.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed. Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Agnostic Journal, 41 Farringdon St., E.C., London, Eng., wkly, 2d.; \$2.50 per year. Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed. To-morrow, 2238 Calumet Av., Chicago, Mich., monthly, 10 cts.; \$1 a year (for. \$1.50). Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.). Progressive Thinker, 40 Loomis St., Chicago, wkly, 5 cts.; \$1 a year. J. R. Francis, ed. Good Health Clinic, Syracuse, N.Y., monthly, 50 cents per year (foreign 75 cents). Blue Grass Blade, Lexington, Ky., weekly, \$1 per year. J. E. Hughes, ed. and pub.

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FRAUD AN ESSENTIAL FACTOR IN RELIGION.

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ANTHROPOLOGICAL evidence suggests that, while religion clearly begins in primordial fear and fancy, wilful fraud must to some extent have entered into all religious systems alike, even in the period of primeval credulity, were it only because the credulity was so great. One of the most judicial and sympathetic of the Christian scholars who have written the history of Greece treats as unquestionable the view that alike in Pagan and in Christian cults "priestcraft" has been "fertile in profitable devices, in the invention of legends, the fabrication of relics, and other modes of imposture" (Bishop Thirlwall, "Hist. Greece," i. 186, 204); and the leading hierologist of the last generation pronounces decisively as to an element of intentional deceit in the Koran-making of Mahomet (Tiele, "Out. Hist. Rel.," p. 96)—a judgment which, if upheld, can hardly fail to be extended to some portions of all other sacred books.

However that may be, we have positive evidence that wilful fraud enters at times into the doctrine of contemporary savages, and if we can point to deliberate imposture alike in the charm-mongering of contemporary negroes and in the sacred-book-making of the higher historical systems, it seems reasonable to surmise that conscious deceit, as distinguished from child-like fabrication, would chronically enter into the tale-making of primitive men, as into their simpler relations with each other.

It is indeed difficult to conceive how a copious mythology

could ever arise without the play of a kind of imaginativeness that is hardly compatible with strict veracity; and it is probably only the exigencies of ecclesiastical life that cause modern critics still to treat the most deliberate fabrications and forgeries in the Hebrew sacred books as somehow produced in the spirit of the deepest concern for truth. An all-round concern for truth is, in fact, a late intellectual development, the product of much criticism and much doubt; hence, perhaps, the lenity of the verdicts under notice. Certain wild tribes here and there, living in a state of great simplicity, are in our own day described as remarkably truthful (Tylor, "Prim. Culture," i. 38; "Anthrop.," p. 406); but they are not remarkable for range of supernatural belief; and their truth is to be regarded as a product of their special stability and simplicity of life.

It belongs, further, to the very nature of the priestly function, in its earlier forms, to develop in a special degree the normal bias of the undisciplined mind to intellectual fraud. Granting that there are all degrees of self-consciousness in the process, we are bound to recognize that in all of us there is "the sophist within," who stands between us and candor in every problem either of self-criticism or of self-defence. And, if the instructed man recognizes this clearly and the uninstructed man does not, none the less is the latter an exemplification of the fact. His mental obliquities are not any less real because of his indifference to them than are the acts of the hereditary thief because he does them without shame.

And if we consider how the fetish-priest is at every turn tempted to invent and prevaricate, simply because his pretensions are fundamentally preposterous; and how in turn the priest of a higher grade, even when he sincerely "believes" in his deity, is bound to put forward as matters of knowledge or revelation the hypotheses he frames to account for either the acts or the abstentions of the God, we shall see that *the priestly office is as really incompatible with a high sincerity in*

the primitive stages as in those in which it is held by men who consciously propound falsities, whether for their mere gain or in the hope of doing good.

It may be true that the priestly claim of supernatural sanction for an ethical command is at times motived by an intense conviction of the rightness of the course of conduct prescribed; but none the less is such a habit of mind fatal to intellectual sincerity. *Either there is sheer hallucination or there is pious fraud.*—J. M. ROBERTSON, in "*Short History of Freethought.*"

EDITORIALS.

THE NEW DOMINION "LORD'S DAY ACT."

The passage through Parliament of what is called the "Lord's Day Act" was a scandalous proceeding. It was pushed through the Senate without time for any fair discussion either of the bill as it came from the Commons or of the many amendments proposed by senators, some of whom protested against being compelled to consider the bill in such a hurried fashion; but partizan demands prevailed, and they were forced to submit.

Of the amendments carried, one of the most sensible was that changing the title of the bill to "The Sunday Act." When the bill went back to the Commons, this change was rejected and "The Lord's Day Act" replaced. The value of this change—from the bigots' standpoint—may be seen from the importance attached to it by Mr. Shearer, who in a letter to the *Toronto Globe* says:

"In the first place, it is an immense advantage that we have a Lord's Day Act for the whole Dominion which recognizes the Lord's Day as a NATIONAL INSTITUTION, the toilers' day of rest and liberty,(!) the Church's day of glorious opportunity. This in itself is a gain worth all the effort."

Of course it is. The Alliance bigots have succeeded in doing what their fellow sky-pilots in the States have long been trying to do. They have put "God" into the Constitution—just as if he were a shuttlecock to be batted about by the votes of a few corrupt politicians. The men who run the Alliance know as well as we do that their "Lord" had no more to do with appointing Sunday as a day of worship and stagnation than he had to do with appointing Dominion Day.

Another amendment by the Senate (this stands) prohibits prosecutions under the act without leave of the Provincial Attorney-General nor "after the expiration of sixty days from the time of the commission of the alleged offence." Mr. Shearer says this is "unreasonable in the last degree," but thinks few Attorneys-General will stand in the way of prosecutions, and we agree with him. Judging from what we have seen recently, Government officials are all too ready to pander to the demands of the priesthood of all sects, as they are also ready to comply with the demands of financiers and manufacturers, or any others whose goodwill means votes and contributions to election funds. As the clause stands, however, it can have but a trifling effect. Had the time limit been fixed at seven instead of sixty days, a good deal of pious perjury and collusion might have been prevented.

—:O:—

BOTCHED LEGISLATION.

Clause 14 of the Sunday Act continues in force all preceding Sunday laws, and enables prosecutions to be entered under any of them, so that it will no doubt lead to many appeals and be an unending source of revenue for the legal fraternity—a feast of law and a flow of fees.

It seems clear that, after the recent Privy Council decision, all existing Provincial Sunday laws should have been expressly annulled and a comprehensive Dominion law enacted. If there was not time to do this at the late session, the matter should have been left over till next year. It is evident, however, that the Government felt themselves compelled to comply as far as possible with the demands of the clericals and "do something" this session, even at the cost of muddling the whole question and burdening the people with vexatious and expensive litigation.

The concluding paragraphs of Mr. Shearer's letter show the animus and real object of the Sabbatarian party. In the main, the new act prohibits only working on Sunday for wages and profit—excepting that connected with the church; but, says Mr. Shearer,

"An impression has been given that the effect of the new act is to legalize games of ball, etc., and fishing and hunting, inasmuch as it only prohibits games for gain, prize, or reward and shooting at a target. This, however, is a great mistake. The old Provincial laws remain in force, and, in Ontario and the Maritime Provinces at least, all noisy games and fishing, hunting, shooting, etc., are absolutely prohibited."

So that—as he admits that the Alliance has not got all they want and intend to ask for more in the future—we can see their ultimate goal—

the complete "sanctification" of Sunday and a total stoppage of all recreation and enjoyment except that to be obtained in a church. Then, we hope, the working men, and others not workmen, will be satisfied with the "rest-day" the parsons will have secured for them.

—:O:—

THE TORONTO CITY HALL PLUMBING SWINDLE.

As a result of Judge Winchester's investigation into the Toronto "Plumbers' Combine," and the City Hall contract exposures cropping up out of it, a number of criminal charges of robbery and conspiracy to defraud the city have been laid against Architect Lennox, Bennett and Wright, the plumbing contractors, and others, and we hope the charges will be searchingly probed.

In a lengthy communication to the press, Lennox proposes that a new board of arbitration be appointed to try the charges against him, one member to be nominated by him, one by the city, and a third by these two. A similar proposition has been made before, but it is simply a bit of impertinent and impudent presumption, and can only tend to confirm the judgment of Judge Winchester. Mr. Lennox will have ample opportunity to prove his innocence in a far more satisfactory way than he could have before a court of which he had chosen one member. A thief in the police-court might just as reasonably demand a new trial before a court of arbitration partly of his choosing. Is Mr. Lennox afraid of an impartial trial?

As to the big plumbing firm, innocent or guilty, they will go into court with anything but clean hands. Clark, one of the firm, has kept out of the way and thus evaded giving evidence; the firm's books have been partly mutilated and partly destroyed, important checks have disappeared, and the evidence showed very intimate financial relations with the architect. We have seldom seen a more suspicious case.

Though it is hardly to be expected that such widely-spread trade and professional dishonesty as has been proved to exist in Toronto for years past can be easily eradicated, the only chance there appears to be for mending matters at all is to rigidly punish convicted criminals. The successful boodler and grafter has had a pretty long day, and it must continue until the people wake up to the fact that in the end they are bound to be the sufferers, however proud they may feel for a time that, among other big things, they possess some big thieves.

The whole matter forms a splendid argument for those who favor the more rational notions of Socialists, who have been told that, if munici-

palities undertook to do their own public works, they would suffer great losses through nepotism and corruption. How much better is it that they should suffer, as an alternative, such wholesale robberies as have been proved to have been committed by the wealthy tradesmen to whom they have intrusted their contract work?

—:o:—

"INDESTRUCTIBILITY OF THE CATHOLIC CHURCH!"

The remarkable deliverance of "James Cardinal Gibbons," under the above heading, which we published in a recent issue deserves more than a passing notice. It has been observed that the utterances of most kings and statesmen prove with what a small amount of wisdom the world is governed; and—to an intelligent man—the article of the Cardinal must show clearly enough with what a small modicum of wisdom a man needs to be equipped to become a trusted "Prince" of the Roman Catholic Church. The article reads rather like a schoolboy's first essay than the deliberate utterance of a highly-placed ecclesiastic, supposed to be endowed with all the learning and culture the highest college training can impart to a naturally intellectual youth.

The Cardinal "challenges our admiration" for his church on the ground of its indestructibility, which fact, he says, "alone stamps divinity on her brow." We have heard of indestructibility before now, of course, but we have yet to learn the logic which makes such an alleged fact stamp "divinity" on anything. What is divinity? Is the Devil not a divine personage? Matter and force are said to be indestructible, yet we have not heard of any theologian or philosopher who claims that that fact stamps divinity on their brow. Perhaps this is because they do not possess a brow. We cannot say.

But what is "divinity"? Is it something supernatural? If so, we are afraid we cannot concede it to the Roman Catholic Church, for that seems to us to be anything but above nature: rather the reverse, perhaps. Is it something superhuman? If so, then, while matter and force may be regarded as superhuman, and as thus entitled to the honor of being termed divine, the Catholic Church is certainly only made up of human beings—and these, too, of generally a rather low type. We must hope the Cardinal will explain the term for us.

Strangely enough, we are immediately told that this indestructible and therefore divine church has already been partially destroyed. This is a fine way certainly to prove its indestructibility! The Catholic Church, the Cardinal says, has been constantly at war both with foreign pagans

and infidels and in conflicts with her own rebellious children ; and because, after nearly two thousand years of these experiences, she still holds up her head, we are to believe that she will exist for ever ! The same claim might have been made for all the religions that preceded Christianity.

Forgetting his main argument, the Cardinal draws a dismal picture of the injuries sustained by the church in these conflicts, though he says nothing of the horrors inflicted by the church on the other parties ; and then continues :

“ We see her numerically stronger to-day than at any previous period of her history. The losses she sustained in the Old World are more than compensated by her acquisitions in the New. She has already recovered a good portion of the ground wrested from her in the sixteenth century. She numbers now about 225,000,000 adherents. She exists to-day, not an effete institution, but in all the integrity and fulness of life, with her organism unimpaired, more united, more compact, and more vigorous than ever she was before ! ”

And then the Cardinal sardonically asks us if this is not the greatest of miracles ! If we knew what divinity and miracles are we might be able to answer, but as we do not, we can only say that we believe the causes of the Catholic Church's survival and increase are entirely of a natural and explicable character. We need not attempt to trace them here, contenting ourselves with remarking that the Cardinal's logic is just the same as would be that of a duellist who should claim immortality because, having gone through fifty combats and suffered many wounds, he was still alive and as active as ever.

Losses and gains simply mean that natural causes have been at work. The logical point the Cardinal avoids is this, that where there has been loss or partial destruction, as he admits there has been, there might also have been total destruction ; and in any case, his indestructibility theory defeats itself.

Cardinal Gibbons must know that every claim he makes for Catholicism can with equal validity be made by many other religious bodies. Every one of them which has existed for any great length of time has been engaged in bitter wars and fratricidal struggles, and, having survived these as well as many murderous persecutions, to-day present a front at least as united as that of the Catholic Church, and can say as truly as Catholics that they number as many adherents as ever, or more. Protestants of all sorts, Hindoos, Buddhists, Mahomedans, and Jews—all can say the very same things. Of Jews, indeed, there are probably more than four times as many in the world to-day as ever could have lived in Palestine.

And whether they foolishly and openly say it like Cardinal Gibbons, or only think it, certain it is that any claim to be of supernatural or divine origin can have no other meaning. An Almighty God cannot be imagined to have founded a temporary organization liable to destruction at the hands of opponents. Each sect says it is built on a rock of eternal truth by an Almighty Builder, and the Freethinker can only listen and hope for the advent of more rational school teachers.

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“ WHY ATTEMPT TO STOP AN IRRESISTIBLE FORCE ? ”

The Cardinal asks this question with persuasive *naïveté* ; but, as we make no pretence of being an eternal or an immovable obstruction, we can only say that we oppose the church because we believe its claim to being an irresistible power is a false one. Manifestly, if true, to conquer the world would have been a task long since accomplished.

As the world knows, and as the Cardinal admits, the Catholic Church has had many serious losses in Europe, and we believe these losses are irreparable. Although in Britain there has been a considerable increase in the Catholic population during recent years, we must not forget that at one time Britain was almost entirely Catholic. France, though still largely Catholic, is rapidly becoming anti-clerical in sentiment, and the civil power of the Papal party is almost entirely destroyed ; the great centres of population are rapidly becoming anti-Christian. In Germany the increase in Socialistic organization bids fair to wipe out both rival religions, though, as in France, the “ religious ” sentiment may survive for generations. In Austria the not-far-off death of Francis Joseph will probably lead to the disruption of the empire and the concordat with Rome, with the result that the Papal authority will be restricted to but a small part of the country. Croats, Magyars, Czechs, Italians, Germans, and the many other nationalities that go to make up the Austrian Empire may be trusted to pay scant regard to Peter’s Pence or Peter’s bishops as soon as the House of Hapsburg ceases to hold imperial sway. Italy and Spain are both becoming filled with heresy as well as with revolution ; and though Catholic sentiment may be fairly strong among the rural populations, the cities, in every country the ruling centres, are rapidly advancing towards Freethought and Republicanism. No wonder the Cardinal admits some losses. Practically, the political power of the indestructible Papacy has been destroyed in Europe. With that gone, the destruction of its theological power is as certain as is that of the power of Methodism or Anglicanism.

THE CHURCH NOT ALWAYS THE ALLY OF KINGS.

Cardinal Gibbons is talking in a democratic country, and, imitating Paul, who "made himself all things to all men," tries to talk like a democrat :

"Many persons labor under the erroneous impression that the crowned heads of Europe have been the unvarying supporters of the church, and that if their protection were withdrawn she would collapse. So far from the church being sheltered behind earthly thrones, her worst enemies have been, with some honorable exceptions, so-called Christian princes who were nominal children of the church. They chafed under her salutary discipline ; they wished to be rid of her yoke, because she alone in times of oppression had the power and the courage to stand by the rights of the people and place her breast as a wall of brass against the encroachments of their rulers."

The church, like a wall of brass, protecting the people from the oppression of their rulers, is a work of imagination that might cause the Devil himself to split his sides with laughter. We can understand that, with some slight variation, the Cardinal's plea might very well be true, and yet the church be as vile as its worst enemies have painted it. We can understand that, in order to attain supreme power, the Papacy has used prince against people at one time and people against prince at another. But what is quite certain is, that at all times the Pope has been willing to sell the rights of the people to any prince who would promise fealty to him and submit to his "salutary discipline,"—a mere euphemism for entire submission to the Pope.

We should like the Cardinal to tell us how the Catholic Church protected the French people against the encroachments of the Bourbons. Why, the French nation, under the combined rule of the Bourbons and the Papacy, were dragooned and slaughtered, imprisoned and tortured, taxed and starved to the very last stage of human endurance, while the king, the aristocracy, and the priesthood were living in extravagant and arrogant luxury.

What sort of a "wall of brass against the encroachments of their rulers" has the Papacy been to the people in Spain, in Italy, in Austria, in Germany? In all of these countries the people have found that the first step towards freedom and prosperity is to curtail the power of the bloodsucking priests. If the Papacy had been such a friend and protector of the people, how comes it that the first thought of the people struggling for freedom is to get rid of the Papal power?

Cardinal Gibbons says the Church's losses in the old lands have been more than made up by her gains in the new. That she has lost in the old lands is ample proof, not only of her destructibility, but of the utter

falseness of her claim to being a useful supporter of the people. The people are becoming self-governing, and are banishing their twin foes—prince and priest.

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THE CHURCH THE ALLY OF PROGRESS AND LIBERTY !

The Cardinal makes a very good hit in speaking favorably of modern inventions. Of course, the church now-a-days is not afraid of telegraphs and railroads, printing presses and steamships. She uses them just like ordinary common-sense people, and pushes ahead all the faster for their assistance. They are providential aids to the propagation of the faith—one of Providence's roundabout ways of accomplishing an end that it is supposed to be able to attain with a word or a thought, or something even more speedy than either. When man has invented a railway train and built a bridge, God is not above taking advantage of them to travel faster and more cheaply than would otherwise be possible.

The church, indeed, has found out that the spread of intelligence is by no means co-extensive with the spread of education and of physical advantages ; and the little schooling that has reached the masses makes it all the easier for the clever Jesuit to overwhelm the half-trained mind with his subtle sophistry.

But the church has "always been the patroness of literature and the foster-mother of the arts and sciences !" Copernicus, Kepler, Galileo, Bruno, Vanini, and others had a somewhat different experience, which they paid for in various ways ; but Cardinal Gibbons says it is so, and who could doubt a cardinal ?

And she is no enemy to liberty. Indeed, she flourishes all the better where liberty is supreme ! Certainly, here is a good point that seems undeniable. Let us look at it for a moment. It is undoubtedly true that the insinuating priest and the crafty Jesuit have always flourished immensely wherever they have been allowed to carry out their designs without restriction, or with the aid of the authorities with whom they have co-operated in exploiting the people—wherever, in short, they have had a free hand to work their own sweet will upon an ignorant people. Their policy has given them possession of a large proportion of the wealth of every country in which they have had a free hand, and has led to their repeated expulsion from every European country on account of their immense wealth and power endangering the State. This sort of liberty enjoyed under Concordats with Rome, is being put an end to in nearly all European countries, and that is the reason why Roman

Catholicism is losing ground there : the people are being protected from the sky-sharks by decent legislation, such as that employed to some extent to protect them from land-sharks.

For the time, the Catholic Church is taking advantage of the liberty enjoyed in this country and in the United States to carry out a similar policy. Her control over the mass of ignorant and superstitious voters who profess her creed gives her a power over both the United States and the Dominion Governments that secures to her an almost entirely free hand ; and she is not only filling large numbers of offices with her followers, but is amassing an immense amount of property that must give her an overwhelming influence over the lower orders. In Britain, France, Germany, Spain, and Italy, the enormous accumulations of property in the hands of the church have more than once become a menace to the national welfare, and has inevitably led to sequestration. At present, this phase of the matter is becoming acute in Quebec, and interferes greatly with both legitimate trade and fair taxation. In Ontario the evil is growing rapidly.

Certainly, the church is flourishing under liberal institutions ; but, in fact, " liberal institutions " in Canada means that the churches are dealt with not only liberally, but extravagantly. We live in hopes that just laws, equalizing taxation and abolishing the present outrageously unjust ecclesiastical exemptions and privileges, with a better system of compulsory education, will ere long put an end to the " liberty " that so delights the heart of Cardinal Gibbons—a liberty that practically subsidizes the church in Canada by remitting taxation to the extent of probably little short of \$20,000,000 per annum, and in Quebec allows the Catholic hierarchy to tax their people without restriction. We are not surprised the Catholic Church flourishes under such liberty ; but the Cardinal will find that neither Americans nor Canadians will stand for it much longer, and then the Church's indestructibility will get a jolt that will smash it to pieces in its last stronghold.

" Do you attend a high church, Mrs. Brown ? " asked the caller.

" Oh, of course, we attend the best," said Mrs. Millionaire Brown languidly. " Our pew rent is \$1,000 a year."

" Why do you attend church so often, Hans ? "

" Well, I'll tell you, sir. Mine boss, nearly every dime I go into his office, tells me to ' git de hell out of this ! ' und I dink der church iss der best blace to do dot ! "—*New Orleans Times-Democrat*.

RECIPROCAL INFLUENCE OF CIVILIZATION AND RELIGION UPON EACH OTHER.

BY B. F. UNDERWOOD, QUINCY, ILL.

THE old method of theologians was to maintain that their religion was a finality in thought and the source of everything good in human action, and to see nothing good in other religions. Now all thinkers recognize the fact that there is a soul of truth in all religions and make less exclusive claims for any one of them.

In the light afforded by evolution and the study of comparative religions, all religious systems and cults are seen to have served a purpose in human development. When they have become so institutionalized and fixed in dogmas as to become obstructive to progress, they have simply been expressions of that mental rigidity which results from thinking in ruts, thinking in herds, generation after generation, whether on religious or other subjects. Obstruction and even destruction have been a part of the evolutionary order. Revolutions have often been necessary to make the later sequent order of progress quiet and peaceful.

A common mistake, until recent years, among religious leaders has been to assume, each that his own religion has been the leading cause of all the great and good things man has accomplished. The same assumption was put forth in ancient Egypt, India, Greece, Rome and other nations of antiquity, and by Mohammedan teachers in Spain in the ninth and tenth centuries, when that country, under the Saracens, was the most enlightened portion of Europe. Such claims are now seen to be absurd.

These reflections have been suggested by remarks which the writer has heard from pulpits in this city implying that it is Christianity that has civilized mankind, and that only as the doctrines of this system are accepted can there be respect for morality, law and social order, or security of life and property.

Without undervaluing the Christian system in its good effects upon the world, we think that many of the assumptions put forth on this subject are appeals, not to men's intelligence, but to their ignorance.

Civilization is the product of so many and of such varied causes, of so many activities and movements, some of them apparently conflicting and opposed to progress, that in studying the subject, the mind is liable to be lost in the labyrinth of forces which have been factors in civilization. The careful thinker who considers the influence of civilization upon religion as well as that of religion upon civilization, and who sees what a multitude of forces have been in operation for centuries to produce present conditions,

knows that it is impossible by ideal separation of one strand from the others which connect existing conditions with the past, to estimate exactly to what extent the total result is due to that particular strand. The forces of civilization can be studied only in their co-operation, since none acts detached or independently of all the others.

It is not uncommon to hear from the pulpit statements to the effect that our religion has been the cause of civilization and that without it men would collapse into barbarism. Such claims repel well-informed thinkers, who, while recognizing Christianity as a great power in the world, know that intellectual culture and moral goodness and a high degree of civilization, have been reached under other systems of religion.

The Christian system, of course, was not a factor in the wonderful impulse which was given to progress by "that inimitable Greece," as Renan says, "that existed but once for the simultaneous delight and despair of all who love the beautiful." Five centuries before the Christian era Greece laid the foundation of intellectual culture of all the succeeding ages and carried some of the higher arts to a degree of perfection never surpassed. During the centuries which have followed literature in its most flourishing periods has rekindled her torch at the altars of Greece and art has gone back to the age of Pericles for her purest and noblest models. Homer's *Iliad*, the great epic poem, the heroic odes of Pindar, the orations of Demosthenes, the old Greek plays are still read and admired by scholars. The works of Plato are still studied by the most philosophic minds. The histories of Herodotus, Xenophon and Thucydides, are still prized for their merit as compositions, as well as for the light they throw upon the past. The statues of Greece still stand forth after the lapse of ages in unrivalled beauty, and modern architects have scarcely improved on the proportions of Athenian architecture.

We go back to ancient Greece, not only for the beginnings of our intellectual culture, but for our ideas of personal liberty. No people ever had a more passionate love for freedom than the Greeks. They had, imperfect as it was, a democratic form of government, and in spite of faction and turbulence, they were steadfast in their love of liberty and love of country. They were remarkable for their boldness and independence in expressing their opinions, for their generous and humane spirit, for their courtesy and quiet dignity, for their aversion to ostentation and display, for their temperance and frugality, and for their quickness of apprehension, fine perception and intuitive power combined with a natural sense of what was becoming and appropriate. They had men in whom "greatness of mind seems but second to greatness of virtue." The disinterestedness of Timoleon, the stern justice of Aristides, the self-sacrificing

spirit of Leonidas and his immortal Three Hundred, the fortitude and moral courage of Socrates, will ever challenge the admiration of mankind.

If a people like the Greeks, with a language remarkable for its finish and flexibility, with a literature of wonderful wealth of thought and beauty of expression, with works of art unsurpassed, with great systems of philosophy, with great models of moral excellence, with a history replete with accounts of moral heroism and achievements of an intellectual character, which have left upon the page of history a glory that twenty-three centuries have not been able to dim, could flourish in pre-Christian ages, it is absurd to assert that any religious system which has since that period appeared in the world is the "cause of civilization," or that without that particular system, enlightened nations, where it prevails, would relapse into barbarism.

Ancient Greece had her full share of evils, and in many respects great progress has been made since the age of Pericles. But no nation in this century could be regarded as civilized, if the absence of great evils and wrongs were made an indispensable condition of civilization; and it would be strange if in more than 2,000 years no nations had arisen able, with the rich heritage which Greece and Rome left to the world, to add to the achievements of those nations and to advance beyond them.

A discriminating showing of the different ways in which Christianity has benefited mankind where its spirit has been infused into the life of the people is legitimate and, with large knowledge of existing and of past conditions of the world, of its various great religious systems, their similarities and diversities, and of the scientific discoveries and inventions and the multitude of secular agencies and influences which have contributed to present conditions, the subject can be made one of profound interest and greatly to the credit perhaps of the Carpenter's Son and to the tent-maker of Tarsus.

What we deprecate is extravagant claims made in regard to the influence of a particular religion, claims which are contradicted by history and are contrary to the principles of evolution. The practice, too, of raking together all the crimes and vices of pagan nations and contrasting them with the virtues of Christian lands, in order to show the world's indebtedness to a particular system is no less open to criticism. It is as unfair as would be an effort to show the superiority of Pagan Rome over modern nations by drawing dark pictures of the latter without one bright spot and dwelling, in contrast, on the noble lives, sublime sayings and splendid achievements which have shed an undying lustre on the old pagan republic and empire.

Those who attempt to discuss the influence of their religion upon

civilization should, where there are different conceptions and interpretations of this religion, define their religion. If they mean Christianity, for an illustration, as it is established and prevails in Russia, there are many Christians who see in its prevalence an obstacle to progress rather than a factor of civilization. If they define it to include taking no thought of the morrow and no interest in the accumulation of wealth, in not resisting evil with force and submitting to wrong rather than resort to violence, then many will say that progress has been the most marked as these doctrines or injunctions have been the most disregarded.

If some of the doctrines held by the various sects are emphasized as Christianity, there are Christians who will deny that they constitute any part of true Christianity or have any enlightening effect on the mind or ennobling effect on the heart. If those precepts of the New Testament which are accepted in common by Christians and non-Christians as unquestionable are defined as Christfany, many will say, Yes, but these are not exclusively Christian, having been taught in pre-Christian ages, and that the mere teaching of them, without some innovating, awakening forces, and without some discoveries and inventions increasing man's power to utilize the forces of nature, can result in little progress, as was illustrated in Egypt and India.

The truth is, Christianity, like an organism, has everywhere been modified by its environment, and it exhibits a great variety of form and quality. In a soil and climate not suited to its development the best fruit deteriorates; so a religion introduced among barbarians is soon changed by them in accommodation to their mental and moral conditions. Christianity in many places, as in Abyssinia, where it was introduced many centuries ago, has become so modified as to have but little in common with its forms in enlightened communities.

In Japan, where the people, in morals as well as in intelligence, rank high, where large numbers for a quarter of a century and more have been interested in the thought of the best writers of the Western world, writers like Mill, Darwin and Spencer, the effect of Christianity, if accepted, would be much as it is here. Its oriental features might be emphasized. Moozamdar of India once wrote a work, "The Oriental Christ," to prove that only an oriental people can fully appreciate the teachings of Christ.

How different the Christianity of the Christian Scientists, who the other day dedicated in Boston a \$2,000,000 church, and the Christianity of the Salvation Army. How different the Christianity of the Protestants, generally, to-day from that taught when the writer was a boy, half a century ago. In his volume on "The Development of the North Since

the Civil War," (the eighteenth volume of "The History of North America,") Prof. Joseph Morgan Rogers says :

"It was not until after the civil war that the doctrines of evolution and the higher criticism of the Bible were of much import to this country. In succeeding years a great deal of interest was aroused in both these questions, and the adherence was rapid until, in Protestant churches at least, it became general, though hardly radical, among the educated classes."

Public sentiment has been undergoing great changes, and religious thought, in spite of written creeds, has had to adjust itself to these changes. This has made religious progress possible and has resulted in the liberal spirit which exists in the churches toward one another in contrast to the sectarian intolerance of earlier times.—*Editorial in Quincy, Ill., Daily Journal.*

THE GENEALOGY OF MORALS.

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At a recent meeting of the Manhattan Liberal Club, Mr. J. M. Gottesman was the opening speaker. The subject of his address was "Aristocratic Radicalism; a Study of Friederich Nietzsche." Believing that some account of the philosophy of this bold and original writer would be of interest to readers of the *Truth Seeker*, the following condensed report of Mr. Gottesman's excellent paper is submitted.

It is necessary to eliminate from the report the interesting biographical sketch of Nietzsche, except to say that he was born in Rocken (near Weimar), Germany, in the year 1844; studied philology and, for a short time, theology in the University of Bonn, and was afterwards professor of Classical Philology in the University of Bassel; that he was unmarried, and, according to his sister, "remained completely apart from either great passion or vulgar pleasure." He was of delicate health, and in 1889 his mind broke down utterly. He became insane and died on the 25th of August, 1900. Perhaps the most interesting episode of his life was his famous friendship with Wagner, the composer, which was completely ruptured when Nietzsche changed his views.

There is a kind of literature, said the lecturer, which is not art at all—the literature of life. It is produced by men who belong to another order, who bring other standards and sow the seed of new and larger types, the primeval, original, elemental men. It is here, in my opinion, that we must place Nietzsche. The world has always had trouble with

the men who have primary gifts. It is a consolation to many that Nietzsche went mad. The primary men disturb us; they are a summons and a challenge. In my opinion the next age will make more of Nietzsche, and the next still more, because he is in the great world current, in the line of the evolutionary movement of our time. He is in the first rank of the distinguished and significant personalities our century has produced.

In the passionate denunciations which he has called forth he has figured as Antichrist, as the devil's prophet, as an intellectual rebel, and a very Lucifer among ancient and modern thinkers. Fortunately he has met with a different reception at the hands of a small but rapidly growing circle. His teachings have left their imprint on all European culture. Gabriele D'Annunzio, Hauptmann, Maeterlinck, Marriot, Jack London and Bernard Shaw have written novels and plays setting forth his theories, and theologians have felt called upon to refute his arguments against Christianity. It is impossible to ignore a man who laughs at all that many people deem holy.

It can hardly be said that Nietzsche has a philosophical system. One of the difficulties in the study of his teachings is due to the frequent changes they underwent. His writings lend themselves readily to a triple division. The first may be called the esthetic period, when he placed art and culture before everything else. The second is the intellectual period, where everything is subordinated to truth. The third and final stage is the ethical period. It seems sometimes as if his whole philosophy were in answer to the question, "If life is worth living, what makes it so?" What is the supremely valuable? He saw that once having begun to question the standards of value, there was no reason why he should stop at any particular point. The only valuation left him after rejecting the esthetic and intellectual standpoint seems to be of an ethical nature. Everything is of value that can further the development of the overman. Whatever does not promote this end, whether it be true or false, beautiful or ugly, is to be rigorously cast aside. He regards nothing as sacred, least of all his own convictions. There is, moreover, throughout a scorn of consistency and contempt for argument worthy of Emerson, and a self-reliance that outdoes Walt Whitman.

The thinking world of northern Europe, outside of England, is at this moment busied, not with Nietzsche's negation of Christianity, but with his affirmation of an ethical basis which is so far original and startling

that it is in direct contradiction to every code of morals current during the last three thousand years, whether Christian, Mohammedan, Buddhist, or pagan.

In plain words, Nietzsche's ethics consist in the doctrine of non-morality. There is no such thing in the natural man as innate conceptions of right and wrong; his ideals and his conscience are but traditional opinions instilled into him in childhood. There is no morality, consequently nothing to be avoided or reprobated; there is nothing bad in itself. Some actions are stupid, but none are bad. Whatever is done for self-preservation is usually called bad, because it often interferes with the comfort of other people; but if one admits that self-defence is moral, then all the egoistic actions must be placed in the same category. It is impossible to imagine a single action that is not egoistic. For the ego to act apart from the ego is a contradiction in terms.

There is no duty of justice, humanity, or charity. Why should not the weak and incompetent suffer and be driven to the wall, and the strong and brave and cunning "own the earth?" Why should mankind set up a process different from the cosmic process, and recognize a moral and legal equality where there is no physical equality? The real obstacle to the steady improvement of the race is found in the slave ethics of modern codes and in the practice of benevolence. Charity is not a virtue, but a handicap. In fact, the truly real man is the egoist par excellence. He is not troubled with any feeling of responsibility or nervousness. He knows that there is no such a thing as sin, and that no one is responsible. The development of his own personality is the most important thing for him, and such development presupposes a constant exercise of power. He is not dependent on anyone, not even on the person he loves best.

The truly real man is no altruist. His instincts are too healthy for that. To desire sympathy is unmanly, and to show it displays a lack of delicacy. It hurts the pride of others. It is naïveté to pretend that man should be other than he is, to arrogate to oneself the right to say what we ought to be. There is no "ought" except for slaves.

Nietzsche attempts in his "Genealogy of Morals" to account for our present moral values, and his conclusion is that they are the result of a revolt of the physically incompetent, headed by the priestly class. The remedy for the peculiar diseases consequent upon the priestly way of life they found in abstention from meat, fasting, sexual abstinence, and "the flight to the desert," metaphysics inimical to the senses, sloth-

begetting. The formula of a declining civilization is "to have to combat the instincts." Sympathy is the principal tool for the advancement of decadence, for it thwarts, in general, the law of development, which is the law of selection. It preserves what is ripe for extinction. The essential thought of Nietzsche's aristocraticism is that the strong and able are to be pitilessly triumphant. Men are not nor ever shall be equal. The principles which operate in natural evolution have resulted in the higher animal; why should not the same principles in social evolution produce the higher man?

Nietzsche is right when he says that a man's philosophy to be real must be the inevitable outcome of his own psychic constitution. It is as undignified to think another man's philosophy as to wear his cast-off clothes. "There has been only one Christian," as Nietzsche put it, "and he died on the cross."

Nietzsche's ethics supply a distinct want in the mental atmosphere of our time. When the watchword in sociology is democracy, and in ethics self-sacrifice, it is well to remember that aristocracy, or self-assertion, is not synonymous with evil. Let us by all means sacrifice ignorance and prejudice, but if life is to be maintained at all, and is to be worth the maintenance, there must be some self-assertion. These ideas are exactly opposed to the doctrine of humility and self-abnegation of which Tolstoy is the main exponent, and to take a broad view of both attitudes is to realize that each alone is out of place. Both are needed to solve the problem, and it is Nietzsche's merit to have given the principle of self-assertion emphatic expression.—*Truth Seeker.*

J. M. Gottesman was born in Roumania. He was educated at the University of Bucharest, where he studied law and literature. He was one of the first who originated the republican movement in Roumania; wrote on economic, sociological, and ethical subjects, and achieved some success as a journalist and critic. His liberal sentiments and writings and the part he took in defence of popular rights, made him obnoxious to the government. In 1900, having, in his capacity as journalist, vigorously protested against the imprisonment of certain persons accused of Socialistic agitation, he was arrested but escaped punishment by a hurried flight to America. Although he is at present engaged in business as the President of the Metropolitan Dental Manufacturing Co., there are few subjects, especially "humanistic" subjects, in which, at some time or other, he does not take an interest.

The Rev. John McNeill, the Scotch evangelist, has been forced to quit his mission in Malta, which he had commenced under the permission of the governor. The people of Malta are almost entirely Catholics, and their Archbishop had protested so strongly against the evangelists' services that the governor felt compelled to stop them. We rather sympathize with the Catholics. To be treated by their fellow-Christians as if they were heretics or benighted "heathen" must be very galling.

COLUMBIA STUDENTS ON GOD.

BY A. A. BELL, MADISON, GA.

THE faith of a class of students in the Columbia University, New York City, was put to a test not long ago, according to the newspapers, by the propounding of the following questions :

- 1.—Do you conceive of God as a personal or impersonal being ?
- 2.—What difference do you make between a personal and impersonal being ?
- 3.—Under what image or images do you think of God ?
4. What difference would the non-existence of God make in your daily life.

Out of the forty-five students in the class only sixteen conceived of God at all. Few of them took the trouble to capitalize the pronouns as is customary with writers referring to the deity and the pope of Rome.

1.—Thirteen of the young men said it would not make the least bit of difference in their daily lives *if they had never heard of God*. Some thought the universe could hardly be kept moving without some sort of deity, and consented to believe there was a supervising deity.

2.—One bright young fellow was candid enough to say that the word God suggested no image, while admitting there was probably such a being in existence; if God did not exist he should “*feel a greater responsibility for his acts, and have a greater fear of doing wrong.*” That is a reasonable view to take. If God made us, we do as he designed and he is responsible for our conduct, while if the contrary is the fact, and a man is what he makes himself, he cannot afford to discredit his own workmanship by doing wrong.

3.—A junior replied that when a child he was taught to conceive of God as a large man wearing a white robe, but that conception being no longer possible he had no clear ideas about him. Another had a notion of a “controlling force,” though he seriously objected to calling it God because that word is connected with religious worship.

4.—Altogether, the young men of the class examined do not appear to be ardent theists. The teaching they have received regarding God has left their minds in more or less of a muddle, with slight prospects of clarifying. Age and observation will not bring them further knowledge on the subject. No man by searching can find out God ; he can only find out new words or combinations of words by which to express his ignorance of the matter.

What mortals think they know of God

A thousand times rehearse ;

What mortals do not know of God

Fills all the universe.—*The Truthseeker.*

The above answers show the tendency towards atheism by the students

of our great educational institutions and goes to prove that man by nature is an atheist. In Wesley's Sermons, vol. ii, p. 309, we find the following :

"After all that has been so plausibly written concerning the 'innate idea of God;' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education) he is, by nature, a mere atheist."—*People's Press.*

A PREACHER'S ADVENTURE.

—:O:—
BY LITTLE JOHNNY.
—:O:—

MISTER Pitchel, thats the preecher, he ses he was one time a chaplin in the army wen it was in Cuby. One da there was a reel hard fite and wen he tride for to get away he got lost, and went the rong way. He herd the roar of battle in his rear, and wolked pretty fast, on and on, thru the forist primeevle, til bime by he se a feller down on his kanees, a prayin behind a tre. So Mister Pitchel he went and joined him and prade too. But prety soon he notist that the other feller was prayin in Spanish, so Mister Pitchel he sed amen mity quick and got up for to go. Then the Spainerd he sed amen too, and picked up a gun and hollerd, Come back here, ye dom herrytick, and surrinder, or if I dont make buzerds meat of yer dhirty caircas may I never se Tlppyrary agin.

Mister Pitchel he went back and was took prizner. Then he sed, I ges you was prain for the sucksess of the Spanish arms, wasent you?

The feller he sed, the divvel a bit, thay hav ben licked and its meself was prain for the sucksess of thair legs, as is required by me holy office, Ime their chaplin, bedad!

I ast Mr. Pitchel about it and he sed, Mister Pitchel did, Johnny, hoo tole you that?

I sed, Uncle Ned.

Then Mister Pitchel he loked like he wud bust out a weepin, and bime by he spoke up and sed, Johnny, the Good Book wich I endevver in my week way to xpound it ses luv yure ennemys as thay luv thair selfs and be nice to them wich dispitely use you, and, genly speekin, I do, but bein lide about is wot flesh and blud cant stand, and if I ever cetch yure uncle out side the busom of his family Ile shure put up a petishon for his sinfile sole!

But Ime goin to tel Uncle Ned, so he can be on his gard and wolk round it.—*Sunday American.*

No one who cannot master himself is worthy to rule.—*Goethe.*

THE PREACHER AS A MODERN SHYLOCK.

—:0:—
 BY A. CORN, SR., STRATFORD.
 —:0:—

THE estate of the late Rev. J. Pitt Lewis, of Toronto, is valued at over \$66,000.00, and is composed of real estate, \$12,000.00 ; mortgages, \$48,000.00 ; book debts, \$1,200.00 ; cash, etc., \$5,000.00. It will come as a surprise to many readers of SECULAR THOUGHT that one of the sky-pilots could amass a fortune like this in his short lifetime, as Mr. Lewis was not by any means an old man. He must have been thirty, if not older, when he entered the ministry. He has amassed this great amount of wealth in some twenty years. How did he do it? The fact of the bulk of it being in mortgages shows that he was a very successful money-lender and prudent financier. As the majority of those who give mortgages are hard-working people, his reverence undoubtedly received the usual fee of the Jew money lenders, which Parliament is at present legislating against, to wit—usury. Usually the grasping money-lender is a man without a soul—or, if he has one, it is so shrivelled up by moral ineptitude that it would require a search-warrant to find it. Just think of it! \$48,000.00 in mortgages! What a land-office business his reverence must have done, to be sure! Then he had book debts too. Wonder of what nature these were? Surely it could not be that he charged any of the marriages, or it might be he was booking lots in Paradise; but that could not be, as the debts are all still in evidence, while his reverence has gone hence. And there are farms in Colchester and Anderson Townships, as well as lots in Windsor. As a daily paper points out: "Everywhere public opinion is adverse to it, yet everywhere outside of Islam it flourishes. Laws arming society against the rapacious lender fails to suppress him. These Shylocks lend their money for the most part to people who cannot afford to have their dealings with him known. The secrecy of the borrower is the safeguard of the usurer, even against the law."

The deceased divine was a great moral reformer as well as a great financier. We doubt if the people he ministered to ever questioned the sincerity of his ideas. And with the moral reformers he represented intellectual high-water-mark in Toronto. And, all things being considered, we have no doubt but that, had Lewis been present nineteen hundred years ago, when the mob crowned with thorns the man whom Churchmen call Savior, Lewis would have denied him seventeen times before cock-crow. That usury has an ugly side no one for a moment questions. And that a man who professed to be a meek and penitent (?) follower of the lowly Jesus could be a Jew money-lender at one and the same time, demonstrates

the true inwardness of many of these religious parasites. Mammen was the only God Lewis worshipped ; everything else seemed but as dross to him.

That the deceased preacher had time enough at his disposal to amass \$66,000.00 in a short lifetime without having to work for it, and while presumably being engaged in pointing sin-besmirched souls to heaven as his primary occupation, demonstrates to a nicety that there is something wrong with our social fabric. Things generally don't look as if the superstructure would stand many strains like this one.

It is the same spirit that made Judas sell his Savior for thirty pieces of silver that is abroad in the land to-day. And there is not the slightest doubt that the deceased preacher would have sold his Savior ten times in as many minutes for a financial consideration, if the opportunity presented itself. Anyone who knows anything of the grasping, soulless money-lender knows that we are not overstating the case when we say, that he is not a fit citizen to live in a civilized community. These modern Shylocks, of whom deceased was one, are excrescences on the body politic, fœtid sores that refuse to heal. And so strong has been their hold and so glaring their iniquity that the Dominion Parliament has been nearly ten days in placing legislation upon the statute books to keep the public from being robbed by these parasites.

In every orthodox pulpit you hear sermons calling upon men to manifest their religion in their work ; to show their love of God in their attitude toward men ; to gain the kingdom of heaven by having the kingdom of heaven in their own hearts. The record of Lewis's estate shows how much of that kingdom he had in his heart. His work and his attitude toward men prove that there was only one god Lewis worshipped, one object in life in view. And, as every one in Toronto who has heard the deceased knows, Lewis was a great moral reformer. He battled loud and long against everything that made for freedom from the clerical yoke, from Sunday street cars to every other assault of the world, the flesh and the devil. With vehement and impassioned language he would invoke the divine wrath against all the enemies of the church. And what bitter things he used to say against usurers—those Shylocks of the world, who toil not neither do they spin.

Colonel Maltby tells of a neighbor of his at St. David's who went home at a rather unusual hour of the day. "Can you tell me of my wife's whereabouts?" he asked of the family servant. Bridget hesitated for a moment and then replied : "Faith, an' to tell ye the truth, I really belave they're in the wash."

MISCELLANEOUS.

A Trivial Matter.

This little story comes from the South. The first slice of a goose had been cut, and the negro minister, who had been invited to dine, looked at it with as keen anticipation as was displayed in the faces around him.

"Dat's as fine a goose as I ever saw, Brudder Williams," he said to his host. "Where did you get such a fine one?"

"Well, now, Mistah Rawley," said the carver of the goose with a sudden access of dignity, "when you preach a special good sermon I never axes you where you got it. Seems to me dat's a trivial matter, anyway."—*Philadelphia Ledger.*

At the French elections in May 8,900,000 votes were cast, about 800,000 more than at the 1902 elections. Of these Radicals and Radical Socialists cast 3,100,000; Republicans, 850,000; Socialists, 160,000; Progressives, 1,170,000; Liberals, 1,240,000; Conservatives, 380,000; Nationalists, 380,000. Comparing these figures with those of 1902, it is seen that the Radicals, Republicans and Socialists have gained over 520,000 votes.

"I thought I should laugh right out," said Mrs. Bunsey, "when we were at the Zoo to-day. Mrs. Malaprop called an animal a seraph. Of course she meant a giraffe, but the fun of it was, it wasn't a giraffe at all. It was a camomile."

The method adopted in many gospel-shops of announcing the various special services to be held throughout the ensuing week sometimes results in quite unexpected humor. On a certain occasion a beetle made the following announcement at one of his Sunday services: "The funeral of the sexton will take place in the graveyard on Wednesday afternoon at three o'clock. Thanksgiving services will be held in this church on Thursday morning at eleven o'clock."

The Way it Sounded.

Farmer Bentover—"My nephew that's just graduated from the academy, says that 'we live in a bright oasis of knowledge surrounded on all sides by a vast unexplored region of impenetrable mystery, and from age to age the strenuous labor of successive generations wins a small strip from the desert and pushes forward the boundary of knowledge.'"

Farmer Hornbeak—"Looky here, Lyman, I didn't come over here to have trouble with you; I came to borrow a pickaxe!"

Here is a woman whose sense of gratitude was not misplaced. The Marchioness Isabella Lucini of Pavia has left a legacy of \$3,000 to a local comic paper to which she had been a life-long subscriber. Her will also directed that \$300 in addition should be spent on a sumptuous banquet, at which the staff of the paper should be entertained, "in recognition," the will reads, "of the many pleasant hours spent in perusing its humorous columns."

A Successful Christian Science "Demonstration."

The pleasure of practising medicine comes in when the family kowtow to the doctor and call his name blessed. If Aunt Susie bobs up, with "Science and Health" under her arm, there's small joy left. With allopaths the pecuniary detriment rarely amounts to much. Eddyism gets its recruits chiefly from homeopaths; but even orthodox physicians get cross when you speak of it. They take revenge by yarn-spinning, and here is their latest achievement:

"I've just had a triumph," cried the Scientist. "My little niece brought me five tiny kittens, every one of them born blind. I demonstrated over them, and in less than a week the poor dears received their sight!"—*Boston Transcript*.

His Niggardliness.

"I sho'ly hates, brudden and sistahs, to publicly stigmatize any membuh ob dis congregation by name," grimly remarked good old Parson Woolimon, during a recent sermon, fixing a basiliskic glare on a certain miserly and unproductive person before him. "Time after time, when de contribution box hab circumambulated around de brudder under specification ain't flung in nary cent, but dess sot and sot and soaked up de sermint, and neber said 'boo?' about payin his predestined pro-ratty. Dar comes a time, muh friends, when procrastination done ceases to be virtuous, and I is now gwine to ax dat disliberal and reluctant pusson whyn't he reorganize his responsibilities and retaliate wid a 'casional nickel or a little so'thin' dat-a-way. Don't yo' know, Brudder Slewfoot—I's gwine to predicate to him—don't yo' know dat yo' am due and elected to lend to de Lawd? Don't yo'—?"

"I knows all dat, and mo', too," doggedly replied the economical Mr. Slewfoot. "I knows dat all right enough, and I stands ready and willin' to lend to de Lawd. When de Lawd comes atter de money I's er-gwine to fork it ober: but I sho' proclaims in a high, cl'ar voice dat I ain't gwine to hand it out to nobody else!"—*Watson's Magazine*.

WHEN I CAN SPELL AS GOOD AS YOU.

Dear father:

No more need you be ashamed of or displeezed with me, and no more need you on me frown as oft you do when I fall down; Not 'cos I can't subtract or add, but just becos my spelling's bad. You know, pa. when I took exams, it's kawsed me manny silent Kwams to think the hie marks that I got in other studies went for not. My reeding's good, my riting's fare, can't beet my grammar anywhare. Arithmetic, jeografy, and my deportment, you'll agree, are not so bad, but mite be wurse; but it's my spelling's been my curse.

I got my verbs and pronouns strate; I know how, too, to punctuate, tho I'm not making an excuse; If one can spell, why what's the use? But O deer da, I heard to-nite that soon all wurd's will be spelled rite. No more when you see how I spel, will you say things it hurts to tell, and you'll not be inclined to say words that you orntn anyway. Our spelling, dad, you'll be surprised, is soon to be Karneggyized; then you'll be proud, and I will, too, for I will spell as good as you. So, now, pa, that my letter's dun I'll sign myself

Your loving sun.

—George Thornton Edwards, in the *July Century*.

Prefers Prayer of Socrates.

Milwaukee, May 27.—Dr. William Austin Smith, formerly of Boston and Lynn, who two years ago was called to St. Paul's Church here, has aroused a storm by accusing Bishop Grafton of Fond du Lac, Wis., because of his High Church tendencies. The accusation was made in the *Living Church* of this city, the official publication of the High Church in America. His attack is being vigorously answered by preachers from all parts of America. The letter which has called forth this storm of indignation is in part as follows :

"Christian monotheism has always been a difficult creed for the average mind. The Bishop of Fond du Lac is apparently a polytheist. We lament the anachronism.

"If Bishop Grafton will permit the choice, many of us prefer, if we must utter a pagan prayer, one of those beautiful petitions of Socrates addressed to 'Pan and all the other Gods.' This whine to 'St. Mary, Mother of God, all the holy patriarchs, prophets, apostles, confessors and virgins' halts pathetically in comparison. The Greek pagan had the merit of dignity and spiritual poise."

Submissive.

A small New Yorker had been having a day of unmitigated outrageousness, such as all children who do not die young are likely to have at times ; and when he was ready for bed his mother said to him :

"When you have said your prayers to-night ask God to make you a good boy. You have been bad every minute of the day."

The youngster accordingly went through the usual form of prayer that evening, and before closing his petition said :

"And please, God, make me a good boy."

He paused a moment, and then, to the utter consternation of his mother, concluded with unabated gravity : "Nevertheless, not my will, O Lord, but thine be done !"

Said a distinguished politician to his son : "Look at me ! I began as an alderman, and here I am at the top of the tree ; and what is my reward ? Why, when I die my son will be the greatest rascal in the city."

The Son—"Yes, dad, when you die, but not till then."—*Tit-Bits*.

Overheard in St. James's Park on the newly opened grass :—First Little Girl : "No, I don't never give my dolly no medicine. She's a Christian Scientist." Second Little Girl : "Well, I s'pose it's all right to be a Christian Scientist when you've nothing but sawdust in your stummick."

A certain Scottish soul-saver was pained and astonished to see that his wife had fallen asleep during one of his most eloquent sermons. He paused in his discourse, and thus addressed by name his erring spouse, whom the silence had awakened. "I did no," he said, "marry ye for money, as ye ken weel ; and I did no marry ye for your looks, as all folks may see ; so if ye have no grace to listen to my sermons, I doubt I hae made a sair bargain."

BOOK NOTICES.

HAECKEL'S LAST WORDS ON EVOLUTION. A Popular Retrospect and Summary. By Ernst Haeckel, of Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait. Royal 8vo, cloth, \$1.75.

This is a volume that every Freethinker should possess. The story that Haeckel "recanted" recently, foolish and ill-founded as it was, will no doubt be re-hashed for generations by inscrupulous priests, and the Freethinker should have at hand Haeckel's own refutation of it. The present volume gives us the ripest conclusions of the most prominent scientist of our day on the leading biological problems that have been so widely discussed during the last half-century. There are chapters on— I. The Creation Controversy, Evolution and Dogma, with plate of Genealogical Tree of the Vertebrates. II. The Struggle over our Genealogical Tree; Our Ape-Relatives and the Vertebrate-Stem, with plate of Skeletons of Five Anthropoid Apes. III. The Controversy over the Soul; the Ideas of Immortality and God, with plate of Embryos of Three Mammals. An Appendix gives Evolutionary Tables, Geological Ages and Periods, Man's Genealogical Tree, Classification and Genealogical Tree of the Primates; and a Postscript on Evolution and Jesuitism.

Speaking of the formation of protoplasm and the origin of life, Prof. Haeckel says:

"There are, however, still simpler organisms in which the nucleus and the body of the cell have not yet been differentiated. These are the *monera*, the whole living body of which is merely a homogeneous particle of plasm (chromacea and bacteria). The well-known bacteria which now play so important a part as the causes of most dangerous infectious diseases and the agents of putrefaction, show very clearly that organic life is only a chemical and physical process, and not the outcome of a mysterious 'vital force.'"

And in his judgment on immortality he is equally pronounced:

"One important result of these modern discoveries was the prominence given to the fact that the personal soul has a beginning of existence, and that we can determine the precise moment in which this takes place: it is when the parent cells, the ovum and the spermatozoon, coalesce. Hence what we call the soul of man or the animal has not pre-existed, but begins its career at the moment of impregnation: it is bound up with the chemical constitution of the plasm, which is the material vehicle of heredity in the nuclei of the maternal ovum and the paternal spermatozoon. One cannot see how a being that thus has a beginning of existence can afterwards prove to be 'immortal.'"

We cannot leave this valuable work without expressing our appreciation of the great service Mr. McCabe is rendering to the cause of truth and rationalism by this and other translations of masterpieces of science and philosophy.

VALUABLE BOOKS RECENTLY PUBLISHED.

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- FUNERAL SERVICES WITHOUT THEOLOGY.** A series of addresses adapted to various occasions. With an Appendix containing examples of method of treating personal recollections, and poetical quotations. By F. J. Gould. 60 pages, cloth, 40 cents. Watts & Co., London.
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- THE EVOLUTION OF MAN: A Popular Scientific Study.** By Ernst Haeckel. Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged) edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints. 25c. Watts & Co., London.
- SUNDAY OBSERVANCE: Its Origin and Meaning.** By W. W. Hardwicke, M.D., author of "The Evolution of Man and His Religious Systems," etc. R. P. A. Cheap Reprints. 25c. Watts & Co., London.
- MARRIAGE AND RACE DEATH.** The Foundations of an Intelligent System of Marriage. By Morrison I. Swift. 270 pp. 8vo., heavy paper, paper cover, 50 cents. New York: The Morrison I. Swift Press. 1905.
- REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS** held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed. Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr. Agnostic Journal, 41 Farringdon St., E.C., London, Eng., wkly, 2d.; \$2.50 per year. Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed. To-morrow, 2238 Calumet Av., Chicago, Mich., monthly, 10 cts.; \$1 a year (for. \$1.50). Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.). Progressive Thinker, 40 Loomis St., Chicago, wkly, 5 cts.; \$1 a year. J. R. Francis, ed. Good Health Clinic, Syracuse, N.Y., monthly, 50 cents per year (foreign 75 cents). Blue Grass Blade, Lexington, Ky., weekly, \$1 per year. J. E. Hughes, ed. and pub. Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.

"Hurry, now, get into bed; you've said your prayers," urged Elsie's mamma. "No, I ain't through yet," protested Elsie, adding: "God bless Bridget and make her a good girl, so she'll stay awhile."—*Philad. Press.*

At Somerville, New Jersey, a church fête was spoilt and much scandal created owing to the action of some miscreant, who poured applejack (which contains a considerable amount of alcohol) into the temperance beverage supplied for the occasion. The day being hot, people drank freely, with the result that many of them became unconsciously intoxicated on the church lawn, and the strangest scenes were witnessed. Some elderly ladies became hysterical, and the younger ones indulged in skirt dancing and high kicking. In vain did the clergy try to restore order.

Mrs. Annie Besant declares that she can now converse with the dead. Hitherto no one has got nearer than chatting with the members of one of our most exclusive clubs.—*Punch.*

SECULAR THOUGHT

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"GODAMOIGHTY'S" MISTAKE.

—:O:—

Do Godamoighty know what a 's doing a-taäkin' o' meä?
I beänt wonn as saws 'ere a beän an' yonder a peä;
An' Squoire 'ull be sa mad an' all—a' dear a'dear!
And I 'a monaged for Squoire come Michaelmas thirty year.

A mowt 'a taäken Joänes, as 'ant a 'aäpoth o' sense,
Or a mowt a' taäken Robins—a niver mended a fence;
But Godamoighty a moost taäke meä an' taäke ma now,
Wi' auf the cows to cauve an' Thornaby holms to plow!

LORD TENNYSON, in "*The Northern Farmer*."

EDITORIALS.

SCIENCE AND PHILOSOPHY (!) IN THE U. S. M. E. CHURCH.

The Rev. Mr. Johnsing, of the Methodist Episcopal (African) Church, is credited with a remarkable sermon on "De Earth Am Flat." There is another M. E. Church in the States which is not supposed to be connected with the colored gentfolk from Africa, but which, if we are to judge it upon the evidence afforded by a sermon by one of its bright and shining lights, the Rev. Dr. James W. Lee, of Atlanta, Ga., is on almost identically the same intellectual plane as the church which Mr. Johnsing adorns.

The Rev. Dr. Lee, in a recent issue of the *Atlanta Georgian*, gave an exposition of his views on Evolution and God, his sermon being entitled "Belief in God a Necessity of Thought." After justifying the title of his sermon by the name of Lord Kelvin, our reverend doctor tells us briefly that "the bitter controversy over Evolution and Natural Selection is

already out of date." We are well aware that it is—for some men. For us, and we believe also for the great majority of intelligent men in the world, it is over—for the very good reason that Evolution has become the basic principle and working hypothesis of all scientific investigation. A large part even of the theological and ecclesiastical world has accepted it also.

The fallacy that because a controversy is out-of-date for some men it is out-of-date for all is a common one, but it is one that Dr. Lee should have been saved from falling into by the manifest fact that it is not out-of-date for him, or his sermon would have been unnecessary. It ignores the fact that society at any time is made up of people of very different degrees of mental development. Dr. Lee may have a vast amount of knowledge about "god," but he evidently knows very little about either his fellow men or the Evolution theory he so curtly dismisses.

But we are well aware that the religious world is not led by its intelligence, but by its traditions and prejudices; and this was never more strikingly shown than it was at the recent Anglican Synod in Toronto, when the Bishop of Toronto denounced the High School Geography because it conflicted with Genesis. Even here, though, when it turned out that Mr. Sweatman—dubbed alternately Bishop, Lord Bishop, and Archbishop—owned that he knew nothing of either Genesis or Geography, and had only brought the matter before Synod because some extra-crazy curate had written to him about it, the united wisdom of parsons and laymen compelled them to retire from the ridiculous position they had been led into in order to save themselves from becoming the laughing-stock of the Toronto school-children.

—:O:—

A THEOLOGIAN'S BURLESQUE OF SCIENCE.

The Rev. Dr. James W. Lee, of Atlanta, Ga., is evidently a well-(college)-bred man, and we print his sermon in full, to give our readers an idea of the sort of burlesque of science that a clever preacher can inflict on his congregation after he has gone through a long course of college and university training. We hardly know which to favor as an entertainer in this line—Dr. Lee, Dr. Torrey, or Brer. Johnsing. If we had a prize to award to the most comical preacher among them, we imagine we should feel compelled to divide it equally between the three.

Dr. Lee is a man of imagination, and no doubt provides his hearers with much entertainment. In the present case, he sketched what he said was the modern scientific idea of the formation of the universe as

developed without a "Supreme Being." He supposes that, say, about a hundred million years ago some seventy different sorts of atoms "started out" to build a world. "They began with the foundation, and under-set the earth with a *solid rock bottom*." Dr. Lee's earth, like Brer. John-sing's, is evidently a flat one. Then they built up stratum after stratum, each "finer (!) than the one below it." Finally, the atoms "*repealed the chemical laws* under which they had *lived in an unorganized state (!)*, and enacted new ones suitable to an advanced order of existence." Man being produced under the new *regime*, the "outside atoms" pelted the "inside atoms" until man became civilized! At last came the ethical advance, when the atoms decided to favor the "meek and mild," and to take the earth from the strong and savage men who had fought for and won it. Dr. Lee is a prophet with a vast imagination, but he will fail in fixing a date for the accomplishment of his prophecy.

Our theological scientist then sketches the work of the atoms in their far-seeing plan of storing up all the materials needed by civilized man. "They anticipated all wants, from those the stomach should feel to those demanded by the imagination!" Only he seems to forget their failure to provide these things for the millions of poor mortals who die every few years for want of them. His atom-gods are just as careless and forgetful as his Supreme God.

—:O:—

WHAT IS A GOD?

Dr. Lee puts this keystone on his jerry-built structure:

"All this the elements [atoms] did without any suggestion from outside pressure. They had no orders from any power exterior to and other than themselves. The thought they worked out inhered in their own little points of activity. The work they performed was of their own conception, and the programme they followed was of their own sketching. Each was self-included and self-contained, and independent, but by common consent all acted to fulfil a single purpose, self-generated and self-imposed, and self-consummated. Thus we see what we are to accept when God is dethroned."

Dr. Lee concludes that such atoms must be all "gods"—eternal, self-existing, and self-determining beings, yet all acting together to accomplish a definite and pre-determined purpose! Such a description is completely stultifying; and it is ridiculous whether applied to one god only or to millions of gods. We agree with Dr. Lee that his burlesque of science is a wild dream, though we might prefer to term it a lunatic's vision; but we differ from him in regarding it as the result of trying to conceive of the universe *without* a "transcendent, immanent creator."

It is the result of trying to conceive the universe as the work either of millions of such beings or of one. There is only a superficial difference in the two views; the difficulties are inherent and radically the same in both, and it is theology, and not science, that creates them.

There has been probably more asinine unreason talked by presumably educated men—"educated ignoramuses," Dr. Conway aptly calls them—this theistic hypothesis than on any other. Men are able to talk rationally on scientific subjects just in proportion as they cease to think of "divine providence" and all its implications.

Dr. Lee says that "any eternal entity, however unseeable it may be, that determines itself and acts from itself, and has sensation or knowledge of itself, is a god," and that scientists say that atoms possess these qualities. No scientists assert any such thing; but how does Dr. Lee know they could be possessed by gods any more than by atoms?

What seems to us clear as day is this: that no *thinking* being, call it god or atom, can act from itself or be self-determining. The very act of thinking involves the consideration of other things than the thinker itself, and this will necessarily help in the determination. The Indian fakir who sits day after day and year after year contemplating his own navel is perhaps the nearest approach to a self-determining being we can conceive; but who can say how much of his time is occupied by a study of the gifts of his admirers? Dr. Lee may estimate this from the time and thought he bestows upon his own salary.

The absurdity of Dr. Lee's position is this, that in assuming that the "plan" of the universe is the work of a Supreme Being, and not that of atom-gods, he only succeeds in fastening its folly on the former instead of the latter. If he contends that his burlesque of science is not a true representation of the work done by the atoms, then it is up to him to tell us what that work really is. If he has truer knowledge than the ablest scientists, the latter will be glad to learn from him. In our opinion, he could usefully employ his time in studying some of the works of scientific exponents of Evolution and endeavoring to understand them before attempting to interpret them.

The idea of "god," as Dr. Lee correctly says, involves the idea of an eternal, conscious, self-existing and self-determining *being*. This definition is self-contradictory. Such a being could not be limited by any outside power, and clearly, therefore, there could only be one god, who must of necessity be equal to the whole of existence. Dr. Lee's definition simply wipes out god as a conscious being and identifies it with the universe.

"WITHOUT THOUGHT THE WORLD WOULD BE A LUNATIC ASYLUM!"

Dr. Lee tells us that *thought is inherent in the world*, but is constantly being sent to us "through the intelligible rational universe" by the Lord, and that this "*keeps us mentally balanced.*" The last statement may be doubted by many readers of Dr. Lee's sermon. But would the world answer his description if thought could be excluded from it? Might we not as well contemplate what the world would become if the human race were excluded from it? Dr. Lee imagines that lunatics do not think!

Certainly the world is sufficiently near his description without excluding thought, and all the lunatics are not outside of the pulpits either. Nor will there cease to be lunatics while such brain-twisting contradictions are put forward by trusted preachers to befuddle their followers.

Instead of giving something like a rational view of the beliefs of scientific men, which are varied enough in fields where speculation is our only resource, he has simply given us a burlesque of them such as may be taught to young men in colleges where the chief object is to throw ridicule upon scientists who, like Laplace, have no place for a god in their theories of the cosmos.

Now, if there is any validity in Dr. Lee's grotesque sketch, it depends entirely upon there being a rational "Plan" in nature, embracing the formation of worlds and the development of civilization among men; his own view being that there is such a Plan, devised by a Supreme Being; and the view he attributes to scientists being also that there is the same Plan, but that it was devised and executed by the unaided atoms. Thus, after all his wonderful travesty of science, Dr. Lee reaches exactly the same position as the one he attacks; the only difference being that the scientists stop where their knowledge ends, while the theologian keeps on speculating and asserting without knowledge or reason.

Dr. Lee says thought is inherent in matter, but that it has been put there by the Creator. If every atom has received its thought in this way, let us imagine the plan by which each one of the "three hundred quintillions of atoms in every breath of air" received its orders. Are the atoms like storage batteries, having to be re-charged occasionally? That must be a theological fact, like the reversal of the immutable laws of nature which occurred when the atoms "*repealed the chemical laws*" under which they had hitherto *lived in an unorganized state*. Fancy any thing *living* in an unorganized state! Fancy the laws of chemistry being repealed! Such a *gaucherie* as this is astonishing, even in a Methodist Episcopal pulpit.

IN THERE A "PLAN" IN NATURE ?

But, after all, is there a Plan in Nature, whether designed by Atoms or by a transcendent, immanent Creator ? The ancients have shown us into what extravagant contradictions we get when we endeavor to trace the actions of gods in the workings of nature, and to-day the problem is in no way simplified. Evil remains though Ahriman is dethroned, and the priests of to-day have tackled the task of proving to their dupes that they have a heavenly Father who loves them although he destroys them wholesale by war, famine and pestilence.

We submit that there is no evidence of any such plan, and that the human mind would be utterly incapable of comprehending such a plan if it existed, comprising as it necessarily must do a beginning and an end. A causal succession of events without beginning or end would be in no sense a "plan," though it may be the actual condition of the universe.

We submit that the human intellect and human reason are the only means we possess for examining and deciding upon the merits of any alleged plan, and that, judged by the aid of these means, the evidence is decidedly against the existence of any Designer animated with goodwill towards his creatures. Though it may be said truly that the living races could not have been produced or have survived had not their environments been favorable on the whole, it must still be admitted that the human race has suffered tremendous misfortunes that the alleged Creator should have foreseen and prevented, and that human progress has been due entirely to the development of the human intellect.

And we submit that what we observe in nature proves only—not that there is any plan, but—that the constituent atoms of the cosmic substance possess inherent powers that compel them to act in well-defined ways under certain conditions. Dr. Lee may call this "thought," but we might as well say that nails think they will hold our boots together when they are driven in by the shoemaker.

Theologians use terms perhaps more loosely than most men, but they are not worse in reference to this word "thought" than many others, who to serve a turn will at one time treat as evidence of thinking power actions that at other times are used as proving total absence of thought. Thus, half a century ago theologians argued that the existence of God was proved by his occasional interference with soulless natural laws—in short, by miracles ; to-day, the immutability of natural law has become the acknowledged fundamental basis of existence, and it is used by the same class of alleged thinkers as evidence of the existence of the same

supremely wise and benignant God, who is shaping human destiny. On any such hypothesis, however, the current of mundane affairs is totally inexplicable. Good and evil, progress and retrogression, happiness and misery are dual phases of existence that negate anything conceivable by the human mind in the way of Divine Providence, unless with the usual stereotyped clerical apology for inscrutable inconsistencies, "God knows best!" which concedes human ignorance, and consequently the negation, of any intelligible plan.

Dr. Lee's fallacies arise from his pretension to know the "divine will," to perceive a divine plan, to see "thought" where none can be known to exist, and, as a consequence, from his attributing to scientists ideas resulting from these conceptions, but which are totally foreign to them.

No scientist has put forward any such theory of the cosmos as that which Dr. Lee has given us, and which he dignifies by the phrase "a study of the subject." His sermon illuminates the remarks we quoted a few weeks ago from Mr. Conway on "Educated Ignorance."

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"BE AN EDUCATIONAL LOCOMOTIVE, NOT A PARLOR CAR!"

This is the advice given to young men by President Luther, of Trinity College, New York, who is afflicted with the fashionable strenuousness and worship of "success." He thinks education now-a-days costs so much time and money that no man is justified in neglecting to "make something" out of it after he leaves college.

Mr. Luther says that educated young men are in such demand by business men that he is unable to fill all the applications he receives from them. It is unquestionably true that an educated man is preferable to an ignorant man for most positions, and it is also true that education has an esthetic value that no sensible person will neglect. It is, however, we think, absurd to lay down the principle that education itself should be "made to pay." "Man cannot live by bread alone" is one of the few good sayings attributed to Jesus of Bethlehem, and we have little sympathy with those who think that to "get there," as Mr. Luther says, should be the one aim of teachers and scholars.

We agree with much Mr. Luther says. He thinks justly that a man is entitled to all he earns, no matter how vast the sum. It is a question as to the interpretation of the word "earn." Where shall we draw the line between the "pirates of high finance" and the "honest mechanic?" It is impossible to draw such a line while present industrial ideas prevail, but should the Co-operative movement prevail in both production

and distribution, the problem will be settled without either discussion or dispute.

You cannot interpret true education in terms of dollars and cents, for what would be a fortune to some men would to others be a uselessly small purse of petty cash. It all depends upon a man's abilities and his ideas of his duties and ambitions. Education is here the chief factor. It seems inconceivable that a thoroughly educated man should hanker after an immense accumulation of cash or property; and we think it may be laid down as an axiom that a very wealthy man can seldom be a fairly educated one. We may reverse Mr. Luther's aphorism by saying that the pleasures of education are so great that no man can afford to neglect them for the miserly practice of amassing a fortune.

Mr. Luther admits that in the matter of spelling reform he himself is a parlor car and not a locomotive. He admits the great advantage of a decimal system of coinage as well as of a reform in spelling; but he says he is prejudiced, and instead of being a locomotive is content to be a parlor car. Instead of advocating some system that would make such reforms possible, he pronounces against them in the crudest form. This would seem to prove that his strenuous talk, after all, is little else than trade cant—a boost for his own special line of goods.

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OLD AGE PENSIONS.

A recent London cablegram tells us that, though Mr. Chamberlain's proposals are not heard of just now, other men are both thinking and acting upon the suggestion. The great cocoa firm of Cadbury Brothers, at Bournville, near Birmingham, have made definite arrangements for establishing a pension fund for their employes. The plan is somewhat similar to that lately proposed for the school teachers of Ontario, and, if honestly carried out, should be successful and lead to the establishment of municipal old age pension funds.

Cadbury Brothers' scheme starts with a fund of £60,000 (\$300,000) given by the firm, which it is estimated will be sufficient to give pensions for half their period of service to all present employes. Contributions will vary from $2\frac{1}{2}$ to 5 per cent. of the employes' wages, the firm contributing an equal amount. Pensions will be payable after sixty years of age, though in some cases employes may remain in active service some years longer. The amount of the annual pension is to be one per cent. of the total wages in respect to which the pensioner has contributed to the fund; so that, if a man has contributed for thirty years, he will be

entitled to a pension of \$30 for each \$100 of his average annual earnings. There seems to be no valid reason why every municipality should not establish a Municipal Pension Fund on a similar basis.

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THE NEW DOMINION ANTI-USURY LAW.

Mr. Aylesworth, now our Canadian Minister of Justice, has not said or done many good things. He is perhaps as wooden-headed a Minister as ever held a portfolio. But when he said that a usury law was almost impossible of enforcement, but that the Government had introduced it because it had been demanded by a prominent party, he exposed the weakness of the Government to which he belongs. The fact is, that in this matter, as in the case of the "Lord's Day Act," etc., the Government is prepared to introduce any legislation which they believe will secure the support of more voters than it will alienate. And so the Usury Bill has become law, going into effect on the 13th of July.

Under the new Act, 12 per cent. per annum is the maximum rate of interest or discount that can be legally stipulated for on loans of less than \$500.00. On existing loans at higher rates the interest will drop to 12 per cent. on July 13th; and if suit is entered to recover borrowed money, the interest will fall to 5 per cent. on judgment. It is enacted also that if the borrower has paid a higher rate than 12 per cent., the judge may order an account to be taken and the excess to be refunded.

Some optimistic critics imagine the Act will stop usury, but history shows that such an object is extremely difficult of attainment. A needy borrower will often be ready to agree to almost any terms the money-lender may demand; and, though the Act subjects an offending usurer on conviction to a fine of \$1,000.00 or a year's imprisonment, certain it is, as the recent inquiry showed, that many victims would rather pay to the last farthing than have their financial affairs exposed. The true remedy against usury lies in another direction.

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AN EXPANDING FAITH.

If Rev. Herbert Symonds, vicar of Christ Church Cathedral, Montreal, is to be accepted as an authority, "the faith once delivered to the saints" may be brushed aside by anyone who chooses to undertake the job. In a recent sermon he took for his text two conflicting passages from the New Testament, John 16: 12, 13 and Jude 3, and said:

"These passages embodied two apparently opposite theories of Christian

faith. According to the former passage, there were additions yet to be made to the faith of the apostles, while the latter text practically declared that the faith was fixed and unchangeable. How were they to reconcile these theories? . . . The Savior had spoken of a faith which grows and expands with the growth of man's mind and spiritual nature. **Spiritual and moral truth could not be revealed all at once.** . . . The form that truth assumed varied from age to age. Just as in the material world our conceptions had been changed by the discoveries of geology, so had it been with our views of spiritual truth. Time had taught the Christian world how much it had yet to learn. . . . Men like Galileo and Darwin had been banned. Was it well that the church had lost them and others of equal genius?"

And so Mr. Symonds advocated a more open mind, and said the duty of the church to-day was "to adapt itself to the new environment of thought and knowledge." It is pleasing to find even one preacher here and there recognizing the inevitableness of progress in religion as in everything else. Even Presbyterians and Catholics are forced to make a grudging admission that the new wine needs new bottles, and that the attempt to confine it in the old ones can only end in disaster—to the old bottles.

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CHRISTIAN SCIENCE AND "SIMPLE BIBLE TEACHING."

In an article on the new British Education Bill, under which "simple Bible teaching" is to be given in the public schools, Mr. G. W. Foote, of the London *Freethinker*, tells this story:

"One Sunday evening last winter I sat side by side in a public tramcar with a Christian, and both of us had been in trouble over the Bible. I had 'done' twelve months in an English prison for 'bringing the Holy Scriptures into disbelief and contempt.' He had 'done' four months in another English prison for believing and obeying the Holy Scriptures. We shook hands as honest men who had suffered for our convictions; and we agreed, for good reasons, that England was a funny country; for I was a Freethinker and he was one of the Peculiar People, and I had been punished for declaring that the Bible was false, and he had been punished for acting as if it were true."

The "Nonconformist Conscience" is one of the peculiar products of theological training which render it possible to insist upon reverencing and teaching to children the lessons of a book while punishing men for practising them in actual life. It enables men to keep a straight face while advocating the most illogical and inconsistent policies. And it serves as a cloak for the most selfish policy in both politics and religion.

It is some satisfaction to know that common sense is having a little consideration in the discussion in the House of Lords, and that the bill is likely to lead to endless trouble even if it becomes law. Discussion

and dispute over the law must surely lead in the end to a more rational settlement, under which the wrangling sects will be compelled to keep their idiotic rubbish out of the schools. With Christian Scientists and Peculiar People being imprisoned for literally following Bible instructions, "Simple Bible Teaching" by Act of Parliament should make the sectarians ashamed of their inconsistency.

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DIVORCE—"SUCCESSIVE POLYGAMY" OR "SUCCESSIVE POLYANDRY?"

Here is the screech of a Roman Catholic buzzard on the divorce question. The critter's sting is in its tail, of course—"What God [the church] hath united." The extract is from a lately-issued pastoral by Bishop Stang, of Fall River, Mass.:

"The modern State has usurped the functions of spiritual authority and profaned the sanctity of marriage. The State has permitted polygamy, first openly, then covertly, by cloaking it with the mockery of the civil law. All good citizens are horrified with the immoral doctrine and practice of the Mormons, but what is the difference between Mormons who believe in simultaneous polygamy and those legislators who authorize a husband or a wife to separate and marry again during the lifetime of the other party? Is not the latter a successive polygamy? An attempted marriage of divorced persons (whose lawful partners are still alive) involves the hideous crime of adultery, which no cause under heaven can justify and no gold or pearls can beautify. No legislature can grant a divorce so that parties once really wedded can marry again without slapping God, the supreme lawgiver, in the face, without undermining the foundations of Christian society, without imperilling the life of the nation.

"I call upon the Christian journalists for the defence of the Christian home, which is destroyed by every divorce, and I entreat them, instead of regaling a sensational crowd with the unsavory details of a divorce scandal, and tempting the sorely tried with evil suggestions, to manfully denounce all who co-operate in sundering what God has united."

One might wonder why any decent man should object to the divorce of a married couple who have found it impossible to live together, or why anyone but a priest should object to such persons, when divorced, again being married to more suitable partners. It is unquestionably true that evils and hardships may exist both under a divorce and under a non-divorce system, but it is patent to all but the priests that they are vastly greater under the latter than under the former. Religious fanatics and bigots alone see immorality in divorce, and we are but confirmed in our judgment that when religion enters a man's brain, sense and humanity almost always leave it.

The idea that, whenever it passes a Divorce Bill, the Dominion Senate "slaps God in the face" is a good one. We now understand why so many aged Senators die. It is not through gout, but because they get slapped back.

THE CONQUESTS OF REASON.

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BY F. J. GOULD.

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A summary and review of the new edition of Mr. J. M. Robertson's "Short History of Freethought." Published as a supplement to *The Literary Guide*.

I.

THE closing passage of Mr. J. M. Robertson's "Short History of Freethought" expresses some anxiety lest, in zeal for economic reform, Free-thinkers should be led to neglect the vital requirement of anti-theological propaganda. To do that, he says, would be to discard "one of the main instruments of intellectual discipline and moral enlightenment." The fear is surely sufficiently met by pointing to the fact that, all over the civilized world, the Labor party is practically identified with secularization of the school and all other public institutions. But, if any reformers are at all inclined to under-rate the value of the critical attitude in matters of religion, a perusal of Mr. Robertson's work—courageous in its aim and encyclopædic in its range—may well incite them to keep on their guard. The publication of the book in a new and enlarged edition prompts the summary here laid before the reader. Mr. Robertson's account of the march of reason makes it plain that the movement towards ever-increasing mental liberty has been a force in human culture ever since our race became distinguishable from the merest savages. To-day the claims of Rationalism are more respected than ever before. The disestablishment of the Church in France indicates the trend of modern politics. One may therefore feel assured of the continued advance of this great element of civilization.

It will be as well to give Mr. Robertson's concise statement of the nature and purpose of

FREETHOUGHT.

"For practical purposes, then, freethought may be defined as a conscious reaction against some phase or phases of conventional or traditional doctrine in religion—on the one hand a claim to think freely in the sense, not of disregard for logic, but of special loyalty to it on problems to which the past course of things has given a great intellectual and practical importance; on the other hand, the actual practice of such thinking."

If one studies this definition, one sees that, to Mr. Robertson, freethought is, substantially, reason in revolt. I have no desire to criticize the definition; yet it leads me to insert a personal note at this place. I wish to point out that reason has other functions than that of revolt. Its natural business is also to observe facts, to compare, to reflect, to infer, to

methodize ; in other words, to construct an orderly system of knowledge, or science. Such construction is an essential part of the progress of humanity ; and, while it most certainly calls for the aid of the revolting or revolutionary spirit, it covers a far larger ground in our education as a race. This, indeed, is saying nothing that contradicts the general thesis of Mr. Robertson's admirable treatise—viz., that freethought is a beneficial activity. But I venture to think the reminder is needed by readers who are apt to take freethought as quite the same thing as the constructive reason. I may conveniently open the summary of the History, and also illustrate the criticism just offered, by quoting from an early section on " Primitive Freethinking " :

" It belongs to the very nature of the priestly function, in its earlier forms, to develop in a special degree the normal bias of the undisciplined mind to intellectual fraud. Granting that there are all degrees of self-consciousness in the process, we are bound to recognize that in all of us there is ' the sophist within,' who stands between us and candor in every problem either of self-criticism or of self-defence. And, if the instructed man recognizes this clearly and the uninstructed does not, none the less is the latter an exemplification of the fact. His mental obliquities are not any less real because of his indifference to them than are the acts of the hereditary thief because he does them without shame. And if we consider how the fetish-priest is at every turn tempted to invent and prevaricate, etc."

Everything here suggested is true. All of us, from the primitive fetishist to the twentieth-century philosopher, fall short of the perfection of candor. Such being our weakness, the necessity for wholesome freethought is evident. Yet Mr. Robertson does not, with any adequacy, teach us (what I think is profoundly true) that the fetishist and theologian both sought after as accurate a theory of their world as they could frame ; and they did this in spite of immense errors and an all-too-frequent tendency to deliberate fraud. I should say that in this search, as well as in the revolt of reason against the rain-maker or the creed-maker, the rational spirit was at work. Not to consume space with more discussion on this issue, I will content myself with appealing to Dr. Frazer's recent essay on " Early Kingship " by way of proof. Dr. Frazer gives very numerous illustrations of the various forms of magic, and one can see from them how primitive magic was a crude but legitimate first-page in science.

The main interest of the book gathers round the conflict between freethought and European Christianity ; but Mr. Robertson likes to begin at the beginning, and he accordingly traces the march of reason through fetishistic times and the ancient religions of India, China, Egypt, Greece, Rome, etc. The mention of China may cause surprise ; but it is quite just when one remembers that Confucius and Lao-tse kept down super-

naturalism to very small limits. The chapter on Greece contains a systematic series of accounts of the more liberal thinkers—Thales, Pythagoras, Sokrates, Plato, Aristotle, and the rest. Comparisons are inevitable. The Aristophanes who wrote comedies ridiculing the gods, and who yet denounced unbelievers, has had modern copies in the conservative sceptics who joined “in turning the law against a freethinking publicist for purely party ends.” And further :

“In the Greek world there was more scientific discussion in the three hundred years down to Epicurus than took place in the whole of Christian Europe in thirteen hundred ; and the amount of actual violence used towards innovators in the pagan period, though lamentable enough, was trifling in comparison with that recorded in Christian history, to say nothing of the frightful annals of witch-burning, to which there is no parallel whatever in heathen history.”

When he comes to the rise of Christianity, Mr. Robertson smiles a little grimly (we imagine) when admitting that, “in so far as they criticized pagan myths and pagan image-worship, the early Christians may be said to have rationalized.” But the exercise was not hygienic. It did not imply the application of reason all round. And destiny had a tremendous irony in store for the Christians, for—

“In the end, the very image-worship which had been the main ground of their rational attack on paganism became the universal usage of their own Church ; and its worship of saints and angels, of Father, Son and Virgin Mother, made it more truly a polytheism than the creed of the later pagans had been.”

Against the young religion of the Gospels the forces diminished with the centuries. There were dissenters and heretics ; speculative Gnostics and Manichæans ; Unitarians in the bud, like Arius ; theorists, such as Macrobius, who detected sun-myths in all stories of the gods. But the Gospels and their priestly interpreters triumphed, and a continuous decadence of the intellectual faculty set in. A more hopeful note is sounded with the arrival of Mohammedanism, and “the history of Saracen culture is the history of the attainment of saner ideas and a higher plane of thought.” We catch glimpses of the scholars of Bagdad, of Omar Khayyam, the Moorish astronomers, physicians, and philosophers (such as the famous Averroës). And, in a passing comment on the conditions of the Moslem world of to-day, Mr. Robertson notes that in Africa the Mohammedans who interbreed with negroes may carry on the religion of Islam in that continent for some time to come, while the Arab and Turkish races out of Africa will more probably ally themselves with Western thought.

Quoting Voltaire, who observed that there was “nearly always a small flock separated from the great,” Mr. Robertson reminds us that, even in

THE MIDDLE AGES,

some modes of freethought survived and more or less feebly struggled to keep the critical temper going until the Renaissance came. We have to nourish our hopes on small things as we plod through this period. Michael the Drunkard, a Byzantine emperor, "was something of a freethinker," for he is said to have maintained that Judas was saved. Duns Scotus treated several tenets with an easy disrespect, even suggesting that the doctrine of hell-fire was a mere allegory. In the eleventh century the Nominalists and Realists come on the scene, Roscelin representing the first party (who regard conceptions as mental forms for conveniently grouping our perceptions of things) and Anselm the second party (who regard things as illustrations of a pre-existent and divine conception, as did Plato). Mr. Robertson gives interesting sketches of such men as Abailard, who, if not a first-rank thinker, cleared the ethical judgment a bit by teaching "that Jesus was not incarnate to redeem men from damnation, but solely to instruct them by precept and example, and that he suffered and died only to show his charity towards men." No doubt there is plenty of ground for complaint that these scholastics of the Middle Ages were idle arguers of an empty day (to adapt a Morrisian phrase); and earnest souls may justly express irritation at such incidents as this:

"One version of the legend against Simon of Tournay is to the effect that, after demonstrating, by the most skilful arguments, the truth of the doctrine of the Trinity, he went on to say, as soon as the applause of his audience had subsided, that, if he had been evilly minded, he could refute the doctrine by yet better arguments."

And Mr. Robertson somewhat sternly raps out the comment that, "Heresy apart, this species of dialectical insincerity infected the whole life of the Schools, even the higher spirits going about their work with a certain amount of mere logical ceremony." It is true enough; but personally, I should be disposed to allow more credit to the scholastics who kept the debating habit in good trim for some centuries, ready for application to more substantial topics. We constantly hear men with a logical turn of mind discussing comparative trifles with keenness and zeal, simply to keep themselves in practice. And, anyway, there was more excuse for the mediæval metaphysic than for the wasted talents of theological or semi-theological essayists and apologists (Sir Oliver Lodge and his kindred) of to-day.

(*To be continued.*)

The volume of nature is the book of knowledge; and he becomes most wise who makes the most judicious selection.—*Goldsmith.*

BELIEF IN GOD A NECESSITY OF THOUGHT.

—:O:—

BY REV. DR. JAMES W. LEE, PASTOR TRINITY M. E. CHURCH, ATLANTA, GA.

—:O:—

LORD KELVIN declared before the British Association that in the esteem of scientific men of to-day belief in God is a necessity of thought.

The bitter controversy over evolution and natural selection is already out of date. But the great truth turned into the thought of the present generation, that things, since the beginning, have steadily moved up, from lower to higher expressions of themselves, will never pass away. This is the conception that forces belief to-day, in the creative, directive power of God. It is simply impossible to believe that atoms which together form matter, and their activities which together make up motion, have by gradual stages accidentally gathered themselves into the perfection of the universe. Let us suppose, for the time being, that those who try to account for the cosmos without the Supreme Being are right. Let us suppose that about 100,000,000 years ago, more or less, something like seventy different kind of little particles started out to build a planet like the one on which we are permitted, for a few years, to make our home. See how the atoms went about their work. They began with the foundation, and under-set the earth with a solid rock bottom. This was not only for underpinning, but was also to constitute the cellar and first floor of the structure. After this follow nine other storeys, each of which required millions of years to complete. They are so clearly defined and distinct, the one from the other, that geologists have pointed them out. Their names are technical, but as every intelligent man ought to be acquainted with the different departments of his own dwelling place, it is well enough to call them off. They are, after the Algonkian or lowest storey, the Cambrian, the Silurian, the Devonian, the Carboniferous, the Juratrias, the Cretaceous, the Eocene, the Neocene, the Pleistocene, and the recent or the topmost. The atoms built each storey of the terrestrial mansion finer than the one below it. They gave strict attention to details, but at the same time made the whole edifice conform to one general plan. While there were seventy different classes of workers, each atom in any one class labored exactly after the fashion followed by the other atoms of its kind. Though one might be at work on the bottom side of the world, and the other busy at the top side, and though the two may never have been nearer together than is one end of the earth to the other, still the two managed to perform the same task in the same way and in the same time.

I.

Every atom of all the seventy moved at an unmentionable rate of activity in the performance of its task, and was accustomed to strike other atoms in its way billions of times every second, but working altogether and colliding as they did, they managed to finish up a ten-storey mansion, marvelously convenient and beautiful! They not only lifted to completion the edifice as a whole, but they also furnished every storey of it in a most wonderful way. They made each part conform to every other part, and

each floor had reference to the next one above, and all to the topmost and most perfect of the ten. After the finishing touches were put on, the atoms determined to delegate a part of their number to take living form in an order of being capable of appreciating what they had done. The enormous animals they had turned out in the primal times, and those set agoing in recent years, did not measure up to the style of round ball they had wound off. So, a part of the atoms went into partnership with life, and began to breathe in a human being. They repealed the chemical laws under which they had lived in an unorganized state, and enacted new ones, suitable to an advanced order of existence. The first man was very crude, not much above the grade of the monkey. But the outside atoms were not satisfied with the savage shape they saw the inside atoms had assumed, and so they began to beat and pelt them with such merciless fury that the organized elements began specializing a few new features with a view to moving up the barbarian table lands. But they had no sooner become domesticated than the hurtling balls from the surrounding regions began to strike them with more emphasis than they had felt below. It becomes apparent to the particles rushing around in the brain of the barbarian that he had to move again, or be doomed to death by molecular hail from the outlying territory of the exterior elements. The question of survival became too pressing to ignore. The barbaric atoms, therefore, began to work the principle of specialization again and to adapt themselves to the wide stretching plains of civilization.

II.

After the atoms got fairly down to business in the civilized man, a most amazing thing occurred. Up to that stage the inside atoms had for the most part lived in harmony, finding plenty of exercise for their powers in making a united fight against the contending elements outside. Now, however, interior differences of the most serious nature divided the organized atoms into opposing armies. The civilized man found a war raging within the confines of his own personality, more evenly drawn and deadly than any in which he had ever engaged with foes outside. The beginning of the feud arose when the soldiers of one army entered a general strike against climbing any higher up the ascending way, seemingly projected, for all to follow. In opposition to those who wanted to turn back and start downward, there was a part of the forces who would hear of nothing except marching forward and steadily upward. The conflict between the downward and the upward battalions was hand to hand, face to face, and with no quarter shown by either side to the other.

Another remarkable fact manifested itself now. The elements outside seemed to favor the organized elements inside inclined to move upward. Just as in far distant past ages, they had killed off the murderous dragons that were threatening to annihilate every living thing, so now they were disposed to help in the struggle, the weaker but sweeter and nobler atoms fighting to go up in the civilized man. It became harder and harder for the molecules which triumphed in individuals like Rameses II, Nero, Attila and Tamerlane to make their way. The general order of the day throughout all atomic infinity seemed to be that the fair and amiable and just and

kind atoms in the civilized biped should conquer the base and mean and the vile ones. There appeared to be a deep-seated prejudice in the molecular heavens against the hell-bent atoms in man. This same general enmity was seen in earlier ages when the monsters made up mainly of teeth and claws were killed off, and when venomous birds and deadly plants were withdrawn from the field of action. Because of this tendency on the part of atoms generally to help the ones which pulled skyward in man, the race has been constantly rising toward purer conduct, nobler ideals, finer living. Spiritual elements have superseded the natural. The savage has been forced to give place to the philanthropist. The horizon of the selfish, measured by the curl of his chimney smoke, has been infinitely distanced by the sky line of the saint.

III.

On the supposition that particles of matter, assisted by force, spun the globe like so many little spiders out of their entrails and then left it a round opaque web wheeling in the heavens, we are ready to write a new creed. A realm for faith confronts us now such as morals never faced before. The atoms not only built the world, but they supplied it with raw material, varied enough, and in quantities sufficient to supply the wants of all coming generations of living things. They put in coal enough to insure perpetual summer at the top of the temporary abode they built for all who should ever need fire. They mixed the soil for future crops. They stored up marble in anticipation of architects like Phidias and temples like the Parthenon. They packed away plenty of iron for razors and anvils and steam engines. They counted out and laid up gold enough to make the foundations of commerce secure. They piled up silver for spoons and tea sets and pocket chains. They were not averse to things artistic and fine, so they arranged clays for coloring matter, so mixed as to synchronize with the pulsations of light. They endowed all things with certain qualities of sound to be utilized by those inclined to music. They anticipated all wants from those the stomach should feel to those demanded by the imagination.

IV.

All this the elements did without any suggestion from outside pressure. They had no orders from any power exterior to and other than themselves. The thought they worked out inhered in their own little points of activity. The work they performed was of their own conception and the programme they followed was of their own sketching. Each was self-included and self-contained and independent, but by common consent all acted to fulfil a single purpose, self-generated, and self-imposed, and self-consummated.

V.

Thus we see what we are to accept when God is dethroned. We get done with a Supreme Being, it is true, but only by disintegrating him and pulverizing him into particles of dust, every one of which becomes a little god with the same attributes possessed by the one all-controlling Creator. We eliminate one mystery, and introduce three hundred quintillions of them

into every breath of air, for either there is one almighty, intelligent personal will, or there are billions of them in every pinch of mud and in every drink of water. Movement, says Haeckel, is as innate and original a property of substances as is sensation. Then if the atoms are not controlled by the will of God, they are self-controlled. According to this view, each atom is self-determining, self-knowing and self-existing, and, being eternal, conforms exactly to all the conditions and qualities and attributes of God. Any eternal entity, however unseeable it may be, that determines itself and acts from itself and has sensation or knowledge of itself, is a god, for nothing can be conceived higher, or more original, or more absolutely independent.

VI.

Such a line of thought may appear like a delirious movement such as the mind takes in a wild dream, but it is exactly the mental attitude to which one is driven when he seriously undertakes to think of the world without a transcendent and, at the same time, immanent Creator. The elements of creation are not independent, self-acting entities. They are the dependent vehicles and instruments of the eternal mind of God. They are the letters God uses to express his thought. We know there is thought in nature, and we are compelled to believe that it either inheres in the constituent particles or was put in by the mind of the Maker. Try for a moment to get thought out of a world. Suppose all at once rocks should become light as feathers and feathers heavy as lead ; that the sea should become solid and the mountains liquid ; that the sun should rise in the west and set in the south ; that calves should turn into elephants during the night, and horses take to the water as alligators ; that oak trees should produce watermelons instead of acorns. What would be the result ? The world would become an insane asylum filled with deranged people. It is the orderly, uniform, consecutive thought the Lord is constantly sending to us through the intelligible, rational universe that keeps us mentally balanced.

VII.

Science has been defined as the systematic observation of the uniform way in which energy acts, but the study of the subject given above shows that science is the systematic observation of the uniform way mind acts, as it uses the elements and forces of nature to express its thoughts. Science is that part of the thought of God expressed through nature man has been able to translate into his own experience and express in language. When we get light and heat from the human shore of the ether sea, we know it is because they were put in from the sun side shore and sent in wavelets to us. When the glad notes of the feathered songster come in splashes up against the human shore of the morning, we do conclude, not that the music inheres in the folds of dashing spray, but was put in from the mocking-bird shore and sent to us. What is meant by science is clear. It is the certain and universally valid knowledge gained through experience on the human shore of being of a part of the truth contained in the infinite ocean of intelligible and divine reality. Science is that part of infinite truth man has discovered and turned into his own mind, and translated into his own language.

AN AGE OF CANT.

—:O:—
Editorial in New York Commercial.
 —:O:—

WE are living in a striking age from whatever aspect considered, an age of decadent creeds and changing standards. The historian of the future, in summing up the salient characteristics of the present inhabitants of the United States, will no doubt classify them as the most restlessly progressive people, the greatest road, city and empire-builders that this world has known, and an essentially practical race. On the other hand, the amazing facility with which so intelligent a people submits to being exploited by any religious fakir or thaumaturgist that just happens along will not escape criticism from the Greenes or Gibbons of future ages.

It was refreshing to find the esteemed *Public Ledger* not long ago rejoicing, apparently, in certain strange discoveries and tidings of great joy that had been brought to the good people of Philadelphia by a Doctor Torrey and a Mr. Alexander, itinerant "evangelists" or "missionaries" or "revivalists." For, while Philadelphia may possibly lack some of the briskness of New York and other large cities, yet surely the marvels alleged to have occurred under Tiberius Caesar should have reached that fair city by this time. They were stale news even when Constantine, led by his Empress Helena, promulgated an official religion for the western Roman empire, only sixteen centuries ago; and since that time these wonders have certainly been exhaustively discussed in all their possible bearings on human society as well as the proved interpolations in the few passages of contemporary writers which refer to them. Yet, notwithstanding the deductions (so contemptuous for certain forms of primitive beliefs) arrived at by masters of the human intellect—such men as John Stuart Mill, Spencer, Darwin, Huxley—at the present moment, to our discredit be it said among English-speaking races, the profession of "Howling Dervish" for which ignorance is a good qualification is one of the most immediately profitable that even a get-rich-quick schemer can turn his attention to. The good news that Philadelphia was asleep and needed reviving reached the ears of Doctor Torrey and those of the similarly inspired Mr. Alexander at an opportune moment, and they very laudably hastened to introduce salvation to the city of brotherly love. A much wider field of effort has presented itself in France. And what may not have been lost to the French population by the absence of these reverend gentlemen at this precise juncture? The government and legislators of that country have been engaged for a year or more in a rough-and-tumble fight with "the church" there; indeed, that was a precious opportunity for our revivalists, either as

umpires or, better still, participants in the fray. In the absence of any such champions "the church" over there has been worsted, and the principal French newspapers, with few exceptions, are congratulating the government upon its victory.

In our land we appear slow in realizing that cant and superstition are the deadliest enemies of human progress. Has education not sufficiently advanced among us to render Holy-Ghosters, Dowieism, spook worship and other such religious masquerades impossible? What renders such beliefs possible in the first instance? There lies the crux of the problem. Thirty years ago when France, still trembling after her tremendous defeat by Germany, was being reorganized by such pure patriots as Gambetta and M. Thiers, Paul Bert, then minister of public instruction, addressed the chamber of deputies to the following effect: "It is not our domestic discords, it is not England, nor even the trained German legions that constitute the greatest menace to Frenchmen and the prosperity of France, still bleeding from her wounds, but 'the man in black.'" His memorable words have borne fruit. But as to the vultures who, under a clerical garb and under all kinds of denominations, are allowed to impose on the credulity of the British or American public without restraint, such as these were not tolerated in France, Germany or Switzerland at any period, but were amenable to the law as rogues or impostors. The French minister was referring only to the orthodox regular French clergy, good enough for the feudal ages of Europe, but now deemed mischievous, reactionary and a breeder of debasing superstitions.

Is there no lesson that our cultivated and more thoughtful class of citizens can derive from this great French national movement? For such it is. Are the "shepherds" and "tub-thumpers," the types so well portrayed by Charles Dickens, forever to be encouraged and go unrebuked by the press of this country? We must decline to believe that Philadelphia was asleep and needed awaking by Doctor Torrey and Mr. Alexander. The Reverend Doctor Cass, chairman of the "mission," announced that the total expenses of "the revival" reached \$40,000. The profits were not stated. In this kind of business they never are, nor their disposal. On a rough calculation it cost about \$5 a head to convert a Philadelphian. In Atlanta, the next "stand" for the two worthies, it no doubt cost much more.

A person of little tact once remarked to the octogenarian Auber: "What a sad thing it is, this old age business." "Yes," agreed the old musician, "it is sad. But," he added with a witty philosophy, "up to the present time no surer way has been discovered to live a long time."

AMERICA'S GREAT INCUBUS—THE PANAMA CANAL.

:O:—

WILL you kindly give me a few facts about the Panama Canal? How do they estimate its cost? How far have they got with it? How long will it take to finish it? What are some of the dangers to be expected from it, and any other interesting information you may be able to give me?—C. F.

The Panama Canal is an imaginary lane of dark-brown water extending from the city of Panama to the city of Colon. It is situated at present largely in the fertile brain of Secretary Taft and President Roosevelt; but there is a chalk-mark across the republic of Panama, showing where it is to be located in the bright and glorious future. The republic of Panama, as you know, is the strip of land which seceded in order to contain the canal. As it is only about as large as the place chalked out for the canal, it is believed that, when the water is turned into the canal, it will make the Republic of Panama a very fine country for ducks.

The cost of the canal was estimated in the following manner: Mr. Wallace went to a certain point and removed several yards of earth, and then figured about how much it had cost him. Estimating how many yards remained, it was easy to arrive at the total cost. He then resigned. The work has progressed quite rapidly since then, and \$10,000,000 worth of the canal is already finished. Some think it will only cost three or four hundred millions more. It has not been decided yet whether to make a lock or a sea-level canal. The better way appears to be to go on and finish it and determine this matter afterward. The lock-method would carry it over the hills and far away. The sea-level plan would require some very deep cuts; hence Mr. Shonts has already begun to severely cut salaries.

The climate is a great obstacle, and it is said that it would be cheaper to move the canal to a pleasanter climate, or construct a sort of movable, collapsible climate and take it in to Panama. The greatest danger that may be expected to follow the completion of the canal, in case they make it a sea-level affair, will be this: the Pacific is about forty feet higher than the Atlantic. Now, if you let forty feet of the Pacific ocean into the Atlantic, you can guess the answer yourself. To synchronize the oceans would be very expensive. Pile up forty feet of water in New York Bay and you are going to see the stock in Wall Street get wet. Everything in the way of securities will float, and you will see a flood-mark on the beautiful building at 26 Broadway, Hudson River ferryboats would sail from the Flatiron building to the birthplace of Grover Cleveland, among the Caldwell Mountains.

The only other interesting thing to be said of this isthmian dream

is that it will be realized in good shape. The American people are "sot" on the proposition, and President Roosevelt is pushing it, and Mr. Taft went down and looked it over, and he says it can be did. And what Mr. Taft says has weight with us.—*Judge.*

ENCOURAGEMENT FROM MARS.

On Mars, astronomers declare,
There are canals—a timely topic—
And you or I can see them there.
By observation telescopic.
Nobody knows the reasons why
Those ruts were dug across creation ;
They must have cost the Martians high
Under some past Administration.

I wonder, up among the stars,
What happened when they first com-
menced them :
Was every Congressman on Mars
Either dead for or dead against them ?
Did forty thousand engineers
Shout "Tell the truth and shame the
devil !"
And wrangle forty thousand years
On lock construction or sea level ?

Were those long ditches dug by picks
Controlled by labor agitators,
Or were they dug by politics
And patent muck-rake excavators ?
I wonder if those brawny scamps
Who threw the dirt were heavy eaters,
And if their sanitary camps
Were free from graft as well as skee-
ters ?

That tough old contract's done at last,
And stands the marvel of our nation,
Who looks on Mars too much aghast
For envy or congratulation,
In distant ages, let us hope,
Our troubles also may diminish,
And Mars may turn her telescope
On Panama and see our finish.

—*Life.*

Creeds of the Prisoners in British Prisons.

An interesting return was issued from the Home Office of "the declared religious creeds" of the prisoners in each of his Majesty's prisons in Great Britain on the 28th March last. The prisoners on that day in England and Wales numbered 21,580, and the return classifies them according to the following denominations :

Church of England 16,089, Roman Catholics 4,397, Jews 257, Wesleyan 352, Methodist New Connexion 8, Primitive Methodist 65, Bible Christians 5, United Methodist 8, Methodist Free Church 2, Calvinistic Methodist 29, Congregationalist 53, Presbyterian 79, Baptist 132, Salvation Army 11, Unitarian 13, Quaker 1, Plymouth Brethren 1, Christian Brethren 1, Greek Church 4, Lutheran 19, Waldensian 1, Mahomedan and Buddhist 3, Spiritualist 1, Atheist 22, no religion 26, not ascertained 1 ; total 21,580. In Scotland there were on the same day in prisons and police cells 2,857 persons, classified thus : Presbyterians 1,724, Roman Catholics 981, Episcopalian 146, Lutheran 1, and Jews 5.

SOUTH AFRICAN VISIONS.

BY "THE LOUNGER," IN "RHODESIA ADVERTISER."

DREAMS, idle dreams, I know not what they mean. If the poet had lived in Umtali he might have hazarded a guess (especially if he had his meals at an hotel), and have put them down either to corned hump or to tripe and onions. The subject of dreams, however, is an interesting one; for which reason I venture to share with my readers a peculiar nightmare which danced on my chest last night, and which may be called :

THE EMIGRATION OF ST. PETER.

An Allegory.

LAST night I dreamed I sat in state
With Peter at the Golden Gate
And numerous other gentry ;
We were enthroned upon a cloud
Delivering judgments on a crowd
Of anxious ghosts that, chattering loud,
Demanded right of entry.

Of every clime and every land
From Asia Minor to the Rand
Came ghostly deputation,
And Peter, from his cosy nook,
Peeped forth with scrutinizing look,
Entered the details in a book,
And scanned each application.

With justice, scrupulously fair,
He sifted every case with care,
To grant it or dismiss it ;
A Chinaman, so it befell,
Came with some long-drawn yarn to tell,
But him we promptly sent to—well,
I need not be explicit.

Said I to Peter : " Peter, dear,
That seems uncommonly severe ;
Come let's investigate it ;"
But Peter answered, with a wink :
" My friend, you must have heard, I think,
That once a Pigtail's through the chink
You can't repatriate it."

And so, as I have said, I sat
With halo on in place of hat,
Within the heavenly portals ;
Sat on until I got the cramp

In both my wings—the cloud was damp—
And listened to the endless tramp
Of dead and dusty mortals.

At length, a curious form appeared
Coal-black, and with a dusty beard,
A look of resolution,
A beaver hat pressed on with care,
Some flannel garments and a pair
Of indispensables that were
On verge of dissolution.

Said Peter : " Who the deuce are you ?
What do you mean by pressing through
In this audacious fashion ?"
Replied the figure : " I am Joe,
A Christianized Mashona—" " Oh !"
Answered the Saint. " Well, down you go."
(He spoke, I fear, with passion.)

The figure smiled in conscious scorn,
And, groping in its garments torn,
Produced a tattered paper ;
" Pass bearer, Joseph, free from sin,
To Heaven," read he with a grin ;
" You see, you've got to let me in,"
He added with a caper.

The Saint grew white, the Saint grew red,
He coughed, and frowned, and scratched
his head,

While Joseph smiled the sweeter.
At last he rose, set wide the gate,
And muttered, in a frenzied state,
" Pass, Joseph, I shall emigrate,
This is no place for Peter."

From the sayings of Methuselah : "The sins of the country are visited upon the Post-office, and my soul panteth after Penny Postage like the nimble kafir after mealie-meal and beer. . . . Neither was Solomon in all his glory arrayed like one of these, . . . which was an excellent thing for Solomon."

—:O:—

What we may expect if the education of the heathen continues :

Ini indaba ka mina ?
 Lo baas, he is ikona mush.
 Mina bulala a basin ;
 Lo baas niga mina lo push ;
 Mina maninge mnyame,
 But mina have gottee a soul,
 And lo treatment of Mr. Mlungu
 Is ikona mush on the whole.
 Teacher, he tjela me always
 Mina a very fine man,
 Tjela me bona lo Bible,
 Learn all me muchee well can ;
 Me gottee place up in Heaven,
 Ikona funa lo Hell—
 Ina indaba ka mina ?
 Me wantee mali as well.
 Mina lo cookee lo dinner,
 Mina no takee a pass ;
 Lo baas tjaya mina maninge,
 Tjela me blanky-blank ass ;

Mina go puza butjwala,
 Me gettee very much drunk ;
 Lo polis come buya maninge,
 And tjetsha me into lo trunk.
 Mina go tata umfazi,
 Funa a wife number two
 To boss up lo kya, cookisa,
 And do what umfazis should do ;
 Umfazi ikona sebenza,
 Me sloggee her over lo head.
 Lo teacher, him losee him wool
 When he tell me umfazi she dead.
 Ini indaba ka mina ?
 Me am in very much fix :
 Ikona azi indaba,
 Me gettee very much mix ;
 Mina am frequently tjaya,
 Mina get very much bump,
 Mina go hamba lo kya,
 For mina have gottee lo hump.

Pius Condemns Separation.

The latest encyclical to the French clergy and people issued by Pope Pius strongly condemns the law for the separation of Church and State, which he regards as a great evil to religion and to France. The law is especially offensive to the Church because "the public exercise of worship is intrusted to lay associations." It charges that the officials are despoiling the Church of her patrimony, and says it cannot fail to injure the eternal peace of France. Nevertheless the people are urged to pray for the return of peace and tranquility.

As he was delivering an evening address in Wivenhoe Church, the Rev. Edward Miller's surplice was set on fire by a pulpit candle. The blaze was extinguished without injury to the clergyman, who will now perhaps think himself qualified to pose as Elijah III.

AN ILLUMINATING CONVERSATION.

THE following little story of the past and present is told by the *Bulletin* of Sidney, N.S.W., and repeated by the *Machinists' Monthly* :

A man with an axe flew by Socrates, chasing another man.

"Stop him ! Stop him !" cried he of the weapon. "He's a murderer !"

But old Socrates wasn't taking any chances, and jogged on imperturbably.

"You fool !" quoth he of the axe. "Why didn't you stop him ? He's a murderer, I tell you !"

"A murderer ! What's a murderer !"

"Fool ! One that kills, of course."

"Ah ! a butcher."

"No, idiot ! That's different. One that kills a man."

"Oh ! Ah, a soldier."

"No ! No ! That's different altogether. One that kills a man in times of peace !"

"A hangman !"

"No ! No ! No ! That's different. One that kills a man in his house !"

"A doctor, then ?"

"No ! No ! No ! No ! No ! That's different !"

Running along after him (2,000 years after) comes another man with flaming eyes : "Stop him ! Stop him !" he cries, pointing to something he sees, or thinks he sees, ahead of him. "Stop him ! He's a Socialist !"

"A Socialist ! What's a Socialist ?"

"Why, a believer in State industries, of course."

"Oh, I see ! The railways, post offices, customs, drains and all that."

"No, that's different ! I mean competing against private enterprise."

"Oh ! Schools, Universities, and the like."

"No ! No ! That's different. I mean State trading. The fellows that expect everything done for 'em by the State ! A loafer that wants to share the earnings of the industrious workers !"

"Ah ! Ah ! A nobleman who has inherited land."

"No ! No ! That's different. I mean——"—*Vanguard*.

Strange, is it not ? that of the myriads who Before us pass'd the door of Darkness through,

Not one returns to tell us of the road,
Which to discover we must travel too

Omar Khayyam.

Professor X., recently connected with a university, was noted chiefly for his exactness in everyday speech. One night he was awakened at an unseemly hour by discordant sounds of midnight revelry from the direction of a student's bedroom. Dressing himself hastily, he hurried out, and after a few knocks on the bolted door to enforce silence, he called out, "Hi, you fellows in there ! Can't you make less noise ?" "Who's out there ?" was the response. "It's me." "Who are you ?" "Professor X." "Won't do. You can't fool us. X. would have said, 'It is I.' Come on, boys ; once more !" And the strains of "Land-lord, fill the flowing bowl !" resounded louder than ever. The affair was never alluded to by the professor.

A MAN WHO LIGHTED A CIGAR WITH A \$50 BILL.

"That's a cool fellow," said an up-town manufacturer, pointing across Chestnut street, where Colonel — the Chief of the Water Department, was waiting for a car. "Let me tell you something which happened a few days ago to a friend of mine, whose large establishment consumes a great deal of water, and who has frequently favors to ask the Water Department. He recently visited the Chief's office, and found Colonel —, as usual, very polite. My friend, before preferring his requests, took a \$50 bank bill from his pocket and passed it over to the Chief, who spread it on the desk before him. He did not utter a word at the moment, but when his visitor was about to go away, said :

"Now, my dear sir, what is this for ?" holding up the bill.

"Oh ! that's to buy cigars for the boys," was the careless reply.

"Yes ?" said Colonel — ; "then I suppose that you are fond of the weed yourself ?"

"My friend said that he enjoyed nothing better than a good cigar.

"Then allow me," said the Colonel, suavely, 'to insist upon you trying one of these,' taking down a box of Henry Clay's Specials.

"With a careless gesture Colonel — rolled up the \$50 bill into a paper lighter, and slowly lit up his own cigar. This done, the Colonel turned with an easy and polite motion and said : 'Permit me,' and he held the blazing bill under the nose of my

amazed and startled friend, whose eyes had now become almost as big as dinner plates. With two or three gasping inhalations he managed to get a light. He kept his eyes upon the bill until it burned to the very fingers which held it. My friend gets purple in the face every time he thinks of the affair, and confided it to me simply to warn me how to behave myself at the Water Department."—*Philadelphia Record*.

A CHINESE PROVERB.

An attaché of one of the legations in Pekin at the time when two continents were in a high state of tension was a guest at the Army and Navy Club in New York a few evenings since. "I had occasion," he said, "to meet Li Hung Chang, who, despite the heavy suspense overhanging his country, seemed to be, to us, painfully cheerful. One of the party present, a man in authority, referred to Li's merriment. The interpreter mentioned it to his master, who requested him to make the most beautiful reply I ever heard. 'Tell him,' said the interpreter, quoting his master, 'that the Chinese have a proverb which I commend to all, in all conditions : "You cannot prevent birds of sorrow flying over your head ; but you can keep them from stopping and building nests in your hair."' I immediately wrote it down, so I know the quotation is correct."—*Leslie's Weekly*.

It is only by trying to understand others that we can get our own hearts understood ; and in matters of human feeling, the clement judge is the most successful pleader.—*R. L. Stevenson*.

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To know what you prefer, instead of humbly saying "Amen!" to what
the world tells you you ought to prefer, is to have kept your soul alive.—
Robert Louis Stevenson.

"Papa, what is satire?" "Well, for example, when your mother asks
me how much I've won at prayer-meeting."—*Ltfe.*

SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

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PERSISTENCE OF OLD RELIGIOUS FAITHS.

—:O:—

WHEN a new religion takes possession of a people, it never destroys the mass of the beliefs which have taken root in their hearts; it fortifies them rather by adapting itself to them. To conquer paganism Christianity was obliged to transform itself: it became Latin in Latin countries, German in German countries. Mohamedanism in Persia, in Hindustan, in the island of Java, serves simply as a vestment and a veil for the old Zoroastrian, or Brahman, or Buddhistic beliefs.—M. GUYAU.

EDITORIALS.

ROASTING THE EDITOR.

In other pages we print a "rejoinder" from Mr. Cowell, of Boonville, Missouri, who stayed in Toronto for several months some three or four years ago. We are rather sorry Mr. Cowell's letter is so lengthy that we are compelled to publish it in sections; but as its writer says some things that may be appreciated, our readers will doubtless not be displeased to have it in unabridged form, though it seems to us rather to justify our charge of "talking around" the question.

We may pass over the personal allusions of Mr. Cowell with the one remark that we passed many pleasant hours in his company during his stay in Toronto, the question of "deity," god, or Theism being the only one on which there appeared to be any difference between us. We agree with our friend that the vital question is as to the truth of our views, not as to their popularity; and we make no claim to infallibility, nor do we think it possible for any man to be entirely free from prejudice. The

passage from M. Guyau we have quoted above may be applied to both individuals and races ; and it is always a question how far any man can free himself from the prevalent dualistic beliefs.

Knowing full well many of our faults, we are not at all displeased at being heckled for some of them by our "damned goodnatured friend." Men who go hunting tigers or wild cats can hardly expect to escape without some scratches. At the same time, we had no intention of being discourteous to our friend, and very willingly apologize for any apparent roughness of language. Naturally, a conflict of opinion involves lack of knowledge or of logical capacity on one or both sides, and some men will resent a statement of this fact.

Mr. Cowell thinks that when he "undertook to defend Theism," etc., he was not trying to "prove" it, and illustrates his point by a story of a bridge critic. We may call his attention to the fact that his conclusion is totally irrelevant to his contention. If the critic tried to show that the principles on which the bridge was constructed were wrong, his critic could only successfully attack him by showing that they were sound—so far, at least, as they had been attacked,—but neither would be trying to design or build a bridge.

We might illustrate our point by asking a question. Suppose a critic asserted that, when Wellington was defending his position against Napoleon, he was not trying to gain a victory, would Mr. Cowell contend that the criticism was sensible? Mr. Armstrong had attacked Theism, and Mr. Cowell says that he undertook to defend it by showing the weak points in the attack. In our humble view, to show the weakness of the attack was equivalent to showing the strength of the defence—as far, of course, as this special attack was concerned.

We do not know what special arguments Mr. Cowell may be keeping "up his sleeve"—metaphorically speaking—in order to prove Theism ; but as a book would appear to be necessary to record them, we are afraid we shall be compelled to leave our future address—when we cross the Great Divide—so that the work may be sent after us. We should be sorry to miss a book that would prove Theism to be true, for most certainly it will contain some new facts, and possibly some new logic.

—:O:—

THEISM AND ATHEISM—WHAT ARE THEY ?

Mr. Cowell thinks we do not understand the position of "modern unorthodox Theism." We sorrowfully confess to the gentle impeachment, in regard both to ancient and modern orthodox and unorthodox Theism.

Of the multitudinous forms the God idea has assumed at various times, we candidly confess that we have arrived at no clear notion of any one, and we suspect that few advocates of them are in a much better position than we are. So far as we can tell, Atheism itself has had its changes. Men have been called Atheists because they rejected some gods and worshiped others. We consider some forms of so-called Theism to be really Atheistic; and, indeed, we look upon any belief in a Supreme Being or Power which regards that being or power as almighty, omniscient, and co-extensive with the universe as practically Atheism, though befuddling itself with insoluble difficulties and labelling itself Theism.

In our view, Theism in all forms and Atheism are the two opposite poles of the religious conception of nature. Both have had a progressive career, though the changes in Theism have been the more conspicuous on account of its ecclesiastical associations. The Theists have had their changing gods, and serpents, and bulls, and lambs, and saints; and the poor Atheist has simply been slaughtered for laughing or jeering at the priestly show.

As knowledge has advanced, the coarser crudities of Theism have been sloughed off, some of them in our own day—for intelligent men, that is. What remains seems to be an indistinct idea of "deity," embodying something of the paternalism of a personal "being"—an old tribal god—combined with the universality and immutability of natural law—the beneficence of a fond father mingled with the inexorable decrees of a soulless fate—to us, a ludicrously unintelligible combination.

In the same way, as science has formulated the great laws of nature, the views of rational men have advanced on Atheistic lines. Eighteenth-century Deism—a belief in some sort of a Supreme Being by men who saw the absurdity of the current orthodox dogmas but who had not yet reached the modern scientific conception—has been relegated to the junk heap of religious ideas, and has been replaced by the clearer views of men like Spencer, Huxley, Tyndall, and Haeckel, who see in the substance of the universe itself, using Tyndall's expression, the "promise and potency" of all forms of existence, without any extraneous help.

That we should have confounded Theism with "something that it is not" is not very surprising to us. What we are waiting for is a rational and logical statement of what it is, or, at all events, what Mr. Cowell's Theism is.

Mr. Cowell claims to be a Unitarian, but that is of little assistance to us, for we have known Unitarians of very diverse religious beliefs. We

listened some time ago to a sermon by a Unitarian preacher, Mr. Sunderland, before the Toronto Theosophical Society, in which he declared himself entirely in accord with the teachings of Theosophy, though not a member of the society. After the sermon, we made some criticisms upon it, and asked Mr. Sunderland to explain his meaning when using the term Supreme Being. We were informed that the word "being" had many connotations, but no explanation was vouchsafed concerning the speaker's own meaning—whether he meant a real living individual god playing high jinks with the creations of his fancy or the metaphysician's Pure Being; but we were severely scolded for disturbing the deep religious sentimentalism produced by the reverend gentleman's hazy generalities.

To state our own position shortly, in opposition to what we conceive to be the Theistic position, we may say that, in our opinion, all modern science points unmistakably to the fact that the universe is a self-existing and self-governing organism; that its constituent parts are being constantly modified through their interaction and according to inherent powers or qualities and the immutable laws of nature; that the human mind is the highest form of that neural activity we term "thinking," and which, so far as we know, is confined to creatures possessing nervous systems in more or less developed forms; that the idea of a conscious, thinking, and omnipotent "being," designing and controlling the movements and evolution of the universe, is utterly repugnant, not only to common sense, but to all we know of the universe itself; and that, deeply as we may penetrate the secrets of nature, and laudable as it may be to inquire into them, the ultimate problem of existence must ever remain insoluble by man.

It is clear that it is the duty of a man postulating the existence of an all-powerful Supreme being, not only to give some definite description of the alleged being, but also to furnish some evidence that would enable us to form a reasonable opinion upon it. Some Atheists simply assert the total lack of any such evidence, and are properly termed Agnostics. Others speak more decidedly, and deny the existence of any alleged god put forward by Theists of any stripe. So far as we can judge, the latter view is fully as justifiable as the former.

If Mr. Cowell's God can only be proved to exist by the writing of a book, we are afraid we shall have to debar ourselves from the satisfaction of making his acquaintance. We might not be able to suggest many real improvements in his method of running the universe, though men

of all sorts are actively engaged in efforts to make them ; for it seems clear that if the improvements were made all at once the millennium would have arrived and time would cease. What is an undoubted fact is, that it is the opinion of the vast mass of thinkers and writers to-day that the existence of evil is irreconcilable with that of an omnipotent and benevolent god.

—:O:—

TO TEACH RELIGION IN NEW YORK SCHOOLS.

There was a conference of "local religious leaders" in New York a few weeks ago, under the auspices of the Federation of Churches, to organize means for securing systematic religious teaching in the New York public schools. The Rev. Dr. Wenner, pastor of Christ Lutheran Church, read a paper as an introduction to discussion, in which he advocated setting aside two hours out of the regular school schedule on every Wednesday afternoon, so that children whose parents wished them to do so could attend their parents' churches for religious instruction.

The discussion brought out some strong opinions of the preachers regarding the "religiosity" of their people. Rev. M. S. Littlefield (Presbyterian) said the Sunday-school was not doing its duty by a long way, which means, of course, that parents are getting tired of forcing their children to carry pennies to school to drop into the missionary box.

Rev. S. A. Bishop (Episcopalian) defended the Sunday-school. He thought the number of Mammon-worshippers was increasing, though he gave no reason for his faith ; and he believed that if the Chinese Commissioners who had just gone through the country gave their candid opinion, "they would say we were not a Christian nation !" The plan proposed would lead to much angry discussion between Catholics, Jews, and indifferentists, and the proper thing to do was to improve the Sunday-school.

To improve the Sunday-school is certainly a desirable object, though the improvements we would suggest might not meet the ideas of the religious leaders. We would hold the schools in the public parks, take the children through the museums and art galleries, or take them for a trip a mile or two into the country, where they could learn something of the wonderful works of nature and of man—anything, indeed, but keep them in a hot and stifling room, to hear the same old story droned out in the same parrot-like style, to sing such unmeaning rubbish as

"Jesus loves me, this I know,
For the Bible tells me so ;"

And to train them in hypocrisy by compelling them to pretend that they enjoy putting into the collection-plate money they would much rather invest in candies or fruit.

—:o:—

NEW YORK RABBIS FAVOR PUBLIC SCHOOL RELIGION.

Then a letter was read from Rabbi Mendes, President of the Union of Orthodox Jews, which read in part as follows :

"I would welcome the setting aside of Wednesday afternoons for religious instruction. The object of the Government in making education compulsory is to qualify the children for citizenship, for the discharge of life's ordinary duties, and for the earning of a living. But the system, admirable as it is, aims at the education of the head and hand, and is practically confined to the three R's.

"But boys and girls have hearts and souls also. Our educational system should also educate the heart's noble emotions and the soul's high aspirations, and should therefore teach the three greater R's, without which no man, no woman, no nation can be truly great, and these three R's are Reverence, Righteousness, and Responsibility.

"The public school system provides for these either not at all or only by amateurish attempts of principals, some of whom sometimes betray their trust by teaching doctrines opposed to the creed of some of the scholars. I know this, and at this moment a certain principal is on trial for doing so. *The public school system may well have nothing to do with religion.* Leave doctrinal instruction to the churches. Let a few leading ministers, with some living lay educationalists, arrange a system of the three higher R's for the public schools and for all schools. It will take time, but it will mean ennobled citizenship, ideal personal life and purer social, political and business life. It means the progress and perpetuation of this great nation."

We have printed this extract from Rabbi Mendes' letter as it gives the deliberate utterance of a most prominent Jew on this question. We may see clearly that while such views are entertained by Protestants and other dissenters from the claims of the Roman Catholic Church, the chance is very small that any rational system of school instruction will be adopted.

The fact insisted upon by so many of the speakers, as well as by the ordinary preachers, that the majority of parents are indifferent in the matter, shows plainly that it is almost entirely a clerical agitation. The preachers feel it necessary, in order to maintain their hold upon the minds of the people, that they should have power to force their religious creeds upon the children with all the authority of official sanction. The agitation is exactly on a par with the attempts made by trade unionists to force the use of union labels upon all goods manufactured for the

Government or municipalities. It is the old story of the Ephesian silversmiths over again.

Rabbi Mendes' claim depends upon the possession of a "soul" by the children. Supposing they are the lucky possessors of souls, then his suggestion to "leave doctrinal instruction to the churches" practically admits that the soul can be efficiently trained without the dogmas. If he really believed what he wrote—"The public school system may well have nothing to do with religion"—he should not have sanctioned any sort of religious teaching in connection with the public schools. Their purpose is to teach what is known and undisputed, not to train the children in myths and fables that have always been the subjects of the most violent sectarianism.

—:o:—

RELIGION AND MORALITY—TRUE OR FALSE ?

The proposition to teach "the three higher R's—Reverence, Righteousness, and Responsibility," may at first sight seem unobjectionable, and many of our own friends would sanction it. The Ethical Culturists are making great efforts in that direction, but carried out as Rabbi Mendes suggests, we might as well at once wipe out the "three higher R's" and replace them with a fourth R—Religion. Rabbi Mendes proposes that a few leading ministers with some living lay educationalists should form a committee to arrange a system for teaching these three R's in the public schools. What the preachers would sanction may be estimated from the complaints made by Rabbi Mendes regarding "amateurish attempts of principals," who, he asserts, "betray their trust by teaching doctrines opposed to the creeds of some of their scholars."

We are inclined to think that any system of ethical instruction given in the public schools under present conditions will be worse than useless. Rabbi Mendes' "three higher R's" would undoubtedly be construed to mean—Reverence for "sacred" things, such as the Bible; Righteousness according to ecclesiastical standards; Responsibility to God—and to the church.

The idea that Religion and Morality are twin sisters, each aiding the other, seems to be very common. Even our friend F. J. Gould, in his criticism of Mr. Robertson's great work, referring to the latter's eulogy of Voltaire, tells us that he is "not prepared to allot a supreme place to a critic, however brilliant and however humane, whose 'constant burden was that religion was not only untrue, but pernicious.' " As if a false religion or false ethics could be anything but pernicious. It is admitted that false religion and false morality have been inevitable, but men in

our day are trying to correlate religion with truth for human progress, and it may be legitimately argued that if similar efforts had been made with more persistence in former ages, the human race would have attained a far higher standard than it has yet reached.

The theological virus has undoubtedly permeated the bulk of school teachers, and a distinct effort to introduce moral teaching in the schools would inevitably result in introducing religious teaching also. In our view, however, religion and morality are totally opposed to each other; the one depending upon belief in and obedience to the commands of an alleged supernatural creator and ruler, the other depending upon man's experience of his relations to other men. The one begins with what is false and therefore pernicious, and is only saved from condemnation by all intelligent men through its factitious association with some forms of so-called morality.

—:O:—

THE BRITISH HOUSE OF LORDS AND COLONIAL MARRIAGES.

After many years of bitter opposition to the Bill repeatedly passed by the House of Commons legalizing marriage with a deceased wife's sister, the British House of Lords has taken the initiative and passed a bill—since then passed also by the House of Commons—legalizing such marriages, not, strangely enough, when contracted in the United Kingdom, but when contracted under the laws of any of the British colonies. This is a step on the road to decent marriage legislation in Britain, but it was not allowed to be taken without some old-fashioned protests.

Lord Elgin introduced the bill, and Lord James of Hereford, after brushing away the cobwebs spun by the Archbishop of Canterbury and a few other old-timers, pointed out that "these marriages are already entirely valid in this country except in regard to succession to real property, and the bill is limited to that one point!"

Lord Salisbury suggested that the Government were inconsistent. If they were in favor of the principle of the bill, they should have made it apply to marriages contracted in Britain as well as to those contracted in the colonies; but, like most others, the British Government is wise in its generation, and will not introduce a measure that will take them too near the edge of a precipice. The anomalies introduced by the new law will soon accentuate the need for a new amendment.

It is pleasant to note that the Canadian House of Lords—we mean the Canadian Senate—in dealing with the Sunday Bill showed itself to be at least as near the popular sentiment as the House of Commons.

As in the British House of Lords, the struggle between parties is year by year assuming more the phase of a fight for place and power rather than one for class privileges. Indeed, with so many plutocrats elevated to the peerage as there have been of recent years, it may be said that the day is within sight when the hereditary legislative privileges of the peerage must be abolished and the House of Lords converted into an elective chamber or abolished altogether. It might profitably be replaced by a representative British Imperial Council, with Home Rule for England, Ireland, Scotland, and the colonies.

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A DISGRACE TO CIVILIZATION—THE CONGO FREE STATE.

At no period of the world's history has there been, perhaps, so much human slaughter, so much lawlessness, and practically so much piracy and savagery and cruel slavery, as during the last half-century. From China to Peru, from St. Petersburg to Cape Town, wherever the "civilized" white man has shown himself, with his Bible, his Beer, and his Blunderbus, there have followed scenes of rapacity and cruelty that have never been exceeded. The fanatical slave-hunting Mahomedan has depopulated large districts of Central Africa, once the home of mild tribes of negroes; and German, French, Belgian, and British Christians have done little else in the rest of the continent than squeeze the life-blood out of the natives in order to swell their trade profits.

Half a century ago the map of Africa was almost an entire blank, but so rapid was the advance in its exploration, following the expeditions of Livingstone, Speke, Grant, Stanley, and others, and so frightful were the excesses committed by traders and slave-hunters found to be, that in 1885 the Great Powers were shamed into taking action. They divided the whole of the continent into sections which were placed under the control of the different powers, and the immense territory nicknamed "the Congo Free State" was placed under the benignant care of his Christian Majesty King Leopold of Belgium.

Since that day we have heard varied accounts of the "progress" of the Congo Free State, and many stories of the cruelties practised upon the natives, but Christians who are doing very similar things elsewhere are not likely to kick very hard. The real and effective kick will come, as usual, from people whose pockets are being touched. The Belgian people are asking where all the plunder is going, and King Leopold tells them to mind their own business; the Congo Free State is his private

property, settled upon him by the Great Powers, and the Belgian people have nothing to do with it !

Just imagine the fatuous cupidity that thinks the Powers have a right to hand over hundreds of thousands of square miles of territory with millions of inhabitants to the tender mercies of one man, and, as the King foolishly asserts, without a right to exercise any control or revoke the gift ! No wonder the Christian agents of the King have acted like fiendish pirates in order to please their royal master and enrich themselves. The history of Africa alone is a sufficient argument against the theory that religion of any known sort has a civilizing influence. Men become civilized through social and intellectual influences. Religion is but a clog where it is not a direct incentive to savagery.

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"THE BLOOD PRICE OF RUBBER."

The London *Daily News* of June 6 makes some deductions from the published figures of the imports and exports of the Congo Free State in 1905 :

"The last statistics of the Congo State are more eloquent of what is going on in that country than all the reports of atrocity which have been issued within the last twelve months, or which may be issued in the next twelve.

"The total imports into the Congo State last year amounted to £800,000. The total exports amounted to £2,100,000. The imports show a decrease of £120,000 in comparison with 1904 ; the exports an increase of £46,000.

"The more the native produces the less he gets.

"A man who has 'been in it' remarked to me quite casually the other day in course of conversation that at the lowest computation each ton of rubber exported cost ten human lives.

"How grimly ironic—especially just now when we are disputing about religion—that this country should be content to watch while a whole race is being done to death for the benefit of a few individuals !"

The Bishop's Thousand Pounds.—Not an Answer to Prayer.

The Bishop of London tells the following story : "I was sitting in my room one morning, very busy, when I was told that a lady wanted to see me. I was very busy and almost said at first : 'Oh, I'm too busy to see anyone this morning.' But I thought and said, 'No, I have made a rule never to refuse to see anybody, in case it is some one in trouble.' So I said, 'Let the lady come upstairs.' She came and the first thing she said to me was this: 'I was going to ask you if you can find a use in your work for £1,000?' I said : 'It is the very thing I have been wondering all the morning how I was to get.' I showed her exactly what I was going to spend her £1,000 on, and the whole scheme was carried out."—*London Standard*. What sort of a bishop would it be who would fail to find a use for £1,000 in his "work?"

EVOLUTION AND CHRISTIANITY.

—:o:—

DISCUSSING the attack on the high school geography by certain Anglican bishops, Mr. Goldwin Smith, writing in *The Sun*, says: "The statements in the book are undeniably the verdict of geological science, and it is not to be supposed that the Creator would write one account of creation on the rocks and another in an inspired book. No discoveries as to the method of creation, showing that it was gradual, not instantaneous, can affect our belief in the existence of a Creator. Evolution, apparently, is the universal law. Nor does it signify, in this point of view, whether the original germ had its seat in dust or in sea-weed."

So far, so good. But this does not meet the real issue raised by the bishops. The complaint of the bishops was that the teachings of the geography were contrary to the teachings of the Bible.

Either there is this conflict or there is not. If man is the result of natural and gradual development from an original life-germ, how can he be at the same time the result of a special act of creation? If the one doctrine is accepted the other must be rejected. There has been nothing more pathetic, perhaps, in either literature, science, or theology, than the attempts of earnest and well-meaning men to reconcile two statements that in their very nature were irreconcilable.

But it may be asked, what difference does it make whether man is the result of special creation or of natural development from an original life-germ? Goldwin Smith himself has furnished the answer elsewhere. In his essay on "The Church and the Old Testament," he points out that if we give up the historical character of the chapters of the Bible relating to the creation, we must resign belief in the Fall of Adam. With belief in the Fall of Adam we must surrender the doctrine of the Atonement, as connected with that event.

This seems perfectly logical. If man is the result of a gradual and constant upward development, then there was no fall of man, and if no fall, no Atonement, and no vicarious sacrifice.

With the Fall of Man and the Atonement relegated to the realm of myth, what has dogmatic Christianity left? To Goldwin Smith, perhaps, it may seem that the essential part of Christianity would still be left if the Fall and the Atonement and all the doctrines associated with them were swept away; but how about the bishops?

The incident is perhaps of some importance as an indication of what might be expected if the teaching of the Bible and of religion became a part of the duty of the public school system, as many good people insist it should be.—*Woodstock (Ont.) Sentinel-Review*.

The above is another instance of the spread of rational views on religious questions resulting from the publication of the views of intelligent men and scholars. Although we differ from much that Goldwin Smith has written, and have pointed out his many inconsistencies, we cannot but admire the courage with which he expresses unpopular views and his persistent demand for toleration and free speech.

A UNITARIAN ON EVOLUTION AND THEISM— A REJOINDER.

—:O:—

BY GEO. G. COWELL, BOONEVILLE, MO.

—:O:—

I.

In the issue of August 29th, Mr. Ellis gave us a lengthy and glowing editorial in comment on my reply to him of August 15th. He certainly entertained the rest of us and he seemed to be enjoying himself. Possibly the use of raillery has become habitual with him when dealing with views differing from his own. Whether it has or not, I shall make no endeavor to return like for like, but will try to be sober in speech and to stick to the issues that have been raised. If I fail, however, in view of some of Mr. Ellis's expressions, to keep the smile of amusement from my face and to show his opinions and methods of argument the respect due to those of an editor willing to give replies to him a place in his paper, he will know that the impropriety does not arise from lack of respect for him personally, and will forgive me my transgressions even as I have forgiven him his.

During the fall I was too busy at millwork to take this matter up; and now my studies in the Law Department of the University of Missouri leave me little time for other interests, especially while recovering from a severe sickness that has kept me in the hospital for weeks. Yet all the while I have been intending to bear a further hand in the discussion, and I am glad to come to it at last; for Mr. Ellis wrote much that deserves attention.

At the very start I wish to correct one noteworthy mistake. I never attended the Meadville Theological School or any other theological school, nor have I ever had any schooling in theology; so Mr. Ellis's remarks on the effect of theological training are pointless as applied to me, and their like will after this be no great detraction when directed by him against real theologians. I was schooled in a college which is under control of the Methodist Episcopal Church, but instruction there is entirely non-sectarian and no course in theology is given. There are only classical, modern language, and English courses, besides scientific and engineering. Mr. Ellis knows that I am a Unitarian, and he has heard me speak several times of the Meadville Theological School, all of whose students and professors I used to know, and to whose splendid library I used to have access. In fact, I recollect telling him that at one time I had a notion to enter that school. He got a wrong impression, that is all.

I do not see, however, what difference it makes in this discussion whether I ever attended a college or not, or, if I did, what college. What I write, as well as what Mr. Ellis writes, ought to be judged solely on its merits; and it makes no difference that I have had college training or that he is an

editor. As far as the God question is concerned, whatever he knows on it has been learned, I imagine, in the same way that I have come by my acquaintance with it—namely, by private study, self-directed.

Mr. Ellis unfortunately displays one fault that is hardly justifiable in a controversialist, and that fault is carelessness—a carelessness that results in his misrepresenting his opponent. If it is worth while to notice an opponent at all, it is fitting to take careful heed what he says. I shall show instances where Mr. Ellis evidently has not done so.

If every reader of SECULAR THOUGHT preserves back numbers, and if each will take pains to get out those that contain this controversy, and not only re-read Mr. Ellis's editorial of Aug. 29, but also verify every reference I make to it and to things gone before, I shall be glad.

At this point I wish to protest against the imputation that I have talked around the question and "without the slightest attempt at real argument." Whether I succeeded in making any "real" arguments or not, I certainly did make the attempt to make some—and, begging Mr. Ellis's pardon, I still think that I succeeded. I admit that I made some statements of fact concerning the modern Theistic standpoint that were simply statements of fact; but I made them because Mr. Ellis does not seem to understand the position of modern unorthodox Theism, nor to be able to attack it until he confounds it with something which it is not.

Further, I object to the insinuation contained in the foot-note that Mr. Ellis appended to my letter published in the issue of Sept. 26th. Intelligent people, I take it, be they Theists or Atheists, always intend, when they take up the pen in controversy, to give facts relating to their opinions and valid arguments in support of them.

All this may be called "talking around the question," possibly; but it seems called for, because there is a certain courtesy and fairness that, when lost sight of, even carelessly and in good spirit, should be insisted on.

If I touch again some points that it seems to me and to some others were not unclearly presented by me before, my sufficient reason is, that when positions are misunderstood, and in consequence misrepresented, they need re-presentation.

Mr. Ellis stated my part in this controversy with partial accuracy in his opening sentence, Aug. 29th, 1903. I undertook to defend Theism and Mr. Spencer's philosophy against the assault of Mr. Armstrong in as far as I thought worth while, and far enough to show the weakness of the attack. Mr. Ellis criticized my defence, and I replied to him. Precisely in order to prevent any possible misunderstanding of the task I undertook, I took pains to state that I was not trying to *prove* Theism, but was only indicating some of the weak spots in the argument that Mr. Armstrong

(and then Mr. Ellis) aimed against it. Mr. Ellis says: "Surely a Jesuit's genius is needed to see the difference." No, Mr. Ellis—it needs only a moment's patient consideration on the part of any thoughtful man. Suppose good engineers have designed a sound bridge and workmen have built it as designed, and suppose you happen along while some critic is attempting to show that the structure as it stands is unsound; suppose, further, that you see why the critic's contentions are wrong, and that you enter into an argument against him to show where he goes amiss. Now, I think you will admit that in such a case you would not be trying either to build a bridge or to design one.

I undertook to show some of the weaknesses in Mr. Armstrong's arguments against Theism (and in yours in reply to me), but that was all I undertook to do. I did not try to set forth the body of reasons on which scientific Theism rests. As I have said, I did not try to *prove* Theism. That would be a task for some one competent who wanted to write a book. The logical structure that constitutes the proof of Theism I found already built up in reasonable strength when I came seriously to examine the God question. I think it is being strengthened from year to year by the progress of science. Neither Mr. Armstrong nor Mr. Ellis has yet pointed out one essential constituent part of it that is unquestionably proved unsound.

I am accused of asserting the "intellectual superiority" of many of my "fellow Theists" in a passage in which I say that I do not see that Mr. Ellis has reached a "manhood of reason and self-reliance" which "is any fuller than that of any one of the thousands of Theists whose solid accomplishments are among the brightest in the various fields of human activity." Now, any careful reader will see that all I claim for Theists is equality. I do not claim superiority. I do not call their accomplishments the brightest. I say they are among the brightest, which is quite different.

Indeed, when it comes to the question why I "appealed to numbers," I see no reason why anyone should know my purpose better than I, and I have stated it. But Mr. Ellis misconceives on that point, too, and insists that my final contention must be the one he avers. Read his statement of it! What I do contend for is intellectual honesty. If a man's case is so weak that he cannot make it look strong enough to suit him without blinking the fact of an opposition when there is one, something ails it. And if he pretends there is no opposition when there is, then something ails him.

Mr. Ellis asks what we are to do. My answer is: Be fair, be courteous, be honest. State our opinions squarely, to be sure, but without denying either directly or by implication that there are others in opposition when there are. If I chose, I suppose I could argue for Theism in such a way as to say or imply that there is not, and never had been, but one opinion

on the subject among sane people, and that opinion the one I hold. I leave it to our readers whether I could do so righteously. Such a claim would not be argument. It certainly would not create respect for my judgment. It is hard to see what would be gained by such procedure except deserved disdain. If truth and candor are virtues in science and in business, so are they also in religious discussions.

After what I have already written about "the plan of counting heads for a decision in an intellectual question," it should hardly be necessary for me to repeat in order to make my position on it clear, and it is scarcely excusable in Mr. Ellis to write as if I advocated that plan.

When he speaks about my having heard people criticize nature without ever having heard an ultimately beneficial change in her ways suggested, he says I "must have fallen among strange companions." I do not think I have been at all unfortunate in that respect. Quite the contrary. Mr. Ellis himself, I am glad to say, has been one companion of mine. He asks me to tell why I think my opinion "more reliable than that of those who suggested the improvements," and I am glad he has asked that question. I hope he will weigh it, and whenever appropriate will address its like not only to his opponents but also to himself and to those who think like him. I may put it to him a time or two myself before I end. When he wrote: "We submit that up to the present moment not one particle of valid evidence has been submitted in favor of the chief contentions of the Theists," did he ask himself why *his* opinion on that matter was any more reliable than that of his opponents? Evidently not, for he ignored the Theist's answer and wrote as if everyone of sound mind held his view—and then he talks sarcastically about other people's "Solomonic judgment!"

Why, yes, Mr. Ellis, some people have wished in my hearing that "the conditions of the Isles of the Blest might be universal," and others have mapped out a heaven on earth, full of new conditions, that they wished they could inaugurate. Now and then I have heard some one talk about a "Better Land," where streets were golden and where everyone wore a star-gemmed crown and was superior to Dumont in aërial navigation—but I confess I thought all these dreamers exercised poor judgment.

(To be continued.)

A member of the Nebraska Legislature was speaking on some momentous question, and said in conclusion: "In the words of Daniel Webster who wrote the dictionary, 'Give me liberty or give me death!'"

One of his colleagues pulled at his coat and whispered: "Daniel Webster did not write the dictionary. It was Noah."

"Noah nothing!" replied the speaker. "Noah built the ark."

THE CONQUESTS OF REASON.

—:O:—
BY F. J. GOULD.

—:O:—

A summary and review of the new edition of Mr. J. M. Robertson's "Short History of Freethought." Published as a supplement to *The Literary Guide*.

II.

A BALMIER air, so far as intellectual richness is concerned, surrounds the historian as he enters the period of

THE RENAISSANCE,

and encounters the figures of the semi-Rationalists, Frederick II., the master-seer, Dante, and the prince of short-storyists, Boccaccio. Italy, indeed, yielded an ample race of humanist thinkers—Petrarch, Pulci, and others—to each of whom Mr. Robertson devotes a grateful paragraph. "Machiavelli was reputed, in his own world, an atheist; and he certainly was no religionist"; and Pomponazzi affirmed that ethics could do very well without belief in immortality. These were the aristocrats of thought. Among the general masses of Europe no organized freethought was to be expected. Mr. Robertson has a note at this point which it may be well to emphasize. The reader of Boccaccio's amusing gibes at the clergy might imagine the public who laughed at them were ripe for an anti-clerical movement. But it was not so in Italy, any more than in Spain, where a peasant may rail against wealthy priests without any intention of forsaking the Church. Says our author:

"It would be a bad misconception to infer from the abundant signs of popular disrespect for the clergy that the mass of the laity, even in Italy, for instance, were unbelievers. They never were anything of the kind. At all times they were deeply superstitious, easily swayed by religious emotion, credulous as to relics, miracles, visions, prophecies, responsive to pulpit eloquence, readily passing from derision of worldly priests to worship of austere ones. When Machiavelli said that religion was gone from Italy he was thinking of the upper classes, among whom Theism was normal, and the upper clergy, who were often at once superstitious and corrupt. As for the common people, it was impossible that they should be grounded rationalists as regarded the great problems of life. They were merely the raw material on which knowledge might work if it could reach them, which it never did. And the common people everywhere else stood at or below the culture-level of those of Italy."

But in certain singular directions, the plebeian soul did effect some noteworthy changes in religious doctrine. For instance the elevation of Mary to what was really the place of godhood was due to popular impulse, assisted by Franciscan enthusiasm, in spite of the accepted teaching of such doctors as Thomas Aquinas and St. Bernard. Mr. Robertson then reviews

the signs of progressive speculation in Spain, England, France, and the Teutonic countries in the period just preceding the Reformation. Spain had been, before the New Inquisition appeared, influenced by Averroism; England was stimulated by Roger Bacon and Wiclif; France was not, just then, specially zealous for liberal thinking, having been absorbed in strifes, civil and foreign; and the mystical German, Master Eckhart, drew down the anger of the Inquisition on as many as twenty-eight of his doctrines.

Mr. Robertson's view of

THE REFORMATION

is naturally much wider than the estimate formed, on a purely religious basis, by Protestant historians. The revolutionary crisis had been prepared by many previous protests and heresies. In Luther's time, political conditions were ripe for putting all this general dissatisfaction with Rome into concrete shape. The spirit of independence had so far advanced in various countries on the outer circle of Roman influence that it needed only an economic stimulus—the possibility of plunder—to produce the explosion. This is the position which Mr. Robertson has always taken up in explaining the so-called Reformation. I have no objection to raise against it; nevertheless, I cannot help thinking that his presentation of the case often leaves the impression that the economic motive settled the character of the crisis entirely. I should myself put it this way—that the general progress of thought, aided by the invention of printing, had shifted northern European thought from the Roman centre, and politicians took advantage of this ferment to disendow the Church. But politicians do not adopt these drastic measures until certain changes in the popular spirit warrant and embolden them. Mr. Robertson says that the Italians were “as much bent on reformation as any other people in mass”; but Italian society was financially dependent on the papal system, and this factor checked the invasion of Protestant ideas. No doubt it was so. But I suggest that more spiritual reasons also acted, and that the genius of Italian culture (as influenced by Dante, Boccaccio, Petrarch, etc.) did not take very kindly to the somewhat anarchic liberalism of Luther, Calvin, Knox, and the Puritans. There were admirable elements in the Reformation movement; but I can sympathize somewhat with the Catholic instinct when it avoided a heresy so fertile in Philistinism and peddling little sects. However, Mr. Robertson deserves abundant thanks for setting Protestantism before us as a complex of sociological forces instead of a heaven-sent vision vouchsafed to Luther and Melancthon. The last chapter of the first volume of the *History* studies the relation—a somewhat slender one—of the Reformation to freethought. “All the Protestant leaders,

broadly speaking, grew more intolerant as they grew in years." On the other hand—

"It is significant that throughout the sixteenth century most of the great scientific thinkers and the freethinkers with the strongest bent to new science lived in the Catholic world. Rabelais and Bruno were priests, as was Copernicus; Galileo had never withdrawn from the Church which humiliated him; even Kepler returned to the Catholic environment after professing Protestantism. Gilbert and Harriott thrived in the as yet un-Puritanized atmosphere of Elizabethan England, before the age of Bibliolatry."

The second volume opens cheerfully with the announcement of the

RISE OF MODERN FREETHOUGHT.

The main impulse was derived from Italy. That country was suspected by Roger Ascham, who in his "Scholemaster" complained that atheism was a "devilish opinion" fetched out of Italy. France had its Desperiers, who dedicated his book of sceptical dialogues in a superscription which was really an anagram, and some ingenious person has unravelled the anagram and found it to stand for: "Thomas incrédule à son ami Pierre Croyant"—that is, "Unbelieving Thomas to his friend Believing Peter." The joyous colossal wit of Rabelais had also to adopt manœuvres to out-strategem the pious, his "Pantagruel" and "Gargantua" being methods for attack on all species of Philistinism. Montaigne's serene irony made his Essays a means of emancipation. His friend, Charron, sketched a humanist and practical philosophy of life. Christopher Marlowe and Shakespeare did not conjoin orthodoxy with their poetry. Bacon had gently suggested the revolutionary thought that "God worketh nothing in nature but by second causes," and Grotius made the international "Law of War and Peace" a subject of study partially detached from theology. The new astronomy of Copernicus slowly won acceptance. Bruno eloquently wrote of Pantheism, and suffered death for his daring. Whatever atheistic thought was current received a sufficiently severe warning from the Christian authorities when they burned Vanini (in 1619), after tearing out his tongue. The aged Galileo's last years were badgered by examinations and menaces. Descartes mapped out more effective methods of science. When, at this stage, Mr. Robertson turns back to British ground, he not only tells us of the famous Hobbes, but gives a long catalogue of publications which discussed the evidences for the existence of God, the inference being clear that in the second half of the seventeenth century the native intellect was nervously aware of theological problems. Locke assisted the expansion of religious ideas, and pleaded for toleration, though he timidly stopped short when it came to a question of allowing the expression of the most advanced opinions. Toland bravely opens the

eighteenth century with a series of works which impugned the accuracy of the New Testament. And here we have a glimpse of well-known literary figures, all moved one way or another by the currents of thought :

"In the *Tatler* and its successors the decorous Addison and the indecorous Steele, neither of them a competent thinker, frigidly or furiously asperse the new tribe of freethinkers ; the evangelically pious Berkeley and the extremely unevangelical Swift rival each other in the malice of their attacks on those who rejected their creed. Berkeley, a man of philosophic genius, but intense prepossessions, maintained Christianity on grounds which are the negation of philosophy. Swift, the genius of neurotic misanthropy, who, in the words of Macaulay, 'though he had no religion, had a great deal of professional spirit,' fought venomously for the creed of salvation. And still the deists multiplied. In the Earl of Shaftesbury [author of "Characteristics"] they had a satirist with a finer and keener weapon than was wielded by either Steele or Addison, and a much better temper than was owned by Swift or Berkeley."

The amiable Anthony Collins appears on the scene with his essay on the Use of Reason ; then come along Mandeville, Tindal, Bolinbroke, and a numerous band of deistical pioneers. Butler of the "Analogy," might be applauded : but orthodoxy gained no permanent advantage, for Hume gives a splendid strength to the ranks of heresy, and Gibbon, Paine, and Erasmus Darwin lend their aid ; and the Prime Minister, William Pitt the younger, turns out to be an agnostic deist. Paine's effort no doubt justified a Christian writer's lament, in 1800, that "the doctrines of infidelity have been extensively circulated among the lower orders."

Mr. Robertson now surveys European (continental) freethought from Descartes to the French Revolution. A tribute is paid to the courage and talent of Pierre Bayle, who, though born a Frenchman, was driven out of his native land by the Edict of Nantes, and produced his celebrated Dictionary in Rotterdam. The country of his adoption had already, through Spinoza, contributed amply to the progress of ideas. A yet richer homage is rendered to

VOLTAIRE.

Our author says :

"Of his prodigious literary performance it is probably within the truth to say that, in respect of swift influence on the general intelligence of the world, it has never been equalled by any one man's writing ; and that, whatever its measure of error and of personal misdirection, its broader influence was invariable for peace on earth, for tolerance among men, and for reason in all things. His faults were many, and some were serious ; but to no other man of his age, save possibly Beccaria, can be attributed so much beneficent accomplishment."

For my own part, I cannot go so far as this eulogy invites and I am not prepared to allot a supreme place to a critic, however brilliant and however humane, whose "constant burden was that religion was not only

untrue, but pernicious." But such varying estimates depend upon varying standpoints, and with apologies for the break in the even tenor of this summary, I hurry back to the text. And the text here becomes a sort of Milky Way of shining names—Diderot, D'Holbach, D'Alembert, Condorcet, Montesquieu, Vauvenargues—one almost longs to have been born French, in order to claim a common nationality with such heroic figures. As to Diderot, "he was, in his way, beneficent as Voltaire, without Voltaire's faults of private malice," and, adds our author in a fine phrase, the life's work of the editor of the *Encyclopædia* was "a great ministry of light." We are now in the midst of the Revolution, and Mr. Robertson discusses the question, on which so much foolish talk has been aired, as to the connection between atheism and the Terror. As a matter of fact, Robespierre and the most influential guillotinishers were worshippers of God.

(To be continued.)

GLADSTONE AND HIS FOOLISH FRIENDS.

—:O:—
BY G. W. FOOTE, IN LONDON "FREETHINKER."
—:O:—

A MEMORIAL of the late William Ewart Gladstone has just been unveiled in Hawarden parish church. It was designed by Sir W. Richmond, B.A., and shows the effigies in white Carrara marble of Gladstone and his wife lying in a boat with two prows, which is represented as ploughing its way through the sea of life. The prows are winged, according to a reference in Homer. An owl represents the great statesman's wisdom, and the hands of the figures rest on the Cross, symbolizing the faith of the devoted couple. A figure of Jesus Christ typifies peace. At the four ends of the Cross are the emblems of the four evangelists, while an angel, with outstretched arms, supports the cushion on which the heads of the figures rest. So far the memorial is satisfactorily Christian, except for that owl, which, of course, is borrowed from the Grecian mythology. But the niches at the corner of the tomb contain figures of Homer, Aristotle, and King David; who, we are told, are "fruitful types of manhood admired by Mr. Gladstone." Of the King David we say nothing. If that was Gladstone's taste it is hardly worth discussing now. Homer and Aristotle, however, were both Greeks; so that two out of three of Gladstone's "fruitful types of manhood" belong to the race to whom the gospel of Christ was "foolishness." And this is a highly important fact in view of what we shall have to say presently.

The central panel of the memorial bears a simple record of Gladstone's name, and of the dates of his birth, marriage, and death; together with one quotation from the Psalms, and two from his own utterances. The

first of these is a declaration of his attachment to "the divinity of our Lord"—the second is as follows:

"Be inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to shuffle through as best we can, but an elevated and lofty destiny."

Unfortunately this quotation is only too characteristic of Gladstone's thought and style. The matter is essentially commonplace, and the manner is pretentiously futile. The whole sentence is an example of how *not* to write or speak. Every clause of the sentence has its two adjectives for each substantive, simply because Gladstone was an "orator," who dealt in rounded mouthfuls. "Great" in the first clause includes all that can be meant by "noble" in such a connection, "mean" is only more sonorous in "grovelling," and "elevated" and "lofty" obviously tautological. Yet this unfortunate sentence is placed as "an everlasting record" on the G. O. M.'s tomb, and has actually been quoted with admiration and reverence by Mr. John Morley, who must have recognized it as shoddy composition if he had not been under the glamor of Gladstone's strangely magnetic personality.

The Bishop of Stepney was the preacher at Hawarden church on Sunday morning, and he pronounced a singular eulogy on the lost Liberal leader. We take the following sentences from the summary report in the *Daily News*:

"His faith in Jesus Christ, God, and man was the great master-conviction of his life. Legislators had been more successful and permanent in their results, there had been leaders of great parties as commanding and skilful, masters of Parliament as brilliant and resourceful, orators as cogent and persuasive, but he doubted whether in the whole course of English statesmen there had been one who lived so near to the eternal world of God, of Christ, and of life to come."

This reminds us a good deal of the "poor but honest" parents of the gentleman in the story. It even recalls the criticism of one who, on being informed that a popular versifier was a Christian poet, replied, "Oh, yes, he's a Christian."

Will the fact that Gladstone was a Christian statesman carry his name down to posterity? Byron, in the "Vision of Judgment," could say almost as much as that of George III. That monarch had a good stock of the common Christian virtues, but as a ruler he was "mad and blind," and the nation suffered accordingly. The eulogists of Charles I. never tire of praising his virtues as a husband and a father; but he was a shuffler and a liar in public life. Something more than that he was a Christian must be said of any man to convince the world that he was worth remembering; and the Bishop of Stepney seems to stake everything on Gladstone's Christianity.

Our contemporary, the *Daily Chronicle*, which is nearly as pious now as the *Daily News*, devoted a leaderette to the Gladstone memorial, and delivered itself as follows:

"Gladstone was fashioned in an heroic mould. How empty and trivial the political arena became when his mighty figure disappeared! Someone has finely said that the poor man confronts the world with a proud and elate look when he thinks of Robert Burns. So the oppressed of every race and every clime thrilled at the name of Gladstone. Liberty has never had a truer or more unflinching champion. One of Gladstone's characteristics was fearlessness. The secret of his splendid courage was to be found in his Christian faith."

Undiscriminating praise like this can be supplied by the yard in Fleet-street. What, after all, was Gladstone's contribution to human liberty? He went to Naples in his younger days, he visited the dungeons of some of the political prisoners there, and he wrote a pamphlet declaring that King Bemba's government was a negation of God. No very great courage was needed to do this, and Naples was a long way off. There were many Chartists and Freethinkers in English prisons, and we never heard that Gladstone said a word for one of them; but several Chartists were indebted to the good services of Disraeli. Many years afterwards, when Gladstone headed the movement for throwing his great political rival out of power, he waxed wonderfully eloquent over the "Bulgarian atrocities." They were bad enough, it is true, but what moved the great Liberal leader, apart from party policy, was the fact that the perpetrators of the atrocities were Mohammedans and their victims were Christians. His passion for humanity in that case was largely a matter of religious partizanship. All the other atrocities in the world, particularly those in Russia, where the best men and women of the nation were treated with incredible brutality, quite escaped his attention. In the great American war between North and South he started by taking the wrong side. His conversion to Home Rule was at the eleventh hour of his life, when he saw it was easier to work with the Irish party than against them. India, with its three hundred millions of people, and its long story of wrongs and suffering, did not elicit any protest from this "unflinching champion of liberty." The reputation he gained in this respect was founded upon the most absurdly trivial performance. To mention him as a champion of liberty in the same breath with Mazzini and Garibaldi, for instance, is little less than sacrilege. What did Gladstone ever sacrifice? Mazzini and Garibaldi gave all they had to liberty; they gave *themselves*—which was the greatest of gifts.

Had the *Chronicle* writer thought while he wrote, he would never have represented the political arena as empty and trivial after Gladstone's disappearance. What a compliment to the living Liberal leaders whose praises are sung in the *Chronicle* every day! And there is just the same lack of thought in the reference to the secret of Gladstone's courage. If it was due to his Christian faith, how is it that the faith is common and the courage exceptional? And how is it that splendid courage is displayed by men who have no Christian faith at all? Bradlaugh was at least as brave as Gladstone. What was the secret of *his* courage? The truth is that courage has no more to do with Christianity than it has to do with the price of oysters. Courage is partly temperamental, and

partly the result of social training. It was in the latter respect that the Japs excelled the Russians. Supernaturalism on either side has no bearing upon the problem. Certainly the world is not indebted to Christianity for its courage. There were men of genius in the world before Christianity arose. There were also men of the loftiest intrepidity. "There were men and nations not equalled even at the present day," as Trelawny said in the noble page on which he emphasized the atheism of Shelley.

MISCELLANEOUS.

Stage Epigrams.

The theater is the chastener of life.—*Euripides.*

An actor is a public instructor.—*Euripides.*

The theater is the mirror of life.—*Sophocles.*

Actors are the only honest hypocrites.—*Hazlitt.*

The theater is the devil's own territory.—*Edward Allyn.*

The stage represents fiction as if it were fact.—*Betterton.*

The stage is the field for the orator as well as the comedian.—*Roscius.*

A passion for dramatic art is inherent in the nature of man.—*Edwin Forest.*

The drama is the most refined pleasure of a polished people.—*Dion Boucicault.*

It is in drama where poetry attains its loftiest flight.—*Don Luis I. of Portugal.*

The stage is more powerful than the platform, the press or the pulpit.—*Anna Dickinson.*

A comedy is like a cigar ; if good, every one wants a box ; if bad, no amount of puffing will make it draw.—*Henry James Byron.*

Arrowroot Buys Bibles.

Copies of the Bible are purchasable from the British and Foreign Bible Society for cheese, eggs, arrowroot, and many other commodities. All these and many other articles of more or less utility are accepted by the society in countries whose peoples are ignorant of the meaning of "ready money," or indeed of coin of any kind. In the New Hebrides natives pay for the Bible in arrowroot. If they do not actually put arrowroot in the collection boxes they certainly make gifts of arrowroot during services in their native churches at what we should call collection time. In one of the New Hebrides—Ameilyum—so generous have the native Christians become that during the last eleven years they have grown and given arrowroot to the value of \$5,000 for the good of the Christian cause and for starting other churches. Nothing else is used in these islands for the purchase of scriptures but arrowroot, 15 pounds of which will buy a Bible. In Saa, one of the British Solomon Islands, Bibles are bought with dead dogs' teeth. Other things used to purchase Bibles in different parts of the world are barley, eggs, pigs, goats, fowls, and beads.—*Victoria (B. C.) Daily Times.*

A Church Member who was Pronounced "Not Guilty."

A member of a church congregation in Wisconsin was last month charged with gambling in stocks and brought up before a committee for investigation. The trial began by a deacon asking :

"Brother Smith, the charge is gambling in stocks."

"Yes, sir."

"And you plead not guilty?"

"No, sir, I plead guilty."

"Then you do buy and sell stocks, speculate in wheat and oats, and sell futures in pork?"

"I do, sir. Didn't I give \$1,000 in cash to help build this church?"

"Yes."

"Well, I scooped that in one little deal in pork. Didn't I pay in \$500 on the organ?"

"Yes."

"That was part of my profits on a speculation in oats. Didn't I pay a deficiency of \$400 in the minister's salary this year?"

"Yes."

"That came from a corner in oats. Havn't I whacked up on the orphan asylum, the new bridge, the park and the fire engine?"

"You have."

"Well, that means more new corners and holding on till I felt my hair growing gray. Gentlemen, I will step out for a moment and let you reach a verdict."

He stepped, but it was only thirty seconds before he was called in and congratulated on the verdict of "Not guilty."

Pay of Ancient Artists.

Is it known generally that works of art were well paid for in ancient times? A German review furnished recently some particulars about that question. Polygnote of Thasos, who lived about 450 B. C., refused, it is true, any payment for his works and declared that he was sufficiently rewarded with the title of citizen of Athens, which had been conferred on him. But such disinterestedness was seldom imitated. Thirty years later the painter Zeuxis of Heracleum was called to the court of Archelaus I., king of Macedonia. He received for his frescoes in the palace of Pella 400 mines, about \$8,000. Mnason of Elathea paid \$20,000 for a "Battle With the Persians," which he had ordered from Aristides, the leader of the Theban school. Pamphilus of Sycione gave a course of lectures on painting. Each pupil paid for attendance one talent, or \$1,200 a year. Apelles received twenty gold talents, about \$240,000 for a portrait of Alexander I., ordered by the city of Ephesus.

TOO MUCH NATURE.

"Back to nature!" was her plea,

"Back to nature," she declared,

"We must turn in haste if we

Would be blest and would be spared."

But how quickly she forgot

All her doctrine, wilful miss,

When he naturally sought

To start backward with a kiss.

Chicago Record-Herald.

HUSTLERS AND THEIR WAYS.

Some people are inclined to express their indorsement of an active, energetic, wideawake fellow in business pursuits as a hustler, but it is hardly complimentary to the man to whom it is applied if he possesses sterling qualities, such as energy, activity and intelligence naturally imply. Activity and energy are most desirable, but the hustler who trots about at break-neck speed, always in haste and, in his hurry, not half attending to the business in which he is engaged, while he may be active and energetic, is expending unnecessary force, while accomplishing little, as a rule. The hustler, accepting the term in its general application, may be an agreeable kind of chap to some kind of people and, no doubt, accomplishes something. He is, as a rule, not unfrequently tiresome in his too apparent haste, hurry and push to the thoughtful and practical man of business with whom he is anxious to deal. The bustling hustler is occasionally loud in his talk, is pretty well tinged with egotism, and is aggressive in manner. To the thoughtful man of affairs, who has many things on his mind and various matters to consider and weigh intelligently, the manner of the hustler is frequently irritating and defeats the accomplishment of the object he has in view. Haste in certain instances is commendable and frequently necessary, but judgment must at all times be exercised as to when and how to employ it. The race is not always to the swift, nor is victory invariably awarded to

the strong. Make haste slowly is an axiom that the so-called hustler, loud in voice and aggressive in manner, might do well to ponder over.

HER MEAN JOKE.

"Where have you been now?" asked Mrs. Jawback, icily. It was a cold day, anyhow.

"I've been watching the cavalry evolutions," explained Mr. Jawback, trying to warm things up a little. "I do love to see the horses caracole about the field."

"Well, I love to see you stay at home and carry coal about the house," said Mrs. J., with grim humor. "Go and attend to the furnace at once."—*Cleveland Leader.*

MINE VAMILY.

Dimpled sheeks mit eyes of plue,
Mout' like id vas moised mit dew,
Und leedle teeth shust peekin' droo—
Dot's der baby.

Curly hed, und full of glee,
Drowsers all oudt at der knee,
He vas peen playin' horse, you see—
Dot's leedle Otto.

Von hundred-seexty in der shade,
Der odder day vhen she vas veighed—
She beats me soon, I vas afraid—
Dot's mine Gretchen.

Bare-footed hed, und pooty shtoudt,
Mit grooked legs dot vill bend oudt,
Fond of his bier und sauer kraut—
Dot's me himself.

Von shmall young baby, full of fun,
Von leedle pright-eyed, roguish son,
Von frau to greet vhen vork vas done—
Dot's mine vamily.

—*Detroit Free Press.*

THREE AGES OF MAN.

A schoolboy who was told to write a paper for his master on the three ages of man sent in the following : "Man begins by being a boy. During this time of his life he does as many bad things as he can and thinks of all the worse things which he hopes to be able to do when he is older. This is called the age of innocence. Next we come to the time when the boy has become a man and is doing all those things which he thought of before when he was too young to do them. This period is the prime of life. Lastly, old age is reached, when man is feeble and spends his time thinking over his past life, regretting the wrong things he has done and wishing he had not been quite so bad. This is what we call dotage."—*Bagology*.

Some people are *born* confessors ; to whom others turn instinctively in their need.—*Montrésor*.

ORDERING A STEW.

"Sitting opposite me in a downtown oyster house the other day," says a writer in the New York Press, "was one of those fastidious men who undertake to transmit instructions through the waiter to the cook. He wanted an oyster stew. As nearly as I can remember, these were his instructions :

"Now, waiter, kindly tell the cook I don't want the oysters and milk merely mixed and heated. I want the milk carefully boiled first. The

oysters should then be added without the liquor. The liquor should not be put in until after the seasoning is added. Be very particular to get good, rich milk and nothing but the best, gilt-edged butter. As for the oysters, I want Cape Cod salts. No ordinary stock oysters for me. Do you understand?"

"I think so, sir," replied the waiter, "but do you wish the oysters with or without?"

"With or without what?" asked the customer.

"Pearls, sir."—*Bagology*.

Any coward can fight a battle when he's sure of winning, but give me the man who has pluck to fight when he's sure of losing.—*G. Eliot*.

Members of Congress who went to Grand Rapids, Mich., to attend Representative William Alden Smith's Lincoln day dinner have returned to Washington and are telling in the cloak rooms one of Representative J. Adam Bede's stories. Mr. Bede was one of the speakers at the banquet. Among other things Mr. Bede regretted the absence of Representative Watson, of Indiana, who was detained "on account of family matters."

"Under the Roosevelt administration," continued Mr. Bede, "the eagle is no longer the bird of the American emblem ; he has been superseded by the stork, but the only difference between the two is that while the eagle shrieks the stork delivers the goods."—*Bagology*.

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Free speech is the priceless gem of the human soul.—*Ingersoll.*

SOLD.

At Charleston I met a man from Binghampton, N.Y., who was agent for some sort of cotton machinery, and almost the first thing he asked me was :

"How do you manage with the hotel waiters?"

"Why, I have to fee them, of course."

"That shows how green you are. I am going to stop here four days, and I won't pay 'em a cent."

"Then you won't get much service."

"I won't, eh? Well, you just watch me and learn a thing or two. See that?"

It was a lead half dollar neatly covered with goldfoil, and at first glance it seemed to be a \$20 gold piece. When the New Yorker's trunk came upstairs and the two darkies lingered around for a quarter apiece, that "twenty" appeared to view, and he said :

"Smallest I've got to-day. I'll see you before I go."

The same thing was worked on the table-waiter, on the waiter who brought up ice-water, and on several other colored individuals, and when we were all ready to take the train for Savannah the trunks went down on the wagon, and we walked to the depot. Two minutes before the train pulled out the New Yorker turned to the African with his gripsack and said :

"James, will you take this coin and square up with the boys for me?"

"Yes, sah."

"Place it carefully in your pocket and don't lose it."

"She's dar, sah, an' I'ze millyuns o' times obleeged to you."

"Never mind that. Well, we are off."

All the way down to Savannah that evening my companion chuckled over his keenness in beating the colored population, but when we reached the latter city his chin took a drop. We were not clear off the depot when he was arrested for passing counterfeit money, and all his explanations did not prevent his return to Charleston by the next train. I met him afterwards in Alabama, and he told me the affair cost him \$65.—*Detroit Free Press.*

DIOGENES TO ALEXANDER.

If thou art Alexander, the world's King,
I am Diogenes, and my own soul,
Greater than all the world, I will control!

Thou canst not master it! Though poets sing
And all men praise thy deeds, what canst thou bring

That would enrich me? If men gave the whole

Of the world's wealth to win me from my goal,

I still could scorn it as a trifling thing.
I thank thee truly, and I pray thee stand
Aside now from between me and the light!

I too am king, although I rule no land
And force no man to bend before my might!

Go rule thy world, and leave to me the sight

Of the free sky no conqueror can command.

—William Vincent Byars.

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THE SEARCH FOR "DEITY."

—:O:—

IT seems an unaccountable thing how one augur can refrain from laughing when he meets another. It is yet a greater wonder how you Epicureans can refrain from laughing among yourselves. You contend that the gods have the figure of a man. Do you not think every creature is enamored of its own form? If beasts were endowed with reason, would not every one give the prize of beauty to its own species? How much more laudable would it be to acknowledge that you do not know what you do not know!

Do you think the deity is like either you or me? My friend Catullus was enamored of Roscius, and wrote:

"As once I stood to hail the rising day,
Roscius, appearing on the left, I spied.
Forgive me, Gods, if I presume to say,
The mortal's beauty with th' immortal vied!"

Yet Roscius was then, as he is now, squint-eyed! Are any of the gods squint-eyed, or have they warts on the nose? or are they hook-nosed, or flap-eared, beetle-browed, or jolt-headed, as some of us are? Or are they free from all imperfections? If so, are they all alike in features? If their faces were all alike, would there be an Academy in heaven? The whole affair, Velleius, is ridiculous....

Your arguments, Balbus, are all based on an erroneous principle, for you do not define the meaning of your terms. Grant that it is arrogance in man to think himself better than

Orion or Canicula, to comprehend that he has reason and that Orion has none is an indication of sense. Using your logic, we may prove that the world can play upon the fiddle and the flute, because it produces men who play upon these instruments. And if your argument—that the order and regularity of the universe prove the existence and providence of the gods—be valid, will it follow that tertian and quartan agues are equally good proofs, because their returns have the greatest regularity?

Xenophon tells us that Socrates asked, “Whence had man his understanding if there was none in the world?” and I ask, whence had we speech, harmony, or singing, unless we choose to think it is the sun conversing with the moon when she approaches it? I agree with what you say about the harmony and general agreement of nature; but not when you say it must be bound or united by one divine spirit. . . .

After all, what sort of a deity can that be who is not graced with one virtue? Yet what need for the discernment of good and ill has a being who neither has nor can have any ill? Of what use to him is reason or understanding? We men find them useful in discovering obscure things, but what can be obscure to a deity? However, when I consider what is advanced by the Stoics, my contempt for the ignorant multitude vanishes. They worship fishes, birds, beasts, and men, but what are the notions of you philosophers? In what respect are they superior to these ideas of the illiterate?—CICERO, *On the Gods*.

EDITORIALS.

THE LATEST MILLIONAIRE CRANK.

Lyman J. Gage, multi-millionaire banker, once Secretary of the U. S. Treasury, lately receiving a salary of \$50,000 a year for the use of his name, and for many years a student of “occult” science, has just joined Mrs. Tingley’s Theosophical Elysium at Point Loma, Cal. In reply to an inquiry by the editor of the *Chicago American*, he has published a

statement of his reasons for taking his present course. We sympathize with him when he says that, having passed his seventieth birthday, he claims the privilege of withdrawing from the struggles of a business life. Being a multi-millionaire, we wonder he has not done so long ago. Next to amassing a large fortune, spending one should afford the greatest of pleasures to any man. Whether Mr. Gage is going to spend his fortune upon objects he approves, or leave it for the Theosophists to play pranks with, he does not tell us.

"I am trying this life at Point Loma," he says, "because I have personal friends here; because the climate is most agreeable; because it is just outside of the rush and the roar of the world; because here one can lead the simple life." Just so: not too far away from business to keep an eye on the stock-market, but far enough to justify early morning sun worship in bathing suits, Mrs. Tingley leading the devotions.

"Beyond these reasons," Mr. Gage continues, "there are two institutions established here which to me lend much interest to the place. The first is the United States Military Reservation, with its fine system of harbor defences, its companies of artillerymen, etc. The second is the Raja Yoga school for children and youths of all ages." Mr. Gage regrets that he is too old to enlist in the army, and had not yet been invited to join the Theosophists, but he says he should consider it honorable to be related to either of them. Gunpowder and Theosophy seem rather strange bedfellows, but a multi-millionaire's vagaries need not be scanned too closely. Mr. Gage says he is "just living his own life according to his conception of it,"—not unlike most other men, we suppose,—and would much enjoy it if he could be left to mind his own business. Unfortunately for him, a multi-millionaire cannot hide himself from the public gaze, and the rest of the world are thus enabled to learn a few lessons from him.

—:o:—

FROM SPIRITUALISM—THROUGH ASTROLOGY—TO THEOSOPHY.

For nearly a dozen years Mr. Gage has been known as a student of Psychic Phenomena, or Spiritualism, and was, we are told, "considered a candidate for the great world society—*unknown and unnamed*—which waits for its exponent in the year 2,000, when a new Christ is to come to earth to teach the truth that the world is not ready to receive now!" And there was mourning among the few Chicago members of this occult society when it became known that he had joined the followers of a new and, to them, a false god or goddess.

Naturally enough, the members of the unnamed and unknown society cannot understand why a millionaire should leave them to follow Mrs. Tingley, nor need we hazard a guess either. But he is not the first millionaire the Theosophical Priestess has secured, for a millionaire manufacturer named Spalding was caught in the same net some years ago, and is now a liberal contributor to Mrs. Tingley's treasury and lives in the handsomest residence in Point Loma.

It was in 1895, at a banquet, that Mr. Gage received his first lesson in Spiritualism. While feasting, he suddenly perceived a vision of his brother's death, and sure enough it turned out to be true. Since then he has been in the habit of receiving "flashes of some indistinct thing that was going to happen to him!"

After these experiences no one will be surprised that Mr. Gage turned his attention to Astrology. The Renaissance of Astrology is one of the chief features of the New Thought of our time. This revived art, says the *Chicago American*, "goes beyond the mathematical calculation of the influence of the heavenly bodies upon industrial and national life. It develops, through concentration on the study of colors, a great brain power, according to those who profess to know. The voices of the stars, best interpreted by Zadkiel (!) of London, have lured many of the world's greatest business men, financiers and thinkers." But, though Mr. Gage began, like the humblest neophyte, with the study of the identity of blue and yellow stars, and had gained some share of the power to "conjure out of the black unknown the souls of men in any part of the world," he failed to reach "that spiritual plane where higher astrology holds sway. He touched it, and saw the beauty and wonder of it, but now he has answered the wrong call." Of course, this opinion is that of a professional astrologist, who continues:

"That woman, Mme. Tingley, knows a few things. That is why she has adopted the name of the Purple. That means the divine. But the kings of old, who adopted this as the color for kings to wear, knew as much. She is another Dowie, and has a low plane. There are a few of us who know. There are a few in every age. The Flood was not a flood of water, but a symbol meaning the flowing of the gray matter of the brain into the body. It signified the first victory over the animal, and Noah was the first man who learned to breathe the true atmosphere. This is why he could not drown! The ministers to-day know nothing of the deep meaning of the Bible. They are like the seven virgins, with no oil in their lamps, meaning no wisdom in their heads."

The Astrologer pities poor Mr. Gage. He was so near—almost on the hook, as it were, speaking piscatorially—and now he's gone wrong!

SAFE IN THE ARMS OF—"THE PURPLE MOTHER!"

No religion that we know of has ever been guaranteed to be a perfect safeguard against vice and crime, and even Theosophy, that calls itself "the religion of religions," gives us occasionally a shining illustration of the fact that the most pretentious pietist often turns out to be one of the most vicious of criminals. It is not long since that one of the most prominent Theosophists, a sort of Adept or Mahatma, we believe, known among common people by the name of Leadbeater, visited Toronto, and delivered to the awe-struck Toronto Theosophists a series of addresses so full of occult wisdom and sacred injunction that discussion of them was deemed either unnecessary or undesirable and was not permitted. The holy man left the rostrum as he concluded each address, and thus avoided contamination with less exalted mentalities. This gentleman, we have heard, is to-day charged, on the evidence of a number of boys, with one of the vilest offences known to the law. We need not say that Theosophy caused this man's sin; we do say, beware of the unco' guid!

Mrs. Tingley, the Purple Mother, seems to have about as good a reputation as the Scarlet Woman, but we are told that, whatever shadows there may be over her career, her professed ideals are lofty. There is nothing strange about this. "The spirit is willing, but the flesh is weak," is an ancient excuse. Mrs. Tingley has chosen a beautiful location for her head-quarters, and, with the assistance of a few millionaires, she no doubt leads a very comfortable existence. Mr. Gage—will he be known as the Golden Father?—is to be a member of the Council of Twelve appointed by the Purple Mother to govern the colony.

One of the customs of the Point Loma Theosophists is to meet at sunrise on "sacred" ground, clothed in classically-cut cheese-cloth garments, to listen to the reading of passages from ancient Hindoo sacred books. The early rising seems all right; so is the reading—for those who can understand it; but the cheese-cloth, though good for ventilation, seems a trifle too diaphanous even for a bathing-suit.

Among the curiosities of the colony is a dog, named "Spot," which the Purple Mother asserts contains the soul of a former leader of the Theosophists, William Q. Judge. The dog has several suits of clothes, and is carefully guarded, for what would become of W. Q. J.'s soul if the dog got drowned or was lost? Lyman Gage's soul will doubtless be re-incarnated in a jackass.

Point Loma is in southern California, and has long been regarded as one of the most beautiful spots in the world.

A THEOLOGICAL QUIBBLER.

We shall not follow Mr. Cowell into the Christian Evidence Society style of argument he has adopted. He knows too much about our motives and thoughts. Whether we have misunderstood or misrepresented him our readers will decide. What we are solely concerned with is the question whether Mr. Cowell has anything to advance—beyond his own opinion—in favor of what he styles “Theism;” and we are bound to say that he most certainly has not advanced it beyond the stage reached by Cicero’s godite friends of two thousand years ago. On this occasion we shall only refer to a few points in Mr. Cowell’s second letter.

Mr. Cowell cannot understand why Atheism can deny God and yet be an inquiring state of mind. Mr. Cowell seems to be troubled with God on the brain. Apparently, we must accept either his god or nothing. He overlooks the fact that up to a certain point he is just as firm an Atheist as the writer. We both deny Joss, Jove, Juggernaut, and Jehovah, but while the Atheist is content to inquire of Nature for what knowledge of her mysteries may be vouchsafed to him, the Theist says he has ended the search successfully and has found “God.” It is perfectly legitimate, we think, under such circumstances, to demand some description of his god and of his god’s whereabouts, and Mr. Cowell meets this demand by telling us that “Nature (using the word as meaning the sum total of all natural forces) is God!” We call this a verbal quibble. The Theist, he admits, knows no more about Nature than the Atheist, but dubbing it “God” makes a new religion! Even if the Theists’ volume of evidence logically proved, from their premises, the existence of “God,” he would still be only an Inference.

To call nature “god” adds nothing to our knowledge, and only serves to befuddle weak-minded men. The Atheist denies the identity simply because the term “god” has a distinctly individualistic connotation. The Theist attempts to surmount this difficulty by asserting that “personality” is exhibited by what he admits is an impersonal power. Such attempts at argument, in our view, are simply idiotic obfuscation.

But if we identify nature and “god,” what good have we done, what goal have we reached? We simply range ourselves intellectually with “Lo, the poor Indian,” whose untutored mind, like that of many other more educated savages, sees intelligence in thunder-bolts and divine beneficence in earthquakes and cyclones.

We can understand the enthusiasm which looks upon a glass of whisky as divine ambrosia, but imagine any man but a Catholic priest calling it

“god !” And if nature is god, man also is god. The drinking, then, is an example, not of “dog eat dog,” but of “god drink god.”

—:O:—

EVOLUTION AS “CONTINUOUS CREATION.”

Mr. Cowell says we are great at asking questions. So far as we can see, that is the only way to gain knowledge. It is, too, the business of the man who puts forward a proposition to be prepared to answer the questions put to him by objectors, and he will be ready to do this unless he is a charlatan or a lunatic.

No, we cannot conceive Evolution as “Continuous Creation according to a Plan.” Creation, with or without a Plan and instantaneous or continuous, is equally inconceivable. The difference between Theism and Atheism is strikingly shown in such arguments as this. The Atheist, possessing only human reason and human intelligence, fails to discover anything like Creation or a Plan. He sees an infinite variety of changes constantly occurring in the forms the substance of the universe takes on, and he concludes that that substance is evolving according to some general laws and depending upon its possession of some inherent powers which compel it to act in definite ways under certain conditions. Beyond these changes or phenomena, like the Theist, he is left to his reasoning powers for any speculative advance. But the Theist, armed with a mentality which can grasp an infinite Plan and a reasoning power which can interpret it, has discovered the trail of the disappearing deity, and has tracked it to its lair. In the effulgent light of the Theist’s wisdom, the mystery of all time is disclosed. God is found. Where is he, she, or it? we ask; and, like Paul on Mars’ Hill at Athens, our modern Theist stands forth and declares the new God. “Ye ignorantly worship Nature; but I declare unto you that Nature is God!”

Among our New Thought friends is a Mr. Fred Burry, who for some time published a magazine the chief burden of which was “Every man his own God.” When the unavoidable expenses of publication had exhausted the money of the ladies who supported his divinity, Fred’s godhood appeared to be even less powerful than the manhood of most other men in the work of preventing his socks showing through the cracks in his shoes. But he had a good time while his divinity lasted. But Mr. Cowell is not so kind to us as poor Fred. Although he tells us Nature is God, he doesn’t bring him (her or it) very near to us, for, instead of being something tangible or visible or smellable, God turns out to be something only appreciable through the wisdom he manifests throughout

the universe. Now, we don't know much about the universe. We don't know much about our solar system, and not very much about our own little earth. Do we know enough to determine the question of the intelligence or wisdom of a supposititious Creator?

Does not Mr. Cowell think it rather presumptuous on the part of the successful and the survivors of nature's catastrophes to settle this question of an omnipresent intelligent wisdom without taking the evidence of the fallen? When Diagoras, the Atheist, was at Samothrace, we are told, a friend showed him some portraits of persons who had been saved from very terrible shipwrecks. "See," said the friend, "you who deny a providence, how many have been saved by their prayers to the gods." "Aye," replied Diagoras, "I see those who were saved, but where are the portraits of those who were drowned?" The Theist can see the Infinite Wisdom and Intelligence displayed in an Infinite Plan, but who can tell us when the next earthquake will happen?

—:O:—

PERFECT WISDOM THAT NEVER MAKES MISTAKES.

Mr. Cowell wastes much space in talking around the question of "intelligence" in Nature, but beyond the bare assertion that intelligence is exhibited in the uniformity of natural laws no evidence whatever is put forward. It is manifest that without some observed variation from this undoubted uniformity, there would be no means of testing such a question, however much belief there may be; and the modern Theist seems to be as ready with his credulity as was the ancient specimen. Would it be a mark of intelligence if a prisoner pleaded that whenever he saw a pocket an irresistible impulse seized him to rifle it? Yet that is the logic that wrings intelligence out of the uniformity of natural law.

We do not think we stated in such a crude way that "Nature makes mistakes," though we feel quite sure that most men think that nature's ways can be considerably improved by man's intelligence. But when Mr. Cowell accuses us of committing "the blunder of ascribing to all mankind our own opinions" of nature's justice and wisdom, he simply stultifies himself. He knows very well that nearly all mankind are constantly praying for some modification of nature's decrees. Every Unitarian preacher we have ever listened to has prayed in this sense to some more or less obscure "being."

On a former occasion we expressed the opinion that Mr. Cowell had but a glimmering of the theory of Evolution. We are confirmed in our opinion by his remarks on "chaos." Like a schoolboy or a member of

a village debating club, he quotes Webster's definition and cries triumphantly, "That is good enough for me!" No, it is not good enough for us. We do not think science knows anything about "chaos" or about "an original start." Chaos is an idea fitted to the intellects of ancient Jewish priests and modern Theists, such as that glorious interpreter of science the Rev. Dr. Lee, of Atlanta, Ga.

By-the-bye, Dr. Lee is a priest of that Methodist Episcopal Church under the auspices of which Mr. Cowell's college education was gained. As he says they did not teach theology in the college he attended, we are left to speculate as to what they actually did teach. All the science we have heard of, however, contemplates the universal reign of natural law. Possibly St. Pierre after the eruption or Valparaiso after the earthquake would correspond to our friend's notion of chaos. Might we suggest that his appearance as an interpreter and defender of Theism is an "original start?"

The usual presumption of the theologian is exhibited when our friend tells us that "perfect wisdom is the wisdom that accompanies perfect intelligence and a knowledge that embraces all facts; it is a wisdom that always does, in every case, what is best, all things considered, and that never makes mistakes."

Our readers must sympathize with us in our defeat. As we have said, we only possess common human reason and a limited amount of knowledge, and cannot hope to succeed against a combatant who can handle "perfect wisdom" as readily as a child uses a skipping rope. How we should like to live long enough to attain perfect knowledge and perfect wisdom! How long? Mr. Cowell can tell, no doubt; but our belief is that no man or god that ever lived has attained them. Knowledge of past, present, and future events is attainable according to theologians, and people of a similar kidney; but "perfect knowledge" seems beyond the reach of any intellect, unless "the end of all things" should come, and then who would there be to know anything?

"Perfect wisdom," however, may possibly be acquired without perfect knowledge; who can tell? We can't, and we don't think Mr. Cowell's thinking-cap is strong enough to stand the strain. In our opinion, this talk of perfect wisdom and perfect knowledge affords one of the strongest arguments against the possibility of the existence of any "deity" or creator. For our part, we can only paraphrase the sentiment of Cicero—the more we hear of such pretentious windbags, the greater becomes our respect for the illiterate multitude.

EVOLUTION AND RELIGION.

—:O:—

BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

EVOLUTION is now accepted, not only by leading thinkers and instructors, but by intelligent and educated people generally. It is taught as science in our colleges and universities. The facts of science cannot be taught intelligently without constant reference to evolution. It is taught to the students in natural history in the Quincy High School, one of the text-books being a work prepared for schools by Dr. David Starr Jordan, the distinguished expounder of evolution. Rev. Dr. Dana, former pastor of the Congregational church in this city, once remarked to the writer that the conception of evolution was fully accepted now by the clergy, that there were members of the profession who withheld their adherence, but that they did not represent the current theological or scientific thought, but lagged behind. The sermons of Rev. James Robert Smith, the Congregational minister of this city, are permeated with evolution. Evolution was taught in all the leading institutions of learning before he entered college, although within the memory of the writer it received no support from any college or university and was opposed by the clergy everywhere, as the Newtonian theory of gravitation was earlier, as an atheistic notion.

While evolution formerly received strong opposition on the ground that it involved hostility to religion, evolution in fact recognizes religion as a fact in the world and as a factor in human progress. It shows that religion has been, whether considered as an emotional manifestation or as a conception of origin, duty and destiny, subject to the law of evolution, that it has been a growth, improving with the progressive development of man from the condition in which fear is its predominant element to that in which religion is "morality touched with emotion"—lofty character and high moral and spiritual aspiration. Religion, according to this view, is the recognition of the power manifested in all phenomena, the power in which we move and live and have our being, and it is therefore an expression of man's relation to the All of Being. The special elements of religion are transient; the general element persists, for it has its foundation in the constitution of man and in those general relations which he sustains to the universal life of the universe.

In the many excellent papers read before the parliament of religions in Chicago in 1893, the fact was emphasized that in all the great ethnic and historic religions there is with superficial diversity fundamental unity. According to evolution this unity is due to the fundamental unity of mankind, the essential sameness of human nature everywhere, and the superficial

diversity is due to the superficial differences of climate, circumstances and environment generally.

Ethical codes, as well as religious systems, are deemed the results of ages of human experience, and even the moral intuitions, *a priori* to the man of to-day, are viewed by thinkers as the results of ancestral experience ingrained in the race, a legacy at birth, but the accumulated results of what men felt and thought and did through the recorded and unrecorded periods of the past. Systems of morality—essentially the same everywhere—are seen to have grown from simple ideas of duty, as naturally as the tree, with all its foliage and fruit, has grown from the seed. Buddha and Confucius were great moral teachers, but they did not come into existence supernaturally—without antecedents. They were products of centuries of moral culture and aspiration, which in them bloomed and flowered in surpassing richness and beauty. Newton and Shakespeare rise above the mass of their fellows, as a few great trees in a forest tower above all the others, but the explanation is in the conditions and antecedents of such phenomenal geniuses and not in an obtrusion in the sequent order of natural events.

Science, considered as classified knowledge, a circle of which the special sciences are but so many segments, is conceived as an evolution. Language, once believed to be the result of a supernatural revelation or of a conventional agreement, is now recognized by all eminent philological scholars as an evolution. The English language, for instance, came from pre-existing languages, and additions to it are continually being made. We trace existing languages back to the Aryan, Semitic and Turanian languages, but they were evolved from previous languages, and probably a few guttural sounds were the beginning of human speech.

And so of every department of thought and activity. The whole system of jurisprudence and the history of legal practice furnish incontestable proof of evolution, as do the art and science of medicine. No physical science can now be intelligently studied except in the light of evolution. The same is true of psychology and of all systems of philosophy, all ethical, educational, social and political reforms.

Our whole industrial system is an evolution. Every art, every discovery, manufacture and mechanical invention, are illustrative of the conception of evolution—the conception that the ideas and realizations of any given time are the results of the modifications of pre-existent ideas and achievements. The conception of evolution itself has undergone progressive changes conformably to the law of evolution. It was in early times a nebulous, indistinct speculation. Gradually it became more definite, more differentiated, more complex and more extended in its application to groups of

phenomena, and based on a wider and wider induction. To-day it is seen to be true of worlds, of organic forms, of social life, of government, of marriage, of industrial conditions, of language, art, science, ethics, religion, etc. Every specialist recognizes it in his department of thought.

The principles and facts of evolution permeate literature ; they are given prominence in the discussion of all social, moral, economic and industrial questions. Evolutionary thought has been diffused and it has percolated down through the various intellectual strata until it has reached the masses in an attenuated form, so that it has modified popular conception in regard to the cause and the sequent order of phenomena.

The theory is still incomplete. Darwin has been called the Joshua of evolution, who led the hosts of thinkers into the promised land, of which they had caught glimpses from the Pizgah heights of speculative thought. Beyond us to-day are other Canaans, fairer and richer still, that will yet be reached by bridging chasms and tunnelling mountains and overcoming difficulties, which, however, only the greatest genius and courage can surmount.

The realm of evolution is the region of natural law, and that is all the domain of science. Scientific men, as Huxley says, have "the majesty of fact on their side, and the eternal forces of nature are working for them. Not a star comes to the meridian at its calculated time but testifies to the justice of their method—their beliefs are one with the falling rain and with the growing corn. By doubt they are established and open inquiry is their bosom friend."

"Upward and onward" is the watchword of evolutionists. They will accept no unproved propositions as finalities ; they refuse to be enslaved by the mere authority of names or creeds ; they cannot "go back" to anybody except for instruction, and will not be stretched upon any Procrustean bed of dogmatic assertion.

Fortunate are they who, avoiding the tendency to intellectual rigidity, retain their mental flexibility and the power to accept and assimilate new ideas : they who have profited by the wisdom of the past, but are untrammelled by its dogmas and traditions, and who from the serene heights of unbiassed philosophic thought see the dawn of the coming day, when the truths of all systems will be united in a grand synthetic philosophy and a rational religion having the power to unite all men in a common fellowship and fraternity.—*Editorial in Quincy Journal.*

I believe that the common school is the bread of life, and all should be commanded to eat of the fruit of the tree of knowledge.—*Ingersoll.*

THE CONQUESTS OF REASON.

—:O:—
BY F. J. GOULD.
—:O:—

A summary and review of the new edition of Mr. J. M. Robertson's "Short History of Freethought." Published as a supplement to *The Literary Guide*.

III. (*Conclusion.*)

THE course of the History carries us to Germany. At one period the higher thought had so little encouragement in that country that Leibnitz wrote his philosophic treatises chiefly in French. He was no great free-thinker; but he rarely went to church, and no clergyman attended his funeral. Biblical criticism was growing into significance in the earlier half of the eighteenth century, and was accordingly snubbed, Endelmann's treatise on the Mosaic authorship of the Pentateuch being burned by the common hangman. But there was no stopping the deluge. One speculator would give souls to animals. Another would remark (for Goethe, long afterwards, to report): "Even in God I find defects." Frederick the Great had once sent a young man to the Spandau fortress for printing an anti-Christian work: but he developed deism and toleration at the same time, patronized Voltaire, and, on the whole, was "not only the most competent, but, as regards home administration, the most conscientious king of his time." Semler of Halle ventured to announce novel views of the Bible, rejected certain Old Testament books as not worthy of canonical place, and even detected a sun-myth in Samson's career. The popular critic, Bahrdt, rationalized the Bible miracles, and roundly phrased the Atonement doctrine as "a pernicious and damnable error." Lessing quietly assisted the unorthodox drift; and

GOETHE

was labelled "the great Pagan" by his contemporaries:

"He has told how, when Lavater insisted that he must choose between orthodox Christianity and atheism, he answered that, if he were not free to be a Christian in his own way, he would as soon turn atheist as Christian, the more so as he saw that nobody knew very well what either signified. Nor did he ever yield to the Christian creed more than a Platonic amity; so that much of the peculiar hostility that was long felt for his poetry, and was long shown to his memory, in Germany is to be explained as an expression of the normal malice of pietism against unbelievers."

His brother-poet, Schiller, was prepared to say that "a healthy nature needed neither deity nor immortality to sustain it." And of Immanuel Kant, whose ethical philosophy just managed to embrace a dim God, Mr. Robertson drily remarks that "typical Christians have never found him

satisfactory "; and the systems of Fichte, Schelling, and Hegel, if ever so cloudy, were at least heretical.

Eighteenth-century Italy contributed its share. Vico studied civilization on lines virtually secular; Beccaria, the deist, influenced all Europe towards a saner treatment of crime; the poet Alfieri was strongly anti-clerical.

Thus we travel, with augmented hopefulness, into

THE NINETEENTH CENTURY,

which our author surveys in what is, perhaps, the most interesting chapter (though the most difficult to write) of the History. Two of the most remarkable pages in this great work expose for us, in a series of concise notes, the factors of modern thought. From the list of "forces of criticism" I tear a fragment:

15. "Exhibition of rationalism within the churches, as in Germany, Holland, and Switzerland generally; in England in the "Essays and Reviews": later in multitudes of essays and books, and in the documentary criticism of the Old Testament; in America in popular theology.

16. "Association of rationalistic doctrine with the Socialist movements new and old, from Owen to Marx.

17. "Communication of doubt and questioning through poetry and *belles-lettres*—as in Shelley, Byron, Coleridge, Clough, Tennyson, Carlyle, Arnold, Browning, Swinburne, Victor Hugo, Leconte de Lisle, Leopardi, and some recent French and English novelists."

To these forces must be added the expansion of the physical, mental, and moral sciences, including the biology of Darwin, and the sociology identified with the names of Comte, Buckle, Spencer, Lester Ward and others.

Mr. Robertson points out that in the nineteenth century we come upon a quite novel phenomenon in the world of thought. The proletariat wakes to intellectual issues. Peter Annet, a schoolmaster and shorthand inventor (died 1769), had given Freethought lectures; but it was Thomas Paine who first roused the more intelligent masses, and his "Age of Reason" has circulated vigorously all through the last century and to the present day. The clerical and bourgeois classes opened a zealous campaign of prosecutions. Richard Carlile endured nine months of jail on behalf of the freedom of Rationalist printing, and his wife and sister and twenty of his shopmen also went to prison. Other prisoners were Charles Southwell, George Jacob Holyoake, George Adams and his wife, Matilda Roalfe, Mrs. Emma Martin, Henry Hetherington; and at a much later date (reflecting, therefore, more dishonor on public opinion) occurred the imprisonment of Mr. G. W. Foote. Owen mingled Freethought courageously with his "Socialism"; the brothers Combe discussed education and phrenology on

a non-Christian basis ; Mr. G. J. Holyoake founded the first Secular Society in 1852 ; and before 1860 the powerful and virile personality of Charles Bradlaugh was giving a new force to the popular propaganda of anti-theology. To refer to the *National Reformer* and the Parliamentary struggle of Bradlaugh is to indicate an important episode in English history. In other countries the movement made parallel advance—Ingersoll roused America ; Marx and Bebel cut their social democracy clean away from Christianity ; theological studies have declined in Swiss universities ; the Boer War visibly shook orthodoxy among the Dutch-speaking population of South Africa ; Belgium has Freethought Federations ; the French proletariat is well known to be emancipated from the Old Churches ; Sweden has its Freethought literature and lecturers. These agitations were for the people. The scholars had their more private excitements in the pursuit of Biblical criticism, under the stimulus of Strauss, Baur, Kuenen, Wellhausen, Colenso ; and now the *Encyclopædia Biblica* is bringing academic heresy into a stately and respectable line, and sweeping the field with its four learned volumes. In the intellectual history of mankind nothing has been more remarkable than the break-up of the great Bible tradition during the last century. The Old Testament felt the new critical spirit first. Orthodoxy made desperate efforts to defend its geology ; then a fresh peril arose from the Assyrian tablets which made the Genesis legends appear as members of an oriental mythological series ; and then the New Testament was exposed to the same terrible analysis, and the same comparison with other religious schemes. We are now, as our author coolly expresses it, “ within sight of a surrender of the historicity of the Gospel Jesus.” Protestant Christianity has come to its Sedan. When Mr. Robertson reviews the great names in the nineteenth-century realms of philosophy, ethics, poetry, and fine letters, we move in a brilliant throng—Comte, Mill, Grote, Emerson, Michelet, Lamb, Heine, Meredith, Whitman, Ibsen, Richard Jefferies—who resolutely and inevitably head the march of reason away from the theological position. One cannot follow the summary account of the European scholars, novelists and poets who have evinced Rationalist tendencies without feeling how high they tower above the level of official Christian learning and apologetics. How can orthodoxy match Feuerbach and Sainte-Beuve, Tourguénief and Leopardi ? It has made a ludicrous attempt to carry off the bones of Heine in a Christian-Evidence hearse, by quoting a portion only of this anecdote :

“ In his will he peremptorily forbade any clerical procedure at his funeral ; and his feeling on that side is revealed in his sad jests to his friend Meissner in 1850. ‘ If I could only go out on crutches ! ’ he exclaimed ; adding, ‘ Do

you know where I should go? Straight to church.' [At this point, the story may be conveniently cut short for purposes of evangelical tracts; but there is a sequel.] On his friends expressing disbelief, he went on: 'Certainly, to church! Where should a man go on crutches? Naturally, if I could walk without crutches, I should go to the laughing boulevards or the Jardin Mabille.'

A like annexation of a dead genius has been essayed in the case of the author the beautiful "Story of My Heart"—Richard Jefferies—who is alleged to have "died listening with faith and love to the words contained in the Old Book." Even if, such an incident had occurred, it would have weighed but hopelessly against the splendid testimony of the Story. But, "as has been shown by a careful student [Mr. H. S. Salt], and as was admitted on injury by Sir Walter Besant [Jefferies's biographer], there had been no conversion whatever, Jefferies having simply listened to his wife's reading without hinting at any change in his convictions."

But, though we can cite the roll of so many famous names, there is still a dubious element in our progress. Freethought is still unprofitable:

"Until the 'social problem' is solved in some fashion which shall make intellectual honesty a much safer thing than at present, the profession of supernaturalism and the vogue of real superstition among the mass of the less intelligent of all classes are likely to continue in many communities alongside of the fullest scientific disproof of the beliefs in question. Any creed whatever can subsist under the modern system of endowments."

The remark has a triple bearing. It recalls the peril of endowing any special form of teaching, even on an Atheistic or Agnostic basis; it suggests the very intimate relation between Freethought and the betterment of general economic conditions; and it should prompt every school of unorthodoxy—Secularists, Ethical, and Positivist—to more strenuous efforts towards ensuring social respect and material support for the spread of progressive ideas.

With certain phases of Mr. Robertson's opinion, already sufficiently indicated, I have no sympathy. But I heartily recognize the value of this History. As eager listener and reporter, I sat in South Place Chapel and heard the original lectures which formed the foundation of the work; and on very numerous occasions I have, as writer and lecturer, consulted its pages, and always with confidence in its accuracy and thoroughness. It combines the merits of a dictionary, an encyclopædia, and a historical treatise; it is a treasury of information, a masterly account of the immense epic of human liberalism, and an inspiring call to the army of progress to go forward with cheerful courage.

A UNITARIAN ON EVOLUTION AND THEISM— A REJOINDER.

—:O:—

BY GEO. G. COWELL, BOONVILLE, MO.

—:O:—

II.

POOR ME ! I am accused of stating “ that Atheism, no more than Theism, has been validated by twenty centuries of discussion ! ” What I said was quite different, namely, that “ Atheists were not able then [in ancient times] and have not been able in all the centuries since to make their arguments prevail. ” Arguments may prevail, as Mr. Ellis will admit (and as he constantly insists) without being at all valid.

Certainly Theism is positive in aspect ; but if failure to prove Theism necessarily involves the success of Atheism, and proof has failed, then will Mr. Ellis kindly show us the evidences of Atheism’s success ? In the last analysis each individual decides for himself whether a thing he is asked to believe is proved or not. My own observation satisfies me that wherever I have been, most, even of intelligent people, consider Theism proved. Statistics show that they do generally. A few intelligent people, however, among whom is Mr. Ellis, consider it not proved. Now, what I would like him to do, instead of raising once more the shout “ Appeal to numbers ! ” is show some valid reason why the rest of us should suppose our judgments on the matter in any degree inferior to his and to those of the few who think like him. His *Our-own-opinion-settles-it* air needs some justification. I have no objection whatever to an Atheist’s holding his own opinion and arguing for it ; but I do object when he advances it as if there were ONE God in spite of all contentions, namely, His Omniscient Highness the Atheist Himself !

Possibly, though, Mr. Ellis did not mean “ success ” in the sense of perceived triumph. Maybe he meant logical necessity. But let us consider. Were Theism not proved, would Atheism logically follow ? Not at all ! Even if not demonstrable, God might nevertheless exist. Before Atheism would be established God would have to be proved not to exist. Failure of proof in both directions would involve the logical success of Agnosticism on the God question.

The Atheist, Mr. Ellis would have us believe, is a modest man who takes no part in Theistic discussion beyond asking questions, such as “ What is your God ? ” “ Where does he live ? ” etc. Yet the fact is that when it comes to point-blank assertion nobody surpasses Mr. Atheist. Surely no Theist ever could pin a more fervent faith to the conclusiveness of the

argument—It is so because I say so, and I say so because it is so ; therefore it is so !—than now and then an Atheist seems to.

It is true, as Mr. Ellis says, that one single indisputable fact or argument that would rationally controvert Theism would invalidate it, no matter who or how many were Theists. But will Mr. Ellis kindly indicate just one such “ indisputable fact or argument ? ” If he thinks he knows of one he ought not to let modesty to keep him from telling us of it. Or, in order to enable him to produce something that will meet the specifications, ought all the rest of the world to forget its own brains and what it sees of Atheists that proves they are no more than human, and in imagined inferiority unthinkingly receive as once and for all decisive Mr. Atheist's judgment as to facts and their bearing and the indisputableness of arguments ?

Mr. Ellis announces that “ Mr. Cowell asks us to accept the fact that most men ‘ still reject Atheism ’ as ground for according to Theism a parity with Atheism as a rational view.” Once more he mistakes ! I merely suggested in a mild way the probability that the non-prevalence of Atheism is due to the inconclusiveness of its arguments. I am forced to remark that, as for me, I put Theism above Atheism as a rational view, and not on a parity with it. I think the facts demand that I shall.

Mr. Ellis, however, is an authority on Atheism, and yet he calls it “ simply an inquiring attitude.” Well, what next ? One can see why a man who does not feel that he knows whether there is a God may be said to be in a distinguishingly inquiring attitude, perhaps ; because he may be eager to come to a decision, affirmative or negative, on the question, and so he may be particularly active in search of determining evidence. But in what respect the man who has already decided that there is no God stands in any more of an inquiring attitude than the man who has decided that one does exist, is hard to see.

And then about that “ verbal quibble ! ” How handy disparaging epithets are when it is desired to ticket to oblivion arguments one cannot controvert. It is rich to see a “ Freethinker ” lug the names of Hastings and Lambert before Secularists for the sake of an effect analogous to the one preachers are after when they mouth the name of Ingersoll before orthodox congregations as a synonym for Devil's Own and verbal trickery. Was there any quibble in my argument ? Wherein ? Mr. Ellis does not admit the identity of God and “ the force manifested throughout nature.” How, then, can he claim that if he did admit it he would thereby be getting back where he started ? And surely, if we find that nature-force is God we have succeeded in finding deity. It will tax Mr. Ellis's ingenuity to make even an apparent substantiation of that “ verbal quibble ” claim.

He informs us that the vital question is between Creationism and

Evolution; and he does not seem able to see that Evolution can be conceived as continuous Creation according to a Plan. Creationism in the sense of a production of things according to the Genesis account he knows I do not accept, nor do the Theists for whom I speak. We do believe, however, that Nature (using the word as meaning the sum total of all natural forces) is God. Is it intelligent? Mr. Ellis says not. We say it is, and that if it is we have a right to call it God.

Mr. Ellis declares that I "very discreetly" avoided giving any evidence to substantiate my claim that "Belief in intelligence in nature seems to Theists to have become better and better founded and more impregnable as science has advanced." Perhaps when Mr. Ellis made choice of the word "discreetly" he had in view what he was himself going to write about "the one distinguishing feature of modern science," and imagined that I foresaw he would write it. After what I had already written I supposed it would be unnecessary for me to explain at that point that it is precisely by virtue of what Mr. Ellis calls this "one distinguishing feature" of it that modern science as it has advanced has confirmed the Theist in the belief in question. Scientifically demonstrated uniformity and continuity of action in natural force shows the modern Theist intelligence in nature. Mr. Ellis evidently does not see things so—but, for all that, Theists do; and the fact that he and some others do not, does not annoy Theists in the least.

Mr. Ellis makes quite merry over my "non-physical psychology," as he calls it, and with an innocence that would be becoming in one who knew nothing whatever about logic says I seem "to have a glimmering of the truth" when I say that if his statement of the origin of intelligence be accurate, then there is no room for discussion. He assumes that his statement that something is a fact in nature proves it to be one. He says my assertion that opposes one of his has no value; and yet he always assumes that his assertion is valuable. Now why? Can he never go wrong? Or, if he can, is it true that he never does? The fact is that on the point we were disputing there appears to be more authority and more evidence of substantiated fact behind my denial of what he asserted than there is behind his assertion. He may say I should give my proofs. But did he give his? He says "we have no knowledge whatever of the possession of intelligence or reason apart from sense-organs." I say we have—the knowledge of the Intelligence manifested by Nature. But I do not say that he has—he evidently has not. I object to his deciding for us beyond appeal that there is no knowledge in any head that is not in his.

Then he says, "There is some authority—Theistic authority—for saying that God is an inscrutable mystery, that his ways 'are past finding out.'"

Mr. Ellis may consider it authority,—good authority ;—but I do not. I think the primitive gentleman who wrote the phrase Mr. Ellis quotes failed to gauge the possible power of future human penetration.

When Mr. Ellis writes : “ In other words, the processes going on in the universe do not accord with men’s ideas of justice and wisdom on the supposition that the universe is controlled by an intelligent being,” he commits the blunder of ascribing to all mankind his own opinions on the subject, while at the same time he knows that hosts of people think differently.

He questions me about “ chaos ” and my remarks in connection with it, and naïvely asks : “ Is not this the Biblical Creation story re-hashed ? ” He is great on asking questions that one must not neglect to answer. As for this one ; Webster defines “ chaos ” as “ The confused, unorganized condition or mass of matter before the creation of orderly forms.” That definition is good enough for me—I hope it satisfies Mr. Ellis. Now, modern science teaches that things as we see them came from just such an original start—from chaos. Mr. Ellis surely is able to see, if he will look into it, that uniformity of natural law could exist when the future results of its long-continued operation had not as yet appeared.

Let me answer other questions he puts. And, first, as to “ perfect wisdom.” I should say “ perfect wisdom ” is the wisdom that accompanies perfect Intelligence and a knowledge that embraces all facts ; it is a wisdom that always does, in every case, what is best, all things considered, and that never makes mistakes.

Here steps in Mr. Ellis’s objection, which he thinks final against the existence of such wisdom. He says he sees mistakes in nature—in other words, he says nature does not run as he thinks it ought (or would if it were perfect)—and therefore, he argues, there is no perfect wisdom. Now, why does this sort of argument weigh more in Mr. Ellis’s hands than in the hands of Theists ? When the Theist says that nature seems to him to run exactly as it ought, and that what on first view look like faults turn out to be the necessary result of a wise uniformity of action in natural forces—arguing in precisely the same manner as Mr. Ellis, although reaching a different conclusion—what happens ? Why, Mr. Ellis simply crushes him by an adverse conclusion absolutely conclusive. If the Theist is necessarily wrong and Mr. Ellis is necessarily right, it looks as if Mr. Ellis is entitled to make the modest claim to have perfect wisdom himself.

He asks if it would do a vast amount of harm if the Supreme Being gave an unmistakable warning of the next tidal wave, and thus saved, say, 50,000 lives ; and I answer him squarely that I think it would.

(To be concluded.)

EXPERT OPINIONS ON SUNDAY SIN.

—:O:—

BY MAD MURDOCK.

—:O:—

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY..... WHOSOEVER DOETH ANY WORK ON THAT DAY SHALL SURELY BE PUT TO DEATH."

THESE words of the Hebrew Yahveh came to me, and having no clear idea of what "any work" meant to the disciples of Yahveh, I determined to ascertain what was my duty to fulfil the whole of the new Sunday law.

With that end in view I took a course in Theosophic sprouts until I was able to send my astral body out into the world by itself and could make it stay away till I wanted it, and make it appear or disappear from ordinary mortals' view at will. It was at first difficult, as it—that is, the other me—had a habit of coming back home with a bang like the colliding of atoms of hydrogen and oxygen when they combine to form water. I read "Isis Unveiled," but found it unavailing to prevent the return. Then I read about 500 pages of "The Secret Doctrine," and the power which that gave me enabled me to read the remainder of the work without reading it. By that time my power as an adept was such that I could remain outside of myself for two days at a stretch. When in full working order there were three of me—the carnal body, the astral body, and the subconsciousness; the carnal looked red to the rest of us, the astral looked blue, while the subconscious was a very distinct yellow. Thus equipped I called on Rev. Shearer, the keeper of the keep of the Lord of the Sabbath. As it happened, I got there on Sunday about 2 p.m., and found the man of God at his frugal meal. I stood by his chair as he bent his head and said:

"Gracious Father, who provideth for the temporal wants of all thy creatures, enable us to partake of these mercies thou has provided for us with grateful hearts. Bless these bounties to our use, and enable us to eat and drink to thy glory, and to realize our own unworthiness; sanctify our souls to thy service, for Christ's sake, amen."

Then he tucked his napkin under his chin and began on the soup. After a couple of mouthfuls he said:

"Mrs. Shearer, will you have the goodness to tell me why it is that you cannot get a woman who can make soup?"

"I told the cook to be very careful. Is it too thick?"

"Too thick? It is—well, to use a vulgar phrase, it is swill."

"Jane, take Mr. Shearer's plate away, and see that you don't bring anything like it to the table again. Try the fish, dear."

"Did you call this fish, Mrs. Shearer? I call it carrion: the person who cooked it must have learned the business on a cannibal island where they eat it raw."

"That's too bad, dear, after your hard sermon. Here, Jane, take away the fish, and bring in the chicken. The butcher told me that we haven't had the like of these in six months; they are genuine spring hatched."

After a few carvings the man of God said :

"Haven't, eh? Did the fellow say what year that spring was in?" and he pushed the plate from him. "See here, Martha, you are too easy. Better tell the fellow to stop calling; he's a knave; that bird was in the professional sprinting class years ago."

"Dear, don't say that; he pays for a good pew and is very nice about subscriptions to missions and anything else you want."

"Maybe you are right; you are more thoughtful than I, but that butcher only pays to hold our trade, though God forgive me if I judge harshly. I think, dear, I'll take a little claret."

"Jane, get the claret," which Jane did, looking somewhat flustered, and, putting a glass before the weary worker in the Lord's vineyard, essayed to pour some out. But the champion of rest on the Sabbath intended to see that there should be no mistake in this part of the service, and undertook to take the bottle in hand himself. The result was a bungling movement, and the bottle, uncorked, slipped to the floor with a crash, and the blood of the grape dyed the carpet a ruddy brown, while Jane in her fear nearly died altogether.

Then the wrath of the man of God was kindled and he spoke in the mother tongue :

"Wuman, are ye daft? d'ye no ken that claret's costly? Ye care for naethin' but yersel' an' yer gewgaws! A'll mak' ye p'y for that bottle, mind ye that. Ye're in such a hurry to go off tae yer earthly pleasures that ye forget the duty ye owe tae yer superiors. Oot o' ma sight or A'll be tempted tae say somethin' unkind tae ye." And Jane went, trembling and pale, while the Rev. Shearer glared on his spouse, trembling and red.

Then the meal proceeded to the close, and the man of God bent his head and muttered :

"O Lord, we desire to thank thee for the food thou hast provided for the sustenance of our carnal bodies. Feed our souls with thy bread of life that cometh down from on high, and enlighten our minds that we may glorify thee on this thy holy day, and thine be the glory, praise and power, now and forever. Bless us, we pray thee, and all the Israel of God, for Christ's sake, amen."

Then the gentleman retired to his study to have a smoke, over which he made no pretence of saying grace—as the tobacco seemed to be the very best procurable. Meanwhile my corporal me went to the front door to ring the bell, my subconsciousness remaining in the kitchen to watch Jane weep, while my astral body remained in the study.

"Jane, the door," said Madam. Not getting a ready answer, I rang again.

"Jane, the door!" called Madam, sternly, while the Rev. paused in scratching a match to mutter, "Ignorant, stupid, sullen woman, why does she not go at once?" Jane dried her eyes and opened the door.

"Can I see Mr. Shearer?" Jane would see if he was in.

"Gentleman wants to see Mr. Shearer," she said to Madam.

"Go and ask him to give his name. Gentleman, did you say?"

"Oh, sort of; boots are not very good and vest is faded."

"Tell him Mr. Shearer is not very well and is resting and can't be disturbed."

The Rev. smoker remarked in the study: "A virtuous woman. Her price is greater than rubies."

Jane repeated her message at the door. I said: "I am sorry I can't see him now. I will have to return when he is awake."

"Won't you leave your name?"

"I am a perfect stranger; my name is Murdock and I wanted to get his advice on some matters of a religious nature. I am one who is liable to err and I want guidance." I spoke so loud that I could hear myself in the study. The soul saver put away his pipe, muttered "Confound the fellow! I suppose I'll have to see him;" then, "Mrs. Shearer, show him into the parlor and let him wait till I wake up."

Then the lady came to the door, asked me to take a seat and said she would try to rouse the minister. Meanwhile the man of God resumed his pipe and smoked it out; arranged his hair and whiskers, straightened his necktie and entered the parlor stifling a yawn and offered a very flabby hand.

"Mr. Shearer, I am sorry to have disturbed you, especially when you are unwell, but I have something on my mind and you may give me guidance."

"My dear sir, as long as our bodily strength lasts our duty is to help erring humanity, but you must understand I am not a father-confessor; there is but one to whom you can go to confess your sins; one only who can—"

"But I have not come here with any sins to —"

"My dear sir, I am very sorry to hear you say so; the man without sin —"

"I did not mean that I am never in error. I seem to be doing something every day that is not right, but—"

"My dear sir, I am very glad to hear you say so; and if you will only trust —"

"But that is what I can't do; I can't trust my own judgment and I have come to you for guidance."

"Just so, my dear brother—yes, I must call you so—though your sins are as scarlet it is my duty to call you brother; what is your trouble?"

"It is about this Sunday Act; I don't know how to act so as to avoid violation of the law—sin you would call it."

"My good man, it is very simple; avoid all work of every kind except what is demanded by the dictates of necessity and mercy."

"Do you think that the day should be observed as a day for pleasurable enjoyment?"

"By no means, that is one of the evils we would particularly guard against."

A dicky bird was singing his little love song in a wire cage on the veranda and I listened. He noted my attention and said:

"Do you like canaries? Is he not a beautiful singer?" I said I was not a good judge, but that the sound seemed very pleasant.

"Pleasant, Mr. Murdock? You put it very mildly. That is one of the purest strains of Belgian birds, and a particularly fine singer. I could get \$100 for him any day. I take great delight in his notes; he almost seems to have a soul."

"He should be very glad he has none; for then he would come under the law and be damned for enjoying himself on Sunday; cover him up with a black cloth, Mr. Shearer, or stop your ears, for you are deliberately sinning by listening."

The man of God looked at me in open-mouthed astonishment, but soon found voice.

"My good man, I see that you are not seeking for light but for contention, but let me tell you 'Every creature of God is good . . if it be received with thanksgiving.'"

"I only said that so as to get your answer that I might be able to answer others; but in our own actions, you mean that we should not gratify our desires on the Lord's day?"

"Precisely, sir, I see you understand." As he said this Jane muttered in the kitchen, "Not gratify his own desires? A better dinner on Sunday than any other day if it can be got up—the mean old pig."

"Then," I said, "I suppose your work, prayer, and praise in the pulpit is not a joyous but a grievous task?"

"Ah, my dear sir, you fail to get the right view, you use your poor human reason; nothing but the light of the Holy Spirit will enable you to see that divine worship is a glorious privilege as well as a duty, and is joyous, not grievous, and the joy is spiritual, not carnal."

"Is the taking of the collection of a spiritual or a carnal nature?"

"Well, you see, the offering is—if made with a contrite heart—of the nature of worship and therefore spiritual. The proof of this is contained in—let me see the words are"—

"Thou shalt not muzzle the ox that treadeth out the corn?"

"No, the words are"—

"The laborer is worthy of his hire?"

"Sir, you are not unfamiliar with the scriptures, but you miss the right quotation."

"Oh, yes, in one of the minor prophets: 'Bring all your tithes into my storehouse, that there may be meat in my house.'"

"The very words, but you do not quote the context; there is a very distinct command and precious promise; it reads: 'And prove me now, saith the Lord, if I will not open the windows of heaven and pour you down such a blessing that ye shall not be able to receive it.' You see, there is the command and the blessing; who dare disobey the one or neglect the other shall have his portion where is weeping, and wailing, and gnashing of teeth."

"I knew you would get it right; praise God for his wond'rous mercies."

"Amen, brother; 'he that believeth—'."

"Not in me shall be damned."

"Bless His holy name! But what particularly did you want to consult me about?"

"This is the point I want cleared up. Sin came because of the law?"

"Truly, brother."

"Very good. The Sunday observance law has probably cancelled old sins and made new ones possible?"

"Exactly."

"Very well; you believe in the second coming of Christ?"

"Undoubtedly, we must believe that."

"Then, if on his second coming he started on Sunday and got to Canada on Sunday, would he be liable to prosecution for violation of the Lord's Day Act?"

"Well, that would depend on what province he came to."

"Suppose he got off in Quebec?"

"He'd not be likely to do that; with God all things are possible, but some things are extremely improbable."

"Well, suppose he came to Ontario."

"Oh, that is a question of law; you had better see J. A. Paterson. Our duty is to strive with sin leaving the question of law to those who have studied it." While Jane in the kitchen said:

"Question of law! The old beast! If I have to pay for that claret it will be a question of law."

But the cook said:

"You might as well swallow, it you might beat him on law, but you might beat yourself out of a place."

I translated myself to the home of Mr. J. A. Paterson, K. C., and found him in a deep study of the profits of the firm for the week. I presented my carnal body and stated my case. He said;

"You understand that we give no advice or do any legal business on the Lord's Day."

"But this is a special case and I must know to-day. If you cannot tell me I must go elsewhere for advice."

"Well, in that case we would like to oblige you, but there is a fee for consultation, and, you know, we cannot take a fee on the Lord's Day, but you might just give your I. O. U. for \$5 and date it Monday." This I did and then learned that if I wished to prosecute I must keep quiet till the offence was committed and then get on the right side of the Attorney-General of the province in which the alleged offence was said to have been committed.

The public good ought to be the object of the legislator; general utility ought to be the foundation of his reasonings. To know the true good of the community is what constitutes the science of legislation; the art consists in finding the means to realize that good.—*Bentham, in "Theory of Legislation."*

CORRESPONDENCE.

"THIS DO IN REMEMBRANCE OF ME."

Editor SECULAR THOUGHT.

SIR,—We have a joss-house here called St. George's Church, to which certain persons betake themselves, presumably for enlightenment. Mr. Davidson is called the Vicar of that joss-house. Some time ago he was supposed to be enlightening some of the faithful upon the subject of what he called "the holy communion," and he delivered more than one discourse upon it. He told his hearers many imaginary things, but there was one thing respecting the ceremony that he failed to tell them, though he is supposed to be aware of it, and that is, that the half-dozen words, "This do in remembrance of me," were never uttered by anybody in the way generally believed.

Matthew and Mark are supposed to be two of the twelve apostles, and were present, it is reasonable to suppose, at the time and place when and where these six words were spoken, and the word "me" is supposed to refer to Jesus. But when the fact is that Luke, who was not an apostle nor known to any of the twelve, was not present when the alleged request is supposed to have been made, and that neither Matthew nor Mark, who were both there and have given their version of all that took place, even hint that such a request was ever made, it follows that either Luke made it up or that the reports of Matthew and Mark are incomplete. What do you say?

CONSTANT READER.

Guelph, Ont., Aug. 15.

MISCELLANEOUS.

Justice of Inequality.

The Eastern tale is generally a compound of that humor, simplicity, and imagination, that we associate, rightly or wrongly, with the Irishman, just because Ireland is the nearest country to our own that is not aggressively Saxon. What could be more Irish, for instance, than the behavior of the great Turkish hero of so many stories, Nasr-ed-Din Hodga, when a neighbor came to borrow his donkey? "My donkey is not here," he said. The words were scarcely out of his mouth when the animal brayed loudly. "But your donkey is here, I can hear him!" cried the neighbor. "What!" shouted the enraged Turk, "do you mean to say you believe my donkey before you believe me?"

Wit in the East, as elsewhere, is nothing without its accompanying quality of insight to turn it into exquisite humor, and Nasr-ed-Din Hodga showed himself at his best when asked to divide a bag of nuts among the assembled company. He gave fifty to one, twenty to another, two to another, and so on, until he was asked in astonishment why he divided them in such a manner. "I am doing it as God would," he answered with a smile.—*London Chronicle.*

No Sunday Laws for Seattle.

Talking about Sunday legislation at the Queen's last night, Mr. Fred. Humphrey, of Seattle, stated in that city there were no laws of the kind.

"Like the people of all large cities," said he, "Sunday is the one great holiday on which a vast majority of the inhabitants are intent only upon spending money and enjoying themselves.

"Of course it is just a question whether or not we are to keep wide open in the west. On a Sunday in Seattle you will find people playing baseball and golf, and about every other outdoor game on the calendar. The theatres are open and the music halls are in full swing, while there are always a few brass bands around the city discoursing music to the gathered multitudes.

"Many retail stores, all the cigar stores and liquor dispensaries are in full operation—in fact, Sunday is the holiday of the week in our town.

"However, the people out there, it seems to me, are much more democratic than the people of the eastern parts of the United States and Canada, and as you come east you will find that the inclination is more pronounced to divide the people into classes, and when you get east you find that the class distinction is very marked. However, westerners go their own way, are certainly a satisfied lot of people, and that is the main thing."

Speaking in connection with what has been said as to the calamity at San Francisco being a judgment, Mr. Humphrey stated it was far from being regarded as such by the people of Seattle.

"No, instead of its being regarded as a curse, it has proved a blessing for Seattle. Thousands of terrified investors have flocked into our city since the disaster with the idea of finding a surer and safer place of investment. In fact there has been quite a movement in real estate values in all the north-western cities."—*Montreal Star*.

Preparing for the Future.

Marshall P. Wilder tells of a young man in Wilkesbarre who had aspirations to the hand of a daughter of one of the wealthiest men in that place. Recently the hopeful one had an interview with the father for the purpose of laying the matter before him.

"Well," growled the old man, "what I most desire to know is, what preparation have you made for the future?"

"Oh," exclaimed the suitor, in a confident and obliging tone; "I am a Presbyterian; but if that denomination doesn't meet with your approval, I am quite willing to change."

An Awful Threat.

Stutts (who stammers)—Miss d-d-Dimple—d-d-Dollie—I lul-lul-lul—I lul-lul-u-ove you. Wu-wu-will you b-b-wu-wul you b-be mum-mum-mum—wu-will you b-be mum-my wu-wu-wu-mum-mum wife?

Dollic Dimple (cooly)—Oh, Mr. Stutts, I—I hardly know how to answer you.

Stutts (desperately)—Ac-ac-ac-sus-sus—accept my pup-pup-prosal or I'll sus-sus-sus—or I'll-sus-su-say it all over a-gug-gug-again.—*Woman's Home Companion*.

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PREJUDICE AND HONEST INQUIRY.

—:O:—

It is not true that a man can believe or disbelieve what he will. But it is certain that an active desire to find any proposition true will unconsciously tend to that result, by dismissing importunate suggestions which run counter to the belief and welcoming those which favor it. The psychological law, that we only see what interests us and only assimilate what is adapted to our condition, causes the mind to select its evidence.—G. H. LEWES.

EDITORIALS.

PROGRESS OF ECCLESIASTICISM IN CANADA.

THERE can be no doubt that, though the power of the manufacturing and commercial classes has prevented the preaching fraternity from scoring such a triumph as they had hoped for in the recent Sunday legislation, the Dominion as well as the Provincial Governments are so much at the mercy of the clerical parties that they will not be able to withstand the demand for more restrictive legislation in other directions unless a determined stand is made by rational liberals to maintain free speech and a free press to the greatest possible extent.

Only a short time ago we called attention to an agitation started among the churches to purge their Sunday school libraries of the many scientific and liberal works that had found their way on to the library shelves—a very natural occurrence in this day of advancing knowledge and free inquiry.

We are now confronted with a more insidious and dangerous agitation, started by Professor Odlum, of Montreal, the object of which is to pre-

vent the circulation at the public libraries of English classical and other works which these o'ervirtuous prudes denounce as "immoral, disgusting, and filthy." To show the object of the agitation, Defoe's works are cited. Most boys, we are informed, have read "Robinson Crusoe," and, liking it, many of them ask for Defoe's other works, which are described as unfit for their perusal, and should therefore be kept off the shelves.

Admitting this last charge to be true, we believe the statement that an extensive juvenile demand is made for Defoe's or other similar works to be utterly false. It must be remembered, too, that, as a rule, boys and girls are only permitted to obtain books from the public libraries through their parents or responsible adults, and surely such persons may be credited with some intelligent interest and care in supervising the character of the books selected.

Professor Odlum is said to be communicating with the heads of all Canadian public libraries, with the object of obtaining statistics as to the classes of books carried in the libraries and the percentage of calls for them. We hope the librarians will have backbone enough to refuse to overburden their generally fully employed staffs with any attempt at such a laborious undertaking. It will be time enough to do such work when some public and responsible body is authorized to demand it.

At present, as we understand it, the books purchased for the libraries are selected, partly by the exercise of the librarians' judgment and partly to meet the readers' demands. The result, we believe, is fairly satisfactory to the people.

We look upon this new agitation as the work of bigoted vandals, who would emasculate our libraries to suit their morbid prejudices. Under pretence of protecting the morals of the young, the scheme is doubtless intended to be used to drive out of circulation the greatest scientific works of our day, in order to support a decaying theology. Experience shows that it is necessary to be careful in dealing with people who talk loudly about protecting the morals of others.

Of the works objected to it may reasonably be said, that if there is a large demand for them neither Prof. Odlum nor any other immorality hunter has any right to interfere with them; while if the demand for them is small, then there is still less sense in destroying one of the chief uses of a library by misrepresenting in this way the great writers who in past ages as well as in our own day have enriched English literature with their works of genius.

We wonder if Prof. Odlum ever advocates depriving the people of the privilege of reading the Bible, on account of the mass of "immoral,

disgusting, and filthy " literature it contains. Two blacks, of course, do not make a white ; but to make a new Index Expurgatorious would only call the attention of the lascivious-minded to the excluded works.

—:o:—

CANADIAN PRESS CENSORSHIP.

Whether the Government at Ottawa be so-called " Liberal " or Conservative, its policy seems to be equally despotic and tyrannical when dealing with the Press, and there seems to be no alternative to the assumption that this policy is really dictated by those ecclesiastical parties whose leading principle has been always the suppression of free speech and a free press. Protestants often talk glibly about liberty, as if free institutions were their ultimate goal ; but the experience of centuries proves conclusively that their idea of freedom is simply that of allowing free discussion only as long as the disputants refrain from attacking their doctrines. Differ from them, and you find Protestant priests every whit as intolerant as Catholic priests.

The present condition of political affairs in Canada is due largely to the *rapprochement* that has recently been manifested between Catholics and Protestants for political purposes. No one can doubt the ulterior object of the Catholic Church in Canada, but in the meantime it serves its purpose to support the Protestant clergy in their Sabbatarian and intolerant policy. Between the two parties, the Government is like a shuttlecock, just as it is between the farmers and the monopolists and other political " grafters." The Government goes just as it is pulled or driven, having no rational or honorable policy of its own, but simply the one object of holding on to office as long as possible.

As if the lesson administered by outraged public opinion had not compelled them hastily to rescind their proscription of the *Appeal to Reason*, the Ottawa Post-office Autocrats have now put their heels down upon *Lowery's Claim*, a monthly journal published at Nelson, B.C. We are glad to reprint these editorial remarks upon the case from the *Winnipeg Telegram* of August 25th :

" The recurring charges of political interference with publications entering the mails indicate the tendency of the administration to sacrifice the public service to party capital. For instance, R. T. Lowery, famous as the publisher of *Lowery's Claim*, a magazine at Nelson probably as widely read as any monthly paper in the Dominion, has been driven out of business. His paper has been refused admission to the mails. The editor is a pioneer of British Columbia and a man whose standing in that fine province is excellent. His paper, while of a most

fearless, independent type, was *never obscene or of violent tendency*. Mr. Lowery has written a characteristic letter to the press of Canada, in which he announces that he is leaving Canada because he cannot publish a paper that the Ottawa authorities will approve, and adding: 'If I were a Grit or a grafter the story would be different.'

"The *Claim* never hesitated to 'say things' about the administration. Only recently the Ottawa officials proscribed the organ of the Socialists, printed in Kansas, and the laboring interests made such a violent protest that the paper was hastily restored to the privilege. At the same time a well known Calgary weekly was dropped from the mails. The proscription lasted in that case exactly two days. Now the knife is thrust into Lowery's vitals. To-morrow it will be some other outspoken editor who will receive substantial evidence of the Government's wrath. The officials are too busy trying to vent the petty spite of some influential politician or protecting the party's interests in the newspaper field to administer the mail service in a business-like manner.

"In the meantime the public suffers all over the west, and the country is being handicapped by reason of this folly. Before a newspaper is denied the use of the mails an investigation so rigid should be instituted that mistakes would be impossible. The application of the party test in such cases is little short of outrageous, and the policy pursued to extremes will bring the royal mails into popular contempt. The impression that *Lowery's Claim* has been excluded because of its hostility to the Government will be difficult to remove. This species of persecution may be effective in Russia, but not in the British Empire and among Anglo-Saxons."

It may be that the hostility of *Lowery's Claim* to the Ottawa Government had something to do with its being barred from the mails, but this comment from the *Winnipeg Free Press* of Aug. 31 shows very clearly that the preachers are really at the bottom of the action taken:

"Inquiry at the Post Office Department, Ottawa, by the correspondent of a Montreal paper elicited the explanation that *Lowery's Claim*, published at Nelson, had been refused transmission through the mails on account of its blasphemous and ribald character. Several complaints have been made to the department during the past few months with regard to the nature of this publication, and some time ago Lowery was warned that unless he moderated the tone of his paper, he might expect departmental action. He promised to do better, but in the opinion of the department has gone from bad to worse. When attention was called to a recent issue by a Canadian clergyman recently prominent before Parliament, the department had no other alternative than to close Lowery out."

In other words, the Canadian Post Office Department is bound hand and foot to the Preachers' Union. As has often been observed, the use of "Rev." before a man's name is quite enough to force immediate action by the Government, and it is manifest that the preachers who are

trying to enact stricter Blue Laws for Canada are really the bigots who are responsible for the present series of Press persecutions. Between them and the Catholic hierarchy, the Dominion Government, in order to retain their hold upon office, are compelled to carry out a policy that is rapidly converting Canada into a Priests' Preserve.

—:o:—

CHIEF JUSTICE SIR WILLIAM MULOCK ON PEACE AND WAR.

As it was found impossible to get King Edward, Emperor Billy, Andy Carnegie, President Roosevelt, the Mikado, or the Dowager Empress of China to open the late Toronto Annual Fair, the Canadian Chief Justice was engaged to do the job. We hope the mass of the Canadian people are pleased with the way he did it; some of them we know are not.

The main points in his speech were the victories of peace and the dangers of "militarism;" and, like our friend Goldwin Smith on the same points, he said some things that we think childishly absurd. We are reminded of the loud acclamations that heralded the "Era of Peace" which similar men declared would be inaugurated by the Great Exhibition of 1851, but which turned out to be an era of the most gigantic and the most bloody wars ever known.

It is, we think, only fair, when a man comes before us advocating peace and justice, that he should come at least with clean hands. A man may preach peace till he is blind, but if all the time he is doing those unjust things that create poverty, distress, and strife, we can only look upon him as a canting hypocrite.

Sir William is a millionaire. That fact should by no means stamp him as a rascal, though many men think that, looked at broadly, such a fact is presumptive evidence of unfair dealing. But his career as Post-master-General proved him to be a harsh and tyrannical official, and his subsequent office shuffling proved him to be a greedy office-seeker.

But he was a director of a financial society known as the "Farmers' Loan," which collapsed several years ago under most disgraceful circumstances; and though Mr. Mulock secured a release from his liabilities by paying a large sum of money, that sum was said to be only a fraction of the amount he was legally liable for. In this case, as in so many similar cases, the widow and the orphan have had to bear burdens laid upon them by the neglect or fraud of the very men who undertook and were paid for the work of caring for their savings.

It may be thought that such things have little or nothing to do with the question of peace or war. We judge differently. They are direct

incentives to strife and litigation ; they produce poverty and discontent ; in an aggravated form they lead to the conditions we see in Russia to-day, and which have existed at various periods in other countries. For men who help in producing such conditions to talk of doing away with military preparations is sheer humbug. Let them begin by abolishing law-courts with highly-paid millionaire Chief Justices.

—:o:—

PUBLIC OPINION AND " MILITARISM."

We fully agree that " militarism " should not be encouraged, if by the term we are to understand an effort to make Canada a great military power. But if it means that Canada is to take reasonable precautions to protect the homes and firesides we hear so much of, and the interests and liberties of its citizens under probable or possible eventualities, then we say it should be encouraged just as earnestly as are the means of education, of justice, of insurance, as aids to peace and the protection of the rights and privileges of all our citizens.

Sir William asks Canadians to " so guard public opinion that it would not lead their public men into the mistakes which, in other countries, had resulted in the people staggering under the burden of debt incurred by ruinous warfare and militarism ; " and continues :

" This Canada of ours is the only country in the world worth living in that is not burdened with great military debts handed down to them by the previous generations. Keep it on those lines. Watch carefully every tendency towards militarism, for we know that preparation for war leads to war. Remember that this is the last spot of refuge in God's green earth where men can come and not pay tribute for the sins of their ancestors."

When Sir William Mulock was Postmaster-General, besides acquiring the character of a harsh autocrat, one of his chief services to Canada was the adoption of a special postage-stamp with the boastful legend, " The Vastest Empire That Has Been." The stamp showed a map of the world marked all over with splashes of red representing the vast British Empire, and was accepted as a glorification of the jingo sentiment. We should like to ask Mr. Mulock where his vast empire would have been had it not been for British militarism.

We are not disposed to attempt a defence of all that British Governments have done in the way of empire-building, but we should like to ask Mr. Mulock if he thinks that, on the whole, the world would have been in better shape to-day had the British Government left entirely

alone the empire-building? Would some other nation have done the work better? Would the world have been better without any empire-builders? Would such a condition have been possible?

—:O:—

DOES MILITARY PREPARATION LEAD TO WAR?

Sir William says "we know that preparation for war leads to war," and he tells us that, if boys are trained to use guns, they will want to shoot men when they grow up. These are hasty utterances put forward apparently to support the universal peace sentiment, but they are not founded upon either fact or sense.

It has been a common charge against Britain that war always finds her unprepared, and, whatever may have been the other causes, certain it is that the unpreparedness of both France and Britain led directly to the Crimean War. Probably the most important event in precipitating it was the visit of the British Peace Society Delegates to the Emperor Nicholas to implore him to preserve peace, which no doubt gave him the idea that, so far as Britain was concerned, he had only to deal with a cowardly nation of shopkeepers and mill-hands.

In this, as in most other cases, the attempt to attain a certain end was the cause of the military preparation. At this very time, the unpreparedness of Persia is leading to her undoing at the hands of both Turks and Russians.

That giving young men a military training would tend to incite them to homicide we believe to be another totally fallacious notion. Possibly that may have been the result in some social conditions, especially in those in which the caste feeling is strong, such as Russia and Germany, especially Prussia. But in a democratic country there seems to be no reason to fear any such result, and, in any case, it is a mere speculation, the actual fact being that, in the United States, without any military training of the young, there is more inclination to shoot men than in any other country.

In every nation will be found a proportion of adventurous and pugnacious individuals prepared for any dare-devil enterprise, but British history, and, indeed, that of every known nation, proves that even when "military glory" is at its height, the bulk of men prefer the arts of peace, and evade military service when they can do so. It is true that under the stress of national pride and excitement men have seldom been wanting to form "food for powder." So far as we know, the most dangerous "forlorn hope" has never been called without finding men willing

to imitate Leonidas and his fellow heroes. But the world's history may be searched in vain for a case in which peace was not hailed by the mass of even the conquering people with the wildest joy.

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THE BURDENS OF "MILITARISM," MONOPOLY, AND "GRAFT."

When Sir William draws our attention to the burdens carried by all other nations on account of the "sins of their ancestors," he probably forgets that there are national sins other than warfare that cost money. Britain may be staggering under the burden of a war debt, but what sort of a debt is Canada staggering under? Britain's debt amounts to about £18 (or \$90) per head; Canada's net debt to about \$66 per head. The interest on the British debt amounts to about \$2.75 per head, that on Canada's debt to about \$2.25 per head.

Then we must not forget that Britain's war debt is an accumulation extending back mainly for nearly two centuries, whereas Canada's debt has been accumulated almost entirely within the last forty years. It is said that Canada's debt has been contracted chiefly for "productive works." Yes, that is true. The chief products of Canada's debt have been a large number of millionaires, who have made their millions out of subsidies and land grants and excessive railway rates. The Canadian Pacific Railway is the leading railway swindle so far, though it may be eclipsed by the new "George Cox can't wait!" scheme before we have finished with it. The C. P. R. land grant is not yet settled, and the progress of the country has for many years been retarded because the Government lands could not be sold until the railway lands had been all selected, and the railway has failed to patent lands until sold in order to avoid paying its share of taxation. This is only one of many ways in which the wealth of this country has been squandered, its progress retarded, its people robbed and annoyed, and its debt accumulated—all in the interests of the wealthy and political classes.

It may be truly said, we believe, that Canadians are suffering for the sins of their fathers to at least as great a degree as Britons are suffering for the sins of their ancestors. Mulocks may warn us against war and militarism, but they are the very men who justify Tennyson's words—

"Why do they prate of the blessings of Peace? We have made them a curse.
Pickpockets, each hand lusting for all that is not its own;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own hearthstone?"

"But these are the days of advance, the works of the men of mind.
When who but a fool would have faith in a tradesman's wares or his word?
Is it peace or war? Civil war, as I think, and that of a kind
The viler, as underhand, not openly bearing the sword."

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WANTED—HONEST LEADERS WHO WILL NOT LIE.

If Sir William Mulock is correct, how does he account for the fact that Britain enjoys Free Trade, while Canada is subject to all the direct and indirect burdens of a heavy tariff? Free Trade and Protection may each be defended as suitable to certain definite and different conditions; but who but a lunatic would contend that the people who find Free Trade possible are not better off on the whole than those who are compelled to adopt a high tariff?

The truth is, the prosperity of Canada, like that of the country to the south, is largely due to the immense territories placed at her disposal in which to spread out; but we may also say that it is due to the fact that she has hitherto been living on her capital in the shape of money borrowed to carry on her public works, a large portion of which has found its way into the pockets of the millionaires, though the people still have to pay interest upon it. The time is ripe when Canada should be prepared to adopt some measure of Free Trade, or to make preparations to adopt it. Instead of this, the tendency at the present time is distinctly in the opposite direction. Sir William Mulock talks against military preparation, but the policy of his Government is a commercial war—not the same in all things, perhaps, as military war, but always rendering the latter possible and probable.

Canada's war-debt burden at the present time only amounts to two or three millions, but her people for many long years will have to pay the debts heaped up by her peaceful politicians and boodlers, and before she has done with them her citizens will be probably as badly handicapped as the war-debt burdened people of Britain are said to be.

Sir William is probably not worse than other politicians who have gone through the various stages of party work necessary to secure a good job, and, like the others, neither wisdom nor truth seem necessary to gain the applause of his party. Tennyson hits straight at humbugs like him in this fine passage:

"Last week came one to the county town
To preach our poor little army down,
And play the game of the despot kings,
Though the State has done it and thrice as well;

This broad-brim'd hawker of holy things,
 Whose ear is stuffed with cotton, and rings
 Even in dreams to the chink of his pence.
 This huckster put down war ! Can he tell
 Whether war be a cause or a consequence ?
 Put down the passions that make earth Hell !
 Down with ambition, avarice, pride,
 Jealousy, down ! Cut off from the mind
 The bitter springs of anger and fear ;
 Down, too, down at your own fireside,
 With the evil tongue and the evil ear,
 For each is at war with mankind.

* * * * *

" Ah, God, for a man with heart, head, hand,
 Like some of the simple great ones gone
 For ever and ever by ;
 One still strong man in a blatant land,
 Whatever they call him, what care I ?
 Aristocrat, democrat, autocrat—one
 Who can rule and *dare not lie* ! "

The most striking characteristic of our rulers is, that they are so tied to graft, monopoly, and party pulls that they dare not tell the truth.

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THE BRITISH MEDICAL ASSOCIATION ON ALCOHOL.

The 1906 meeting of the British Medical Association, held in Toronto, Ont., in the latter part of August, was one of the most brilliant, and probably one of the most useful, ever held in this city, now acquiring a world-wide reputation as a Convention City, though there was nothing startlingly new in the various addresses. Among the most important subjects discussed was that of the medical and hygienic value of alcohol, which formed the staple topic at the University luncheon ; and here, though Sir Victor Horsley, surgeon to University College, London, was most pronounced in his denunciation of alcohol either as a beverage or a drug, a considerable amount of opposition was afterwards developed.

When experts dispute, it is hardly justifiable for laymen to enter the arena, but there are two or three phases of this matter upon which we think every intelligent man should be entitled to form an opinion.

One phase is that touched by Col. Ingersoll in his famous declamation against

" THE DAMNED STUFF CALLED ALCOHOL.

" I believe, gentlemen, that alcohol to a certain degree demoralizes those who make it, those who sell it, and those who drink it. I believe

that from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor it demoralizes everybody that touches it. I do not believe that anybody can contemplate this subject without becoming prejudiced against that liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked, of the millions who have struggled with imaginary serpents produced by the devilish thing; and when you think of the jails, of the almshouses, of the prisons and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.”

Ingersoll himself thought this effort was “not very good,” but at all events it touches phases of the question on which a lay opinion is legitimate, and we believe most intelligent men will agree with Ingersoll. Sir Victor Horsley takes a similar view from a professional standpoint, and he asserts that medical men in England are almost a unit on the same side. Though this opinion would seem to be somewhat too strong, the facts given regarding hospital practice prove conclusively that the use of alcohol has been steadily declining during recent decades, milk having changed places with it both in surgery and medicine as a strengthening agent. In such matters it is the experience of large bodies of competent men upon which alone reliable opinions can be based. Individual experiences are of little value on either side.

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SEWAGE POLLUTION OF THE DOMESTIC WATER SUPPLY.

No subject is of more importance to a large city than that of its water supply, and, in view of the proposition just made by the Toronto City Engineer to empty the city's sewage into the lake a few miles east of the city limits, it is one of supreme importance to Torontonians, as well as to the inhabitants of the towns and villages on the lake shore.

We have been accustomed to regard the water of Lake Ontario as the purest water to be obtained, but if the sewage from a city now rapidly approaching a population of 300,000 be emptied into it but about eight or nine miles from the Waterworks intake, and with the lake current carrying it, slowly certainly but none the less surely, towards the city, it could not be long before our drinking water would be very seriously contaminated.

It has been said, in regard to the proposed Chicago Drainage Canal, that such is the purifying action of the running water of a river, that it

would entirely purify itself from sewage pollution in a course of less than fifty miles. Whether this is so or not, certain it is that the waters of Lake Ontario cannot be regarded as a running stream, though out of the main current from Niagara to Kingston there are many slight eddies and currents in it. What seems certain is, that the pollution of the lake so near the city would be far more dangerous than the present condition of things, under which the pollution is mainly confined to the almost landlocked bay, where the sewage solids are deposited as mud.

Every city in Canada is vitally interested in this question. Neglect of it involves the loss of thousands of lives every year. The Health Office records prove that sewage contamination of the water supply, through breaks in the intake pipes or storm disturbance, has been invariably followed by outbreaks of typhoid and other dangerous diseases.

A less serious aspect of the matter is one related to the alcohol habit. It is a common excuse for drinking beer and whisky that "the water is undrinkable." Even after reading the discussions of the doctors, one is inclined to sympathize with the toppers.

Canadian "Politics."

Parliament was never so grossly deceived as it has been by Messrs. Emmerson and Fielding on the subject of the Moncton land deal. These Ministers defended the transaction under which \$1,000 an acre is paid for land by stating that the late Government bought an adjoining half acre in 1884 for \$1,000, or, at the rate of \$2,000 an acre. An inspection of the deed shows that the land bought in 1884 was six and a half acres for \$1,000. The Ministers therefore were false in their statements to Parliament. An explanation will be expected from these gentlemen. We are not accustomed to falsehoods in Parliament, except from the right honorable the Premier, who is privileged in that regard.—*Toronto Mail*.

An Official Certificate of Sanity.

An Ohio politician enjoys telling of a political discussion he once overheard in a country grocery store.

In some way the argument, quite a heated one, degenerated into a dispute in which one side took the position that the others were crazy to entertain such political tenets as theirs.

At this point a solemn-looking individual, who up to this time had held his peace, suddenly interjected :

"Gents, I want to say that I'm the only sane man here that has papers to prove it !"

The crowd gazed upon him in astonishment.

"It is true, gents," continued the solemn looking individual, as he drew forth a document from the recesses of his coat, "here's my discharge from the State insane asylum !"—*Harper's Weekly*.

A UNITARIAN ON EVOLUTION AND THEISM— A REJOINDER.

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BY GEO. G. COWELL, BOONVILLE, MO.

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III. (*Concluded.*)

To begin with, what would be an unmistakable sign? Mount Pelee gave abundant warnings of danger, but how many left? Suppose the Supreme Being were to pick up people bodily and move them safely away from impending danger—would Mr. Ellis think that course wise? It would probably be the only one certainly efficacious, unless the forces of nature were to halt in their action whenever continued activity would result in loss of life or limb. But what effect would either procedure have on the development of life? Evolutionists know and teach that life on the earth has evolved from its humble original to the height of man, and from primitive man to the Reason-crowned leaders of to-day, by use of its powers in observing surrounding phenomena and then acting as appropriately as it might. (I am forgetting, apparently, that Mr. Ellis says I have “but a faint conception of the basis of evolution.” Well, I can afford to; and so can our readers. He mistakes on that point also.) If natural forces did not act uniformly, how could observation teach adaptation to their action? Science would be impossible; evolution would end; life would cease. Were the Supreme Being to protect life in some instances specially, why not in all? If in all, what need for life to exert itself for self-protection? Effort would die, and with effort power, and with power all. If Divine protection were only occasional, who could tell when it would not be extended? Would we not wait for “unmistakable warning” until too late on those occasions when none was forthcoming? If forces quit acting to save people in their road, imagine the ensuing conditions!

Considered carefully from any point of view, Mr. Ellis's question raises issues too vast to be detailed here. Each of the processes of nature is so comprehensive in its action and so bewildering in the multiplicity of its results that an impatient thinker will hardly pursue far enough the question whether a proposed change would be beneficial to discover that it would not. Mr. Ellis, however (to flatter him with his own phrase) “seems to have a glimmering of the truth” when he writes, “The doctrine of uniformity is not only the very essence of science, but there can be no question that it has been in all times the real working basis of the world's industries and commerce. Were it not true the common work of the world could not be carried on.”

And then observe his ensuing logic! He argues that to say that chemical processes, for instance, are uniform is only to say that elementary substances “do not change their innate nature.” Let him explain how, on his view of things, elementary substances can possibly have an “innate nature.” With rarest complacency he concludes that because chemical

action is, and has always been, uniform, therefore no "outside force" capable of introducing non-uniformity exists! Now, in the first place, I had not contended that there was any "outside force," whatever, not to mention one more powerful than chemical affinity and able to modify it if it would. My contention was that chemical affinity itself is God in one mode of His action. Why does Mr. Ellis talk about "outside powers" in this connection when he pretends to be answering me? I am aware, of course, that multitudes have believed in the past, and do believe in the present, in a God outside of nature and separate from it; but theirs is not the belief I placed before Mr. Ellis for him to overthrow if he could. Why does he raise a false issue? I suspect—but maybe I don't know what talking around a question really is. I have myself been accused by Mr. Ellis of doing it; but when he complained I was at least advancing views antagonistic to those of my opponent, not attacking positions he did not occupy. Further, I call particular attention to the fact that before Intelligence in the forces of nature can logically be denied on the ground that these forces never depart from uniformity of action, it must be shown that such a departure is or has been either requisite or desirable.

Suppose that in the course of an argument I write, "If the Premier of Canada is an honest man he will welcome investigation of his acts." Now fancy someone putting the conditional clause of that sentence into italics with an exclamation point after it, as if in it I had necessarily acknowledged a doubt as to the Premier's integrity! And yet Mr. Ellis does the like with my statement that "if there is a God we may possibly gain a more accurate conception of him little by little, or think we do." He says "fancy getting accurate conceptions piece-meal of a God of whose very existence we know nothing!" He forgets that I am not speaking for Atheists, who claim to know nothing of God, but for Theists, who do think they know of God's existence, and of many of His attributes besides. He forgets that there are human beings who are not Atheists.

Now, as long as we become acquainted with nature, with our friends, and even with our own selves "little by little," it is a poor shift at ridicule to call progressive acquisition of knowledge respecting God—that is, the gaining of "a more accurate conception of Him little by little"—getting accurate conceptions of deity "piece-meal." The word piece-meal is entirely out of place as used. It may please some over-zealous partisans in the place assigned it, but it can only earn the condemnation of the judicious.

In one place we are assured that "The question is, Is there a Supreme Being who controls the universe?" Let us see whether that is the essential question. That the forces of nature are supreme surely Mr. Ellis is not one to deny; nor does he doubt that they control the universe. Then the real question between us in the matter is, Are the forces of nature in total a Being; that is, Are they intelligent—an Intelligence? Theists say they are.

Turning to other queries put me,—No; "the efforts of present-day reformers to improve conditions—to minimize epidemics and famines, and even war,"—are not "unmitigatedly bad," nor "bad" with any other embellishing adjective Mr. Ellis might select; that is, not if they are

rational efforts. On the contrary they are good. These efforts, however, are not "the pitting of human intelligence and reason" against "a force" that Theists call God, and which acts, Mr. Ellis thinks, unjustly and without wisdom. Man does not alter the effect of any force in nature. He merely makes use for his own ends of the forces of nature, as far as he has discovered their modes of action, combining and applying them, as he may, in harmony with their own uniform procedure. This being so, how can man be said to pit his intelligence against them? He uses his intelligence on them and with them.

Of course I would rather be regarded as "a fair and rational disputant" than not; but I realize that in religious discussions particularly it is hard to please some opponents unless your arguments can be refuted; and so I am much more concerned about being fair and rational than about being considered so by everybody in the opposition. But, all this aside, I shall make no effort whatever "to show how intelligence and reason can be developed without sense-organs"; because the only Intelligence I know that is not dependent upon them is Deity; and I do not regard that Intelligence as in process of being developed; nor do I know that it ever was.

As to the means I have "of forming a rational conception of a Supreme Being," they are,—first (as agent), my own mind; and, second (as a foundation for conclusions), the facts of nature as observed by me and by others whose reports are trustworthy. A third factor, not to be left unmentioned (useful as an aid to my own judgment in forming conclusions) is the mass of accessible judgments of others whose minds are sound—and not being myself an Atheist, I do not imagine agreement or non-agreement in opinion with me on the God question to be a sufficient test as to soundness of mind.

Regarding the Personal pronoun,—we use one properly to refer to a Person; and in my opinion the essence of personality is individual intelligence. Whether the intelligence is great or small, whether it pervades all space or a human body (either the body of a babe or of a giant), or only a part of such body, or occupies no space whatever, makes no difference that I see, if it only exists. Nor need a thing be human to be individual. If God be the force in nature, then I see no reason why we may not refer to him as God when discoursing on our especially moral relations, and as the forces of nature (with their various names) when discussing other departments of science.

Inasmuch as God is not claimed to have evolved from man, what Mr. Ellis says about the worm weighs nothing as argument. One may see why sense-organs are required by a limited, localized intelligence, while at the same time he may be unable to see any possible useful service they could render to a universally diffused intelligence—an omni-present Intelligence.

Mr. Ellis may say, if he like, that my "philosophy of evil" assumes that "evil is God's way of manifesting his love to mankind at large"; but I did not say that or its equivalent. I claimed that evil is a necessary accompaniment of evolutionary processes in nature, and that these processes are good. Mr. Ellis has not disproved either claim. Speech ought

to be free ; and if I could I would not prevent him from saying that I am logically in line with Mrs. Eddy's philosophy,—which denies that there is any evil. Yet what have I denied to exist that does exist ? How unfortunate for Mr. Ellis it is that he cannot make a thing so by simply claiming it is ! To make this contention of his valid he would need that power—and that, I believe, is Mrs. Eddy's main weakness ; she needs such power often—too often !

Now let us look into the matter of pretended acquaintance with the will of God, such as is seen, Mr. Ellis says, in Methodist parsons and Catholic priests, that makes it a greater assumption of knowledge, so he claims, to decide for Intelligence in nature than against it. The “parson” and the “priest” tell people like me that we have little in common with them—but let that go. Suppose a case : Suppose there are two men one of whom knows all the facts and events that the other knows. Now suppose that one man's reason, in view of these facts, assures him that everything is an expression of Intelligence—of God's will. Then he can logically claim, on that conclusion, to know God's will as far as he knows facts. Suppose, on the other hand, that the other man's reason assures him, in view of the same facts, that no universal Intelligence controls,—that no God exists. Then that man will claim, on that conclusion, that he knows nothing of God's will—for, he says, no facts manifest anything of the sort. The two men merely differ in their judgments and conclusions, as men do so often ; and it will not end the difference for either to accuse the other of making assumptions. Is there any difference in the amount and quality of the knowledge assumed by the two men ? Not at all ! The first man's claim to see God's will in nature is not “assumption” any more than the second man's denial that he can. Both are the result of reasoning, and of reasoning from the same facts. Mr. Ellis must answer more effectively if he can. He has shown no real difference.

Now I mean to drop the particular discussion of which this forms a part, no matter what else may be said in continuation. My criticisms on Mr. Armstrong's “Psychosis” were by no means exhaustive, but were sufficient for my purpose. I did not start out to show up his every error—I am not wise enough for that task : I simply undertook to point out a few of the prominent ones—enough to invalidate his main contentions. It was no part of my aim to indicate excellencies in his offering. I am happy to say, however, that there are excellencies in it, as well as errors ; and were it as necessary to specify them, I would do it with pleasure. As far as Mr. Ellis's criticisms are concerned, I feel that they have been fairly disposed of. To follow them in their luxuriant ramifications, and to answer the list of questions put me, has occupied more space than I could wish ; but I have taken Mr. Ellis and his deliverances seriously, as I think was deserved, and have aimed to discuss sufficiently every issue he has raised.

Although he and I are far apart in religious opinion, I esteem him highly, I respect his learning, and I honor his fearlessness. I believe he speaks from conviction. His periodical not only has its place, but fills it well. I hope he will live long and edit it while he lives. He has my thanks for giving me this hearing.

ARE UNITARIANS CHRISTIANS? WHAT DO THEY BELIEVE?

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THE fact that our Theistic correspondent, Mr. G. G. Cowell, calls himself a Unitarian, has led us to make some inquiry as to the real beliefs of Unitarians. Of course, we are well aware that there are Unitarians and Unitarians. We have known Unitarian preachers who were practically as Atheistic as the writer, rejecting supernaturalism of every sort; and we have listened to others who seemed to differ little from Methodists. But, where there are training-schools for teachers of a cult, there must naturally be some sort of a standard, and we have unearthed the following "credo" issued by the Unitarians here some few years ago:

SCRIPTURAL BELIEF OF UNITARIAN CHRISTIANS.

Unitarians believe in One God, the Father; not in a Trinity of persons in the Godhead.—Mark 12:29; John 17:3; 1 Cor. 8:4, 6; Eph. 4:6; 1 Tim. 2:5.

Unitarians worship God the Father, only as taught by Jesus Christ; not the Virgin Mary, Angels, nor Christ.—Matt. 6:9; 26:53; John 4:23; 16:23, 26; 17:1; Rev. 22:8, 9.

Unitarians believe that God is good to all, and his tender mercies are over all his works; and not that God has decreed the perdition of any soul.—Exod. 34:6; Ps. 136:1; 145:9; Matt. 18:14; Luke 6:35; 1 John 4:16.

Unitarians believe that Jesus is the Christ, the Son of God; not that he is God the Son.—Matt. 16:16, 17; John 3:16; 10:36; 20:17, 31; Acts 2:36; 9:20; Phil. 2:9-11.

Unitarians believe that the Holy Spirit is the power of God poured out on his children, to enlighten, sanctify, and comfort them; not a distinct person in the Godhead.—Ps. 51:11; Is. 44:3; Ezek. 36:27; Luke 11:13; John 16:13; Rom. 5:5; 8:14, 15.

Unitarians believe of human nature that God has made us, and not we ourselves; not that we are born totally depraved, and incapable of goodness.—Ps. 100:3; Matt. 18:3; Mark 10:14; Rom. 2:14, 15; 1 Cor. 14:20; James 3:9.

Unitarians believe that he who doeth wrong shall suffer for the wrong that he doeth: and that every one shall receive for the things done in his body, whether they be good or evil.—Ezek. 18:20-28; John 5:28, 29; 2 Cor. 5:10; Gal. 6:7, 8; Col. 3:25.

Unitarians believe that God will not cast off for ever, and that all punishment is remedial and disciplinary.—Ps. 77:7; 119:67; Jer. 31:3; Micah 7:18, 19; Luke 15:20, 24, 32; Eph. 1:9, 10; Col. 1:19, 20; Heb. 12:5, 7, 10; Rev. 3:19.

Unitarians believe that Jesus Christ came to live and die to save us from our sins; not to suffer for our sins in our room and stead.—Matt. 1:21; John 1:12, 29; 12:32; Acts 3:19, 26; Rom. 5:10; 8:1-4; 2 Cor. 5:14, 15, 18, 19; Titus 2:14; 1 Peter 2:21; 3:18; 1 John 1:7, 9.

Unitarians believe in salvation by the free and unpurchased grace of God:

not by a mere profession of faith, or by the merits of good works.—Is 55 : 1-3 ; John 3:16, 17 ; Rom. 5 : 1, 2 ; 6:23 ; Eph. 2:8, 9 ; Titus 3:5, 7 ; Rev. 22:17.

Unitarians believe that if the wicked forsake his way, he will be abundantly pardoned ; and if we forgive, we shall be forgiven.—Is. 65:7 ; Ezek. 18:21-23 ; Matt. 6:14 ; Luke 6:37.

Unitarians believe that the Bible contains the word of God ; not that every word it contains is God's word.—Matt. 5:33-44 ; 1 Cor. 7:10, 12 ; 2 Tim. 3:15-17 ; 2 Pet. 3:15, 16.

Unitarians maintain the right and duty of Free Inquiry, and of Private Judgment, and that no man has any authority over the consciences of other men.—Matt. 13:8-10 ; Luke 12:57 ; Acts 17:11 ; Rom. 14:1-5 ; 1 Cor. 10:15 ; 2-Cor. 3:17 ; Thess. 5:21 ; 1 John 4:1.

Unitarians believe that to love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbor as thyself, is the fulfilling of the law.—Mark 12:29-33 ; Rom. 13:8-10 ; 1 Tim. 1:5 ; John 4:16 ; 5:3.

It will be seen that there is but a trifling divergence from the orthodox standards except in the matter of the rejection of the "divinity" of "Christ," though even here there is some considerable offset in the shape of a declaration that Christ is "*the* Son of God," if not "God the Son." We are almost afraid to call this a "verbal quibble," though we think we should be justified in doing so ; for if it is claimed that Jesus was in a special sense "*the* Son of God," it surely must be intended to convey the idea that he was superhumanly endowed. If it is intended to mean that Jesus was only *a* son of God in the sense that all men are "sons of God," then it is false and misleading to call him "*the* Son of God."

The supremely essential feature of all forms of Christianity is certainly a belief in the "divinity" of Jesus Christ, and of course also in the correlated doctrines. It is understandable that Unitarians might reject the Third Person of the Trinity and yet logically claim to be Christians. So far as we can see, all the "work" supposed to be accomplished by the Holy Ghost could be equally well performed by the First or Second Person. Indeed, when Jesus promised to send the "Comforter," it would have been just as satisfactory to the disciples if he had promised to send the Archangel Gabriel, or any other of the Heavenly Host.

Naturally, too, an omniscient and omnipotent One could have done all he wanted to do without employing any intermediaries ; but such a doctrine would hardly be suited for any ecclesiastical organization, and something more elaborate had to be organized.

Why the Unitarians should elect to retain any of the brain-befuddling rubbish, while pretending to be rationalists, is a mystery to us ; for it is clear that if any part of the Christian system be retained, logic demands almost all the rest of it. When we say that, in our opinion, Presbyterianism

and Roman Catholicism are the two most logical Christian systems, we do but imply that Unitarians are at the other pole of the Christian world. They are the least logical Christian sect.

A writer (G. A. Aldred) in the *Agnostic Journal* recently made this remark :

“Despite the fact that in my passage from a credulous subscribance to the inane absurdities of Anglicanism to the sweetly reasonable faith of Agnosticism, I missed even the placing of a temporary trust in the illogical and doctrineless Christianity of Unitarianism, by passing through a frankly anti-Christian Theistic state of mind ; I have never ceased to be interested, since my espousal of the heretic's cause, in the religion for ever associated with the names of Lindsley, Martineau, and Drummond.”

In our friend Cowell we see a man who is passing through a stage where he accepts both Unitarianism and Theism. We may be allowed, perhaps, to describe him as a theological Blondin.



PAGANISM IN THE ENGLISH CHURCH.

BY “SALADIN,” IN “AGNOSTIC JOURNAL.”

SPEAKING of Christian thefts from Pagandom, we recently had Ash Wednesday, and the Blessing of the Ashes. At Wesminster Cathedral a large congregation assembled on February 28th, for the ceremony of Blessing the Ashes, one of the Ash Wednesday customs of the Catholic Church. Archbishop Bourne performed the ceremony, ashes produced by burning the palm branches left from the previous Palm Sunday being blessed at the high altar, before being distributed to the canons, chaplains and choir. The congregation then advanced to the sacarium, and the ashes were placed on their foreheads. Similiar services took place in all the Catholic churches in London.

The Lord must have liked this if he liked pre-Christian, Pagan anticalities, which the great flow-tide of time has not yet washed out of us. The Church, however, has, to a great extent, thrown away what she had of the interesting, the stupidly spectacular and the amusing, and has drawn a long, long face, and sunk down into holy hum-drum. She has, in consequence, emptied her pews. The people never cared for the insipid and irrational praying and preaching. They liked the comic and spectacular. For these, leaving the church empty, they now go to the music-hall. In private, many of the clergy will admit to you that the whole “service” is a hoax—only you must not expect a fellow human being to be too garrulous as to the spurious character of the hoax by which he has been fated to make his living.

Young and inexperienced, you get drifted into the clerical line of business, and how are you to get out of it and live? I know of several of the clergy, who, when they are among those to whom they can, with impunity, give their confidence, are excellent anti-humbbug humorists. I notice that a well-known cleric has just been telling *Vanity Fair* that, as a boy, when told to pray into his hat before taking his seat—a piece of Anglican ceremonial now obsolete—he always used the following formula: “Lincoln, Bennett and Co., hat makers to Her Majesty the Queen, extra quality, Sackville Street, Piccadilly, London. Honi soit qui mal y pense. Dieu et mon Droit. Amen.” That cleric knows full well that Lincoln, Bennett and Co. have answered quite as many prayers as ever Jehovah, Son or Ghost have done; only the cleric has what is called a “living,” and he cannot give it up for a starving.

SHAKESPEARE'S DEBT TO MARLOWE.

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So greatly has the fame of Shakespeare overtopped that of all his contemporaries that his indebtedness to them is too often lost sight of. Yet Christopher Marlowe, born at Canterbury in February, 1564, two months before him of Stratford-on-Avon, may truthfully be said to have made Shakespeare possible. “*Tamburlaine*,” first of English tragedies, was licensed in August 1590, and it and his second play of “*Dr. Faustus*” were repeatedly played before 1594, while it is known that two parts of the first were written before 1587. Shakespeare did not come to London before 1587, and his first work as a playwright, chiefly that of the revision of the work of others, is thought to have opened in 1589, when “*Love's Labor Lost*” appeared. Marlowe had the advantage—or disadvantage—of classical education. Though held to be the son of a shoemaker, his natural gifts were so great that he was sent to Benet College at Cambridge in 1581, after preparation in the King's School at Canterbury. He was graduated a bachelor of arts in 1583 and received his master's degree in 1587. “*Tamburlaine*” is the first of English tragedies, the first of plays to receive the formal treatment that we still recognize as of the essence of dramatization. Its author was no more than twenty at the most when it was composed. Yet in composing it he did even more than write a tragedy—he wrote in a measure that has given to the English-speaking people its heroic verse—the greatest engine for the expression of noble thought known to the literary art in any age. And “*Marlowe's mighty line*” sowed the seed from which this refulgent crop has sprung and is springing through successive and delighted generations. Truly this is an achievement that enrolls the name of

poor Kit Marlowe among the world's immortals. He was killed in a street brawl at Deptford on June 1, 1593, before he had finished his twenty-ninth year, but he had already written, in addition to the two plays named, "The Jew of Malta," "Edward II." and parts of "The Massacre at Paris" and "The Tragedy of Dido," while portions in the earlier Shakespearean dramas bear traces of his fine craftsmanship. To-day his fame probably survives chiefly through his lovely lines beginning, "Come live with me and be my love," and in the phrase, "Love me little, love me long."—*Montreal Star*.

CARNEGIE'S MILLIONS.

——:O:——
BY ARTHUR BRISBANE.

——:O:——

MR. CARNEGIE, as you probably know, owns three hundred millions in five per cent. bonds of the United States Steel Corporation. San Francisco—the new San Francisco—will be a city of steel. The earthquake has proved that the steel building is the safe building and the building of the future. Millions upon millions of dollars will be paid to the Steel Trust by the energy of San Francisco re-creating the city. And unless congress shall take the duty off steel consigned to San Francisco, the Trust will make the price enormously high, as usual.

Mr. Carnegie's story of big wealth is short and interesting,—and very American. He was the principal owner in the great Carnegie iron business. He was willing to sell out if he could get an enormous price. He fixed his price at one hundred millions of dollars. Henry C. Frick, William B. Leeds and others gave Mr. Carnegie a million in cash for the right to buy his property at a hundred millions. They tried to capitalize it at a hundred millions. They failed and Carnegie kept the million-dollar forfeit. That caused the bitter fight between him and Frick. Frick, William B. Leeds and the others told Carnegie that the hundred millions he asked for his property was ridiculous. Carnegie said, "No." And he proved himself a wise Scotchman. Just a little while after these men had failed to "float" his property at a hundred millions the broad-gauged Mr. Morgan came along with his United States Steel scheme. And he bought Mr. Carnegie's property for three hundred millions in five per cent. bonds. Consequently, the people of the United States when they put up a building, the people of San Francisco when they rebuild, the little man with a flat in the steel apartment house, must help to pay Carnegie five per cent. every year on three hundred millions of dollars before they really begin to pay what the steel actually costs those who sell it.—*Quoted in the Vanguard*.

THE BIBLE IN SCHOOL.

—:O:—

BY F. H. HEALD, EDITOR "HIGHER SCIENCE."

—:O:—

ONCE upon a time when a young fellow, I taught a public school two weeks. It is the only time in my life that I ever taught school, but during that short period I gained much valuable experience, knowledge and practice. I enjoyed myself and kept the pupils, directors and neighbors guessing pretty lively while I did teach. It was my cousin's school, but being compelled to attend a lawsuit in the other end of the state, he asked me to take his place during his absence, and as the directors were willing I promptly accepted the temporary trust.

It so happened that two of the directors were very pious, one was a skeptic and my cousin was an atheist. The consequence was, there was considerable dissatisfaction, because my cousin refused positively to read the bible in school. He said he did not consider it fit to read to children and that he hoped he was above reading any such nastiness. I was an atheist myself, but being a comparative stranger, studying law with my uncle who lived in the town two miles away, my spiritual condition was not realized by the directors. The Sunday before I was to begin I was called on by the two aforesaid pious directors and, with great care and hawking around on their part, was asked if I would kindly read a chapter each morning upon opening the school. This I promised to do and told them I would do so gladly; that I thought it should be done and that I was in favor of it and that it was a great mistake to neglect the reading of the bible to the young people in the mornings.

Well, Monday morning came around as they are bound to come, but it was with a different feeling than any I had ever yet experienced that I gathered with the others at the shcoolhouse Monday morning. There was a keen relish in it for me and no advanced feeling of tired monotony. The pupils, as was their custom, at once took their books, slates, etc., out upon their desks, ready for the slow tiresome drag of another week of monotony. This show of industry I met with a frown of withering scorn and said: "You will please replace your books, while I read to you a chapter from the bible. I do not propose, while I am in charge of this school, that it shall be without proper spiritual instruction. I do not propose that your moral training shall be neglected, as long as I can find within the lids of this ancient book (holding up a copy of the bible) material which will teach morality." A look of guilt and shame passed over their faces, as they hurriedly shuffled their books back into their desks

and folded their hands, ready to receive religious instructions. Then with the most solemn dignity I read the third chapter of Eccl. 19-22 :

“For that which befalleth the sons of men, befalleth beasts ; even one thing befalleth them ; as the one dieth, so dieth the other ; yea, they have all one breath ; so that a man hath no pre-eminence above a beast ; for all is vanity. All go unto one place ; all are of the dust and all turn to dust again. Who knoweth the spirit of a man that goeth upward and the spirit of the beast that goeth downward to the earth ? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works ; for that is his portion ; for who shall bring him to see what shall be after him, etc.?”

Then I explained it to them and showed them that it was supposed to have been written by the wisest and richest man in the world, (this was before Rockefeller's time), who had hundreds of wives, thousands of concubines and tens of thousands of children, who did not know their own male parent. I had a piece of white paper delivered to each child, and had him or her put down the book and chapter which I had read, so that their parents might read it at home and be in touch with our school work. We then proceeded with our regular day's work, and the next morning I read to them from the ninth chapter of Eccl., as follows, to-wit :

“All things come alike to all ; there is one event to the righteous and the wicked ; to the good, to the clean and to the unclean ; to him that sacrificeth, and to him that sacrificeth not ; and as is the good, so is the sinner ; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event to all ; Yea, also the heart of the sons of men is full of evil and madness is in their heart, while they live and after that they go to the dead. For to him that is joined to the living, there is hope ; for a living dog is better than a dead lion. The living know that they shall die ; but the dead know not anything, neither have they any more reward, etc.”

After I had explained it all carefully and had them make a note of the book and chapter to be considered before their family altars at their homes, I gave due notice that my reading for the next morning would be the fifth song of Solomon. I had them also take this down to be presented to their parents. Now the fact is I could not have been hired to read that chapter before nice children, but I felt instinctively that my all-wise and ever-loving heavenly-father, whose ways are past finding out, would move in some mysterious way and protect me, the same as he numbers the hairs on a dead dog's back, or counts the falling sparrows ; and I was right, for that very evening, quite late, the two god-fearing trustees called at my uncle's house and shamefacedly inquired if they could see me privately. Of course they could and after some hemming and hawing, they asked me if I would just as lief discontinue the reading of the scriptures to the child-

ren. Of course I was very much surprised and explained that it was a matter of principle with me, but that if they insisted I would surely obey their wishes. This I did, apologizing to the school and have understood that the bible has never been read in that school since, though it happened many years ago.—*Higher Science*.

A PLAGIARIZED PRODUCTION.

THE so-called "Lord's Prayer" is given as a model for universal use. "After this manner pray ye," are the words credited to Jesus, Matt. 6 : 9, and the inference is that he formulated that prayer.

Dr. Adam Clarke, the Methodist commentator on the Bible, in his annotations on verse 13 of this chapter 6 of Matthew, says :

"The very learned Mr. Gregory has shown that our Lord *collected* this prayer out of the Eucharologies, and gives us the whole form as follows :

"Our Father who art in heaven, be gracious unto us ! O Lord our God, hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth below ! Let thy kingdom reign over us now, and forever ! The holy men of old said : remit and forgive unto all men whatsoever they have done against me ! And lead us not into the hands of temptation, but deliver us from the evil thing ! For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."

That this is a faithful rendering of the original Hebrew, from which "Our Lord" extracted his prayer, will be evident to every reader. In these days the use of such matter, without any reference to the source from whence it came, or some statement showing it was borrowed, is called a plagiarism, a literary theft, and that fact militates severley against him who quotes it as his own. It may be we should be generous when a junior God makes such drafts on the labors of his predecessors. But it would have been courteous, to say the least, for even a God to give credit where credit is due.—*Progressive Thinker*.

Write Like the Kipling and the Dickens.

The proprietors of a Siamese newspaper have distributed handbills containing the following notice :

"The news of English we tell the latest. Writ in perfect style and most earliest. Do a murder git comit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of combre. Staff has each one been colleged, and write like the Kipling and the Dickens. We circle every town and extortionate not for advertisement. Buy it. Buy it. Tell each of you its greatness for good. Ready on Friday, Number first."
—*Bangkok Times*.

BOOK NOTICES.

A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President Natural Liberal Party, Associate Delegate to the First International Freethought Congress at Rome. September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25 post paid.

THE perusal of Dr. Wilson's very interesting volume has afforded us a great deal of pleasure. The author evidently set out with a determination to do something better than to merely follow the beaten track laid down by the guide-book, and he has succeeded in giving us some original and racy criticisms upon social and artistic (or inartistic) things he met upon his journeys. And he is independent and as impartial as we could expect any man to be. His denunciations of so-called "sacred" things seem sometimes needlessly harsh, but those who have seen the priest in lands where he has more power than he possesses here will probably be in full accord with all Dr. Wilson says against the church.

It is one merit of such a writer that his own changing moods are faithfully reflected in his writings. Passing the Irish coast, an Englishman's remark causes him to reflect on Paddy and his Pet Pig and English misrule, but before landing at Liverpool he arrives at the conclusion that "Ireland's woes are largely her own fault. She contributes statesmanship and generalship to Great Britain, but is incapable of self-government herself. She is a house divided against itself, and all on account of her capacity to imbibe superstition and bigotry." The Doctor's first impression on landing in England was "Behind the times," but before leaving her shores he saw many things which he had to admit were great improvements on what he had hitherto seen.

We fully agree with many of Dr. Wilson's criticisms of the great art galleries of Europe. He is himself something of an artist, we believe, and we can well understand the "tired feeling" that came over him when going through the miles of galleries filled with works of the Great Masters—who might have given us some interesting presentations of nature had they tried to do so, but who generally succeeded only in covering canvas with repulsively unnatural or impossible scenes, the sole redeeming feature of which was often their "sacred" character.

Dr. Wilson's chapters take us through London, Paris, up the Rhine to Switzerland, Milan, Venice and Florence to Rome, where the Great Freethought Congress was held. Of the Congress we get a fairly extensive report, with some very interesting notes of his interviews with the lion of the Congress, Ernst Haeckel. Then follow chapters on How Pagan Rome Became Christian, Roman Churches, Round About Rome, Naples, Pompeii and Capri, A Backward Glance, and Homeward Bound.

Dr. Wilson's book bears the marks of hasty preparation, and we hope he will be able to publish a second edition of it, in which case he should secure the services of a competent reader to prepare the copy for the compositor and to revise the proofs. The book is well printed and bound and will be enjoyed by every reader.

CANEOLGY.

—:O:—

BY MAD MURDOCK.

—:O:—

THE study of Canes is of absorbing interest to many. The origin of the word is shrouded in mystery. Some claim that the word is derived from the old Scotch "ken," to know, and that canes are worn as an emblem of knowledge—of knowledge imparted with it by the tutor, or of knowledge acquired by the pupil as the result of its application. Others, again, claim that it comes from the Saxon "can," from which are derived cunning, also king—one who can do. This derivation is much akin to the former, because to do one must know.

All this is very plausible and interesting, but yet very false. We know it to be false because there were canes before there were Saxons who knew enough to wear one, and they were worn by the persons who needed them before there were Scotchmen who knew anything. Doubters are respectfully requested to inquire of Aaron, formerly of Egypt; present address in doubt.

Canes, which are in great variety, are not to be confounded with alpenstocks, shepherds' crooks, or pilgrims' staves, which are mere implements, and are not worn as marks of distinction.

Whatever were their original uses, canes are to-day worn by men with sound legs as an evidence of self-respect. From the Rev. Ignis Fatuus to the leading man of a travelling minstrel show, no true gentleman can afford to walk without his cane. As well a barber without his striped pole. The cane is indispensable, not as a proof that the wearer can either do or know, but that he is not of the common herd. In days that were, no true gentleman—in Europe at least—but wore a sword. Armed with a good one, no man in olden time need be under the necessity of robbing a hen roost at night; he could do it in broad daylight and no one of the common herd might say him nay. He was in a position to get his living without menial toil, hence was a gentleman. His lineal descendant to-day may not carry a sword, as he fights with more cunning weapons, but in the proud consciousness that he is or would seek to be of that noble family who can earn their bread by the sweat of other people's brows, the cane is carried.

Canes have various swings. There is the gentle my-dear-sir swing of the clergyman, in which the cane is made to say that it is devoutly thankful that it is not as other naughty canes are. There is the swing of the "chappie" cane and of the colored gentleman cane, to the effect that "we are eminently respectable and costly canes; we are, in fact, the only canes, the others are only sticks." The contractor cane has a warning swing,

that declares openly that it is prepared to crush all rivals, and *has the wad to back it up.*

Canes are made of many substances, but the very best are genuine Irish bog oak or Congo oak made in Germany, or black thorn—pure Irish—made in the U. S. from apple and pear shoots and colored by cunning workmen.

There is an armed neutrality among all civilized canes that prevents open warfare for the same reason that a greenhouse man is not given to the pastime of casting overgrown pebbles; yet there is much comment among individual canes on the personal weaknesses of their brothers in Christ.

"My dear sir," said the parson's cane, as it swung its gold head back, threw out its chest, swung its foot forward, then back, then down, "we as an educated people can scarcely realize how dangerous is a little learning. Even our barber—a decent fellow, a very decent fellow for aught I know—has aspirations for what he calls the higher life, and would presume to solve the question of—of—that is to say, of the industrial, the—hem!—the labor question. Yet he would be a monopolist on every occasion where opportunity offers. He charged my master forty cents for a shave and hair-brushing, which, at five per hour, is \$2.00, or in a day of ten hours \$20.00, or say \$6,000.00 per year. If he went to church it would not be so bad, but he is contumacious."

"Tell y' w'at it is, boss," said the barber's cane, "short behind? I'm a-goin' t' join the church—oh, any dam church 'll do, but the last time the Methodist gent come he give me the glassy eye when I soaked him forty cents for a trim up. Think I'll have to go to the mourner's bench and be a gentleman. Every man had ought to be one; eh, boys?"

"Dam right y' are," said the artilleryman's swagger stick.

"Most c't'n'ly," said the remittance man's cane, as it leaned up against the contractor's cane as to a bastion of cement.

While this was going on inside, the doctor's and editor's canes nodded a slight recognition stiffly outside. The doctor's cane knew that its master had been threatened with exposure in the public prints for alleged malpractice, while the editor's cane feared that too great familiarity might disclose the act that its master had been a harness maker of indifferent ability in the past, and so might lighten the lead in his editorials.

The thought of meeting again after death could never console me for the loss of a friend. I want him here now, with me in body as well as in soul. That I might meet part of him again, in the far-away distance, under perfectly changed circumstances—that is no consolation whatever.—*Helen Woljesku.*

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WHO ARE NOT ATHEISTS?

— 10: —

THERE is an Atheism which is the very life-blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true; it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested, as yet, by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith. Without that Atheism, religion would long ago have become a petrified hypocrisy; without that Atheism, no new religion, no reform, no reformation, no resuscitation would ever have been possible; without that Atheism, no new life is possible for any one of us. Let us look at the history of religion. How many men in all countries and in all ages have been called Atheists because they differed only from the traditional conception of the deity prevalent at the time, and were yearning after a higher and purer conception of God than what they had learned in their childhood? In the eyes of the Brahmans, Buddha was an Atheist. In the eyes of his Athenian judges, Socrates was an Atheist. In the eyes of the Jews, whoever called himself a son of God was a blasphemer. The very name for the Christians among Greeks and Romans was Atheists. In the sixteenth century Servetus called Calvin a trinitarian and Atheist. Vanini was condemned to have his tongue torn out and to be burnt alive (A.D. 1619), because he was adjudged an Atheist. The same Vanini said: "You ask me what God is. If I knew it, I should be God, for no one knows God except God himself. Let us say, however, that he is the greatest good, the first being, the whole, just, compassionate, blessed, calm; the creator, preserver, moderator, omniscient, omnipotent; the father, king, lord, rewarder, ruler;

the beginning, the end, the middle, eternal ; the author, life-giver, observer, and the artificer, providence, the benefactor. He alone is all in all." The man who wrote this was burnt as an Atheist.—MAX MUELLER.

EDITORIALS.

PRESIDENT ROOSEVELT AS A SPELLING REFORMER.

That a very ordinary citizen raised to the rank of President of a big republic, and who makes some pretence of being a litterateur, should essay to imitate the autoeratic pranks of Emperor Bill was in no way surprising ; but it seems unaccountable that he should have attempted to play the part of Great Reformer of Orthography to the English language. We suppose he imagined that, Max Mueller being dead, now is the time for the Practical Man to get to work. Certainly, the prominence given to Presidential opinions might reasonably be considered to afford him a good opportunity of initiating literary reforms, had he anything like a fair capacity for doing so ; but the general law applicable to all such cases would no doubt apply to any attempt of this sort—that the ruler of a nation can easily do a vast amount of harm, but can only with difficulty do any good.

The President doubtless thought he was quite safe in following the lead of such men as Carnegie, Brander Matthews, and the members of the Spelling Reform Committee, but he now finds that, pitted against the prejudices and customs of a great nation, even the cleverest of chamber philosophers are but poor guides and weak champions.

Even the officials who were ordered by the President to adopt the new spellings in their official work have shown good grounds for refusing to obey the order. The Hydrographic Department has to correspond with officials in foreign countries, and wishes to be understood clearly, and not to run the risk of being thought guilty of sending out comic valentines from a scientific department. In some cases the official spellings are fixed by statute ; while finally it turns out that there is an Act of Congress which directs that the spellings of Webster's dictionary shall be followed in all official documents !

President Roosevelt had better set to work and compile a new " Webster," and then perhaps he may be able legally to repeat his order. At present he is not so much a Spelling Reformer as a Law Breaker.

SPELLING REFORM NEEDED.

That the English language needs improvement in orthography admits of no dispute, and had Mr. Roosevelt's effort to forward the improvement been dictated by a little common sense and breadth of view, it might have had great influence in forwarding the reform. As it is, it has had the effect of calling attention to the matter, even at the cost of crowning the President with a paper cap.

The English language is rapidly becoming the great world-language; and, in spite of many defects, its simplicity and directness give it a great advantage over almost all other languages. Indeed, most of its defects are equalled if not exceeded by those of other languages; and some rational improvement in its orthography would soon place it far ahead of all competitors.

Languages, however, admit of but slow modification. The prejudices of the classes and the ignorance of the masses are great drawbacks to all rational improvements; but properly initiated, we think the needed spelling reforms would make far more progress than would be expected, judging from experience.

Of the various agencies at present available for this purpose, two only seem to have much chance of being effective to any extent—the public school and the newspaper press. Could the educational authorities of the English-speaking nations be induced to enter into an authorized combination to use a system of improved spelling, a Conference might be held and a general working basis agreed upon. This, for many reasons, would be the most effective plan, if it could be carried out, though probably the pedagogues would be as difficult to keep in order as are their scholars.

The great publishing houses might also be induced to join a combination to introduce some reforms into all their new works; and this plan might have a considerable influence.

The most practicable plan, however, seems to us to be the formation of a combination of newspaper editors or publishers. They, as a rule, would be perhaps more level-headed in this matter than any other class connected with literary work; and if even a small proportion of them could be induced to constantly use a certain number of improvements, and to extend that number from time to time as further changes were proposed and sanctioned by a majority vote, the public would probably be more rapidly influenced than by any other plan. To a greater degree than ever, the daily press would thus become the great public educator.

RATIONAL BASIS OF IMPROVED ORTHOGRAPHY.

President Roosevelt's great blunder consisted in autocratically introducing a mass of changes which would have totally altered the appearance of many passages, and involving rules of grammar. Now, as a rule, grown-up people won't bother themselves with grammatical rules, nor do they like to be confused with the odd appearance of what they have written. So that we feel justified in saying that no changes depending on the application of general rules should be attempted unless confusion and defeat are to be courted. As an outcome, only certain definite and specific changes should be attempted, in cases where a clear improvement would be the result, until the time arrived when a general rule might advantageously be adopted.

It is, of course, well known that many specimens of "simplified" spelling have been sporadically adopted of late years by a few newspapers and magazines, some of which have abandoned the system after a time. The chief principle on which these simplified spellings have been based has been that of the elimination of unsounded and useless letters; and it is a strange incident, showing the force of tradition or contrariness of spirit in men, that many of those who adopt the shortened spellings "hav," etc., religiously double the "l" in such words as "instalment," "enrolment," etc. They seem determined to be un-English.

In our view, the principles guiding the determination of proposed changes should be—1, the general adoption of certain specific improvements that so far have been only partially adopted; 2, the adoption at first of simpler spellings only in cases where there would be little risk of confusion; and 3, the adoption of general rules only after so many bad spellings had been removed that a rule could be applied without causing confusion.

To carry out such a scheme, we suggest that a Newspaper Spelling Reform League be formed, the members of which would bind themselves to use such simplified spellings as from time to time might be adopted by a majority vote of the members. Each month, say, every member should submit a list of a dozen words in improved spelling. The lists would be amalgamated and a copy sent to each member, who would return the list to the secretary with the words objected to marked out. A new list of the words approved by a majority would then be printed, and copies sent to the composing and reading rooms of each paper. We are convinced that more satisfactory progress would be made by a plan of this sort than by any scheme hitherto attempted.

THE SOCIALISTS AND FREE SPEECH IN THE UNITED STATES.

Under the presidency of Mr. Roosevelt, the "Land of the Free" has been fast assuming many of the features that have marked Russia and others of the "effete monarchies" of the Old World. A Press Censorship has been established at least as irresponsible as that of Russia; reputed "Anarchists" have been jailed and deported; and from many parts now come stories of arrest and imprisonment of citizens for expressing Socialistic opinions in public places. At Denver, Colo., thirty-one Socialists were arrested and imprisoned, six of them being fined from \$5 to \$20, before the police authorities came to the conclusion that the wisest course was to leave the Socialists alone; and in Philadelphia many of them have also been arrested and jailed.

Attempts to stifle the free expression of opinion, either by speech or in the press, are unmistakable signs of the growth of a despotic form of government and of the waning of that spirit of independence which gained for our fathers the liberties they bequeathed to us, but which we seem in a fair way of losing.

Men often tell us we have "gained" political freedom and religious toleration, as if they were conditions which, once gained, may be retained without any further effort. There was never any more potent truth uttered than that "Eternal vigilance is the price of liberty;" and those who think they can afford to rest on their oars, and leave their liberties safely to the care of their legally appointed officials and judges, are doomed, in our judgment, to a bitter awakening.

All governments, however wisely and liberally organized in the first instance, have an inevitable tendency to become more or less despotic. Under present conditions, men almost universally seek for power and pelf. The parish constable becomes a petty tyrant; the cabinet minister a big one. Each seeks for what "graft" his position renders possible to him; and if the people sleep, the monopolist can safely use both to further his own ends. To defend their "graft," officials naturally resort to bribery, corruption, and tyranny, according to the character of the enemy.

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CANADA'S CORRUPT GOVERNMENT.

As we have remarked on various occasions, the world has never seen a nation established under such fair and promising auspices as those which accompanied the formation of the Dominion of Canada, a little over thirty years ago. And yet corruption has been the one distinguish-

ing feature of its government by both of the political parties that have pretended to "rule" it.

The first elections in the new provinces of Alberta and Saskatchewan turned out to be glaring cases of illegal and fraudulent proceedings; and now we have the cases of two Cabinet Ministers, Fielding and Hyman; the former of whom was unseated for bribery by his agents, the charges of personal bribery against him being now investigated; and the trial of the latter now going on. Mr. Fielding has been occupying a seat in the House of Commons for two years and holding the portfolio of a minister, though not entitled to do so; and the evidence in the other case seems to point clearly to a similar conclusion in the case of Mr. Hyman.

The fact that such things should be true with some of our most highly-placed officials; that similar charges are often made against our aldermen, etc.; and that there seems to be a regular gang of election agents who are employed by the political parties to manage affairs at elections where crooked work is required, would seem to indicate a very low tone of political morality among the people generally.

It will be interesting news to British electors to read that one of the advantages of emigrating to Canada is, that if they are not above "selling their birthright for a mess of pottage," and settle in the right city, they may expect to get a \$10 bill for their votes at each election—the average price paid at London, Ont., at the last election. Of course, much higher prices are paid for personators and ballot-box stuffers.

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BISHOP WILLIAMS AGAINST DIVINE INSPIRATION.

Bishop Charles D. Williams, of the Episcopal Diocese of Michigan, in an address to the Detroit Y.M.C.A. on Sept. 30, ranged himself in the ranks of the rational critics of the Bible. He declared, not only that the Bible is not the word of God, but that the teaching that it is divinely inspired is "the most prolific source of unbelief the church has to contend with." Which is not only perfectly true, but is suggestive of the further fact, that such manifestly false teachings can only be the work of men either ignorantly reckless or intentionally fraudulent. Bishop Williams puts his leading arguments into this shape:

"Nowhere does the Bible declare itself the word of God. Yet we are told we must take it in its entirety. . . . To those who accept the entire book as the literal word of God, I would point out that it is nowhere so stated. Christ tore asunder the Old Testament precepts, the law of Moses, and furnished new ones. Where the Old Testament directed men to hate their enemies, the teachings of Christ were to love your enemies."

Of course, we all know that the Bible could not possibly be the work or the word of any one rational being. It is unquestionably a compilation of literature from various sources, containing many grossly absurd and evidently mythical passages. It contains the alleged *ipsissima verba* of a being sometimes called "God," sometimes designated by a variety of other names corresponding with the deities of pagan religions and sometimes represented as a corporeal angel or messenger or prince, visiting his favorites and walking, talking, or eating with them. But, as the Bishop says, excepting for the cases in which the "sayings of God" are reported by the men who assert that they saw God "face to face," and so on, the Bible makes no more pretence for being the "word of God," than does the "Arabian Nights" to being a verbatim report of speeches by Haroun al Raschid.

The wonder is that "educated" men can stand up in their pulpits and, before hundreds of people who have learnt to read and write, can pretend that they believe such an arrant absurdity as the "divine" inspiration of the Bible.

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"THE BIBLE LEADS TO INFIDELITY," SAYS BISHOP WILLIAMS.

Bishop Williams told some striking truths in a speech he made before an "audience of men," in Detroit on Sunday, Oct. 7:

"The Bible as the word of God is the most prolific source of unbelief the church has to contend with. It is that fact that has put Christianity on an unsound basis. It is given to us as a venerable museum; visitors are requested not to touch. You must believe the Bible because it is the word of God, but God is not responsible for many of the things in it. The Bible nowhere declares itself the word of God.

"Take the young man just out of college. He reads Genesis, and finds impossible geology, astronomy and ethnology. His teacher says, when questioned: 'Manipulate it until it fits your sciences.' If too honest to handle the word of God craftily, the young man gives up the Bible. He refuses to stultify his reason.

"The book of Jonah contains more religion than any other book—if rightly interpreted. If not, it is a marvellous fish tale. For all that, it is a wonderful book."

One naturally asks, What would the Bishop and the other preachers who think with him do with the Bible? Can the Christian creed be defended apart from the Bible? It appears to us that the New Christianity is becoming a religion without a God, a Bible, or a Creed. The Old Christianity is being left for the gutter, while the New is "putting

on style " to suit the fashionable audiences that go to church to show their millinery. With both branches it is becoming more and more a mere question of dollars and cents, with a Bishop Williams or a Lyman Abbott here and there to talk a strange mixture of religion and sense, as if to exhibit the almost infinite mental inertia induced by religious training.

Of course, every intelligent reader knows that the Bible itself, except in a few cases, makes no pretence of conveying the words of a god, and makes no claim for being verbally "inspired." The Song is the Song of Solomon, not of Jehovah; the Proverbs are reputed to be those of the same author, to whom the book of Ecclesiastes is also attributed; and the Psalms are called David's, with no pretence of having been written or indited by either Elohim or Baal, or El Shaddai, or Adonai. Ezra, in the book of Esdras, claims to have written the Book of the Law while intoxicated, and with the aid of forty scribes; but he does not give us details of the process of dictation, or tell us whether the scribes were inspired as he says he was by drinking a quantity of what "looked like water and tasted like fire."

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BIBLE INSPIRATION, RELIGION, AND MORALITY.

It is a funny thing that the men who are so ready to demand an explanation of the how and why of evolutionary facts should resent any demand of a similar kind directed to the fundamentals of their creeds. As if "inspiration" by an alleged deity were not such a ridiculously absurd impossibility as to demand the very weightiest and most direct evidence before becoming worthy of any consideration by a sane man,

Evidently Dr. Williams believes some portions of the Bible are God-inspired, or that "God is responsible" for them. He thinks Jonah is a wonderful book, and contains more religion than any other book—that is, "if rightly interpreted." So that, though he is prepared to throw away such portions of the Bible as can be proved to be false, he sticks to those parts—even the marvellous fish and ass tales—that by "right interpretation" can be made to appear as "religious allegories."

The Bishop is no doubt fully aware that his admissions apply equally well to the creeds and doctrines and sacred books of all other religions as well as to those of Christianity, which deal with things that advancing knowledge is fast reducing to the rank of myth and tradition. In other words, religious ideas are simply the expression of man's ignorance, and the creeds into which they have been formulated and the legends and

myths and allegories and poetry by which they have been embellished and enforced must naturally disappear as men become intelligent. The Bible will then take rank with the Book of the Dead, the Zendavesta, and other ancient works, as an archæological and literary curiosity.

Undoubtedly, the Bible would disappear much more rapidly were it not for its factitious association with morality, an association that plays into the hands of the political and religious tyrant, but which has not the slightest rational foundation. As has often been pointed out, deep religious sentiment is often found associated with the vilest criminality. The Hindoo Thug has his counterpart in the Head Hunter of Borneo and the brigand of southern Europe or Morocco. Instead of being, as some preachers and politicians assert, the foundation of morality, religion is essentially unmoral, if not decidedly immoral. Its apotheosis of authority is the very antithesis of a true moral foundation, which must depend, not upon the commands of any law-giver, but upon experience of the beneficial or deleterious results of conduct upon the individual as well as upon society.

Still, it is a good sign when a Christian Bishop decides to reject what is manifestly false in the Bible. There are so many fakers like Torrey, Sam Jones, Dowie, Booth, etc., who find their market in pandering to the most vulgar prejudices of the ignorant multitude, that the example of such a man must be immensely valuable.

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VICTIMS OF THE RUSSIAN "REVOLUTION."

The Worker, of New York, has a special department devoted to "Russia's Reign of Terror." In its issue of Oct. 6, it gives the following estimate of the number of victims of the disturbances during 1905, taken from a Russian revolutionary paper:

Killed on the streets	14,180
Executed	900
Wounded	19,524
	<hr/>
	34,554

During the same period, the Government forces lost 720 killed and 810 wounded; which numbers included 34 governors and admirals, 38 chiefs of police, 61 army officers, 51 gendarme officers, 650 policemen and detectives, 49 landlords, 64 manufacturers, 64 bankers, 20 village officials, etc.

It is hardly likely that such estimates are at all accurate, but certainly

things in Russia are in a most critical condition. A "League of the Russian People" has been formed, to aid the reactionary party in their efforts to suppress all opposition to the Government, and a deputation of Odessa citizens waited upon General Kaulbars to complain of the violence of the new League. Kaulbars, however, gave them no hope. "I do not think there will be fresh outbreaks," he said cynically; "but in the event of the assassination of even one member of the League of the Russian People, Odessa will be inundated with blood!" and, dismayed, the deputation retired.

Everything seems to point to the conclusion that the reactionary policy adopted by the Emperor and his friends will be pursued until the smothered fires of revolution break out in an irresistible blaze that will sweep away the old order of things, whatever may be the ultimate outcome.

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A LADY AS A "BULLYING LAWYER."

A case occurred in the County Court of King's County, New York, on October 3, which shows how easy it is for a woman to acquire the most ungentle arts of the profession of law. Miss Ida Pimhoff, a barrister, acted as counsel for Harry Goldstein, charged with attempting to swindle Mrs. Glass, of Watkins and Rockaway Avenues. Goldstein told Mrs. Glass that a band of men had decided to poison her horses, but he would prevent them doing so for a sum of \$50. He was told to come for the money at 6 o'clock in the evening, when he was arrested by two detectives. In court, Mrs. Glass told a straightforward story, but under the harassing cross-examination of Miss Pimhoff she became confused and contradicted herself. Judge Aspinall directed the jury to acquit the prisoner, and said the latter owed his release entirely to the clever work of his counsel. "You are guilty," he said, "but keep away from that gang of horse thieves or you will be here again, and then—" Probably no male counsel would have had the gall to badger the lady witness as Miss Pimhoff badgered Mrs. Glass.

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CHRISTIAN EVOLUTION.

As a sample of Christian Evolution, what is known as "Christian Science" may be noted. This cult, like the older forms of Christianity, is supposed to be founded upon the Bible, and it has made marvellous progress. Only thirty-five years ago it was that Mrs. Eddy published

her work, "Science and Health," and to-day the believers in and practisers of her doctrines form a great organization, numbering 623 churches, 1,000,000 members, and church property valued at \$12,000,000! This progress is greater than that of any other known church. And what is the creed of Christian Science? The chief articles in it are, the non-existence of matter; that, as matter is non-existent, there can be no disease; that medicines are poison and cannot cure diseases; that diseases are simply mental illusions, and may therefore be cured by a mental process—faith. "By faith ye may remove mountains," says the old Book; and how much more easily shall faith remove a cancer? We cannot say, but it seems mighty easy for faith to cause a perennial river of gold to flow from the pockets of the gullible ones to those of the religious fakers.

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CARD-PLAYING, DANCING AND THEATRE-GOING METHODISTS.

It is not at all surprising that many of the prominent ministers of the Methodist sect are agitating for the abolition of the rules against what have become the common amusements of civilized society, but which were banned by the over-religious despots of a preceding generation as snares of the world, the flesh and the devil, which all pious souls must shun if they hankered after eternal salvation. But, if the mountain won't come to Mahomet, Mahomet must go to the mountain; and the ministers, finding that social traditions and customs and the necessities of social life form a mountain against which their anathemas are powerless, only leading to hypocrisy or desertion, are perforce compelled to try to get the anathemas modified. The only interpretation we can put upon the movement is, that the preachers are discovering that so many Methodists are choosing "the way of the world" instead of the "straight and narrow path" that leads to heaven, that congregations—and also preachers' salaries—are seriously in danger.

At a recent meeting of the New York ministers' association, Rev. Chas. Wing declared that he had good legal opinion that the church rules against dancing, etc., were unconstitutional; and Rev. Dr. Downey expressed the same opinion, but thought they must be looked upon as still in force, as they had never been declared unconstitutional.

On the principle, we suppose, that the best way to get a bad law reversed is to enforce it, some of the ministers advocated a vigorous campaign against the banned amusements next winter. Certainly, it is a good sign to find these ministers asserting that the rules are "com-

monly violated." It is a sign that even Methodists have set themselves determinedly to "make the best of this world," whatever may be their fate in the next; and incidentally it is a sign that their faith in any "next world" is mighty small.

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"ANYTHING IS GOOD ENOUGH FOR THE LORD!"

The estimation in which Christians hold their God is probably as accurately shown by their "offerings" as in any other way. What is called "cheating the devil" is common enough; but when we find a large number of churchgoers cheating their god, we can hardly believe that they solidly believe there is any god to cheat.

A short time ago a representative of one of the Toronto journals made inquiries at the Receiver-General's office as to what becomes of the defaced and worn-out silver coins, and was informed that there were frequent inquiries from persons who had such coins to dispose of, but the department, for obvious reasons, refused to purchase the coins at face value, and could only recommend the holders to sell the coins to a manufacturing jeweller for old silver.

The inquirer accordingly interviewed the head of a firm in this line of business, and was told that the firm purchased old and defaced silver coins, the price being fifty-five cents per ounce, or from 25 to 20 per cent. of the face value of the coins. "Who are your chief customers?" was the next query, and this was the answer:

" 'Saloons, Sunday schools, Salvation Army, Children's Aid Society, churches and charitable institutions of different kinds,' was the reply. 'It looks as if when Sunday comes the truly pious Christians of this town load their children with the bad money collected during the week, and work it off on the Sunday school and church, on the principle, I suppose, that anything is good enough for the Lord, and they have the appearance of great giving. Saloonkeepers don't take any more than they can help, but they are pretty decent over it, and don't mind taking a reasonable quantity.' "

The same authority says that the supply of bad money is fast falling off, and in a year or two will cease, so that one serious temptation and opportunity for the pious hypocrite will be wanting. This will be a real gain for morality, for it seems certain that the prospect of a very small gain is an almost irresistible temptation to most people, and one that all the creeds and religious professions in the world are powerless to aid people to resist.

A CONVERT'S ATTACK ON CATHOLICISM.

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BY ARTHUR CARMACK

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THE Baroness von Zedtwitz, formerly Mary Elizabeth Caldwell of Louisville, Kentucky, convert to Rome, liberal benefactor of the Catholic University at Washington, D. C., and lately (in 1904) a returned and no doubt welcome penitent to the Protestant fold, has written a book in which she sets forth in a lively and specific manner the results of her excursion into Catholicism. Probably, if the baroness continues to think long enough—she is still a young woman—she may yet join the ranks of the Freethinkers.

The title of her book is "The Double Doctrine of the Church of Rome." Her discovery of this vital principle of Catholic policy is by no means an original achievement. To say the least, it has been suspected for a good many years that the Holy Roman Catholic Apostolic Church preaches one moral standard and practises at many times and under many circumstances quite another. Persons most familiar with the history of the institution said to have been founded by Jesus on a rock (the apostle Peter,) are just the ones who have the best reasons for holding to this belief of a dual standard in Catholicism.

The baroness claims to speak with authority about the duplicity of Rome, for, as she says, she was herself "an admitted member in church politics, and at the source and heart of esoteric Catholicism."

The contradiction in this double standard, the baroness alleges, lies in fostering righteousness among the laity and humbler clergy, but conniving at sharp practice, lying, recognized hypocrisy and all the other most despicable arts of politics and diplomacy when practised by the hierarchy and those entrusted with the administration of important church affairs.

Where shall we look for a manifestation of esoteric Catholicism actually at work? The baroness points to the College of Cardinals in Rome and the "Propaganda" as originating and furthering the policies whereby the initiated seek to extend the power and influence of the Church of Rome among the nations of the earth. We read that these bodies, in the performance of their special functions, apply certain unsound moral doctrines believed to be peculiar to the Jesuits, but never pronounced heretical by the church, and that such doctrines constitute the inner teachings of Romanism.

These same Jesuitical experts will probably deny all the charges she makes, but the baroness has anticipated their rebuttal by pointing out that the Catholic church, by the use of "the exoteric doctrines . . . finds

means to defend itself against attack, and retreats always behind the bulwarks of Christian ethics," when assailed. She continues: "It proclaims charity, sincerity, justice, altruism, professes from the pulpits the gospel of Jesus Christ, and thus deludes its adversaries, who fall back disheartened and abandon a systematic attack."

Small wonder, with church affairs in the hands of such crafty knaves, that Protestantism everywhere is losing ground when it comes into contact with militant Catholicism. If deception and fraud are among the chief supports of religion, and if pope and prelate are the more astute liars and hypocrites schooled in the habit of pretence, readily adjusting themselves to all sorts of conditions, having utterly abolished any vestige of moral scruples, but withal learned, scholarly and quick-witted parts of a well-organized machine, then compared with the Catholic followers of Jesus, the average Protestant elder and bishop, with their inferior training, are the merest tyros in the art of shamming saintliness and employing questionable means to gain an end.

But, after all, cannot the Jesuits and their imitators find biblical justification for their actions? There is a verse in the New Testament which sanctions almost any sort of conduct so long as the results redound "to the glory of God." In I Romans, c. 3: v. 7, we read, "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" Catholics and Protestants alike can find comforting warrant for almost any sort of baseness, if by employing casuistry, they can convince themselves that they are serving the Lord.

While Protestants will doubtless regard the return of the baroness as a triumph for their religion, we are inclined to think her conversion of small account. Protestantism is doomed. The higher criticism has cut away its foundations. But Catholicism, only pretending to be interested in spiritual things, keeps its eyes on worldly power and wealth, and really cares not a jot about the truth of the gospels, so long as the mass of its communicants observe the outward ceremonials of the church and continue to pay regularly.

It is said the Baroness von Zedtwitz is inclined to join the Methodist denomination. Her book is dedicated "To Rev. C.L.G.," standing for Dr. Charles L. Goodell, pastor of Calvary Church, New York city, the largest Methodist church in the country. Why doesn't the baroness join something that is not decadent? Assuredly, if she wishes to maintain the supremacy of her reason, she will find no peace for her soul in accepting Methodism as against Catholicism, with the former's discredited title-deeds to holiness. The next time she wishes to make a religious transfer let her try Buddhism. That is next door to Rationalism, and may yet lead her finally to throw overboard all the religious superstitions extant in the world.

THE ATONEMENT.

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BY C. BOWERMAN, D.D.S., BEAVERTON

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Extract from "The Evening and the Morning," by Jas. Spilling.

GEORGE (to Rev. Jabez Faithful)—You use the *argumentum ad hominem*, so will I. You have found Jesus and have faith in him ; to you therefore, all these mysteries (fogs, frosts, tempests, calamities, etc.) are quite plain.

REV. J. F.—I am not wise above that which is written. I do not profess to be. We now see through a glass darkly. It is enough for me to know that my Saviour died in my stead, and believing that He was sacrificed for me, I am a saved soul, and have possession of the kingdom of God. I would that as I am you were, friend.

GEO.—Did the Savior not die in my stead, as well as in yours ?

REV. J. F.—Certainly, if you believe. He died instead of you and me and all mankind.

GEO.—Then do you mean to tell me that you and I and the rest of mankind won't die ? Excuse me, sir, but a little reflection would save a vast deal of nonsensical speech.

REV. J. F.—We shall not die everlastingly, sir. Everlasting death is what we are speaking of.

GEO.—Then did the Savior die an everlasting death instead of us ?

REV. J. F.—This is profanity, blasphemy, sir ; and I don't know that I ought to pursue the conversation.

GEO.—I judge from your manner that you now perceive that there is no proportion between the momentary death and sufferings of the Savior and the everlasting death and eternal torments of the sinner. But supposing there is,—as I am in search of information,—why was it necessary that before God could save you and make you happy, another should suffer and die in your stead ?

REV. J. F.—How else was God's wrath to be atoned, His justice to be satisfied ? The whole of mankind are sinners, and righteously deserve death and damnation. That death and damnation God must award because He is righteous, and He permitted it to fall on His well-beloved Son instead.

GEO.—But you forget, sir, that it did not fall on His well-beloved Son instead, for Jesus is neither dead nor damned !

REV. J. F.—Profanity, blasphemy !

GEO.—Quite so, but it is on your side. You are profaning Nature, in whose presence we all stand. You are blaspheming our moral feelings and principles, sir. You are depicting a God of the most odious passions.

According to you, if He could Himself get peace, that is, have His own wrath pacified, He was willing to permit the greatest enormity to be practised. That He might Himself get pacification He was willing to have His own Son tormented. Don't start, sir; this is your doctrine, not mine. You have ascribed to God, conduct that would be infamous in an earthly judge. You have represented Him as allowing the guilty to escape and the innocent to be punished, and this in the name of justice! Justice! It is selfish vindictiveness. It is the getting rid of an uncomfortable and unrighteous anger at any cost to another. I ask you, sir, would not any of his Majesty's justices be driven from the bench they would disgrace if they were to act on the principle you ascribe to God?

[Rev. J. F. here said something about the difference between the finite and the infinite.]

GEO.—If I believed in a God—

REV. J. F.—Not believe in a God! The fool hath said in his heart there is no God.

GEO.—Not very polite in David, and scarcely less so in his successors; but pray allow me to finish. If I believed in a God, I should say that there must be found in Him what is best, purest and highest in man's nature; and one of the best, purest and highest things is justice, and this is violated when the innocent is punished that the guilty may escape.

REV. J. F.—Friend, reason is a deadly thing. I see it illustrated in your case. Faith in Christ scorns the subtleties of the intellect. Cast them off; there is yet hope; believe and be saved.

GEO.—And what if I do not believe?

REV. J. F.—You will be damned, friend, I dare not mince the matter.

GEO.—Yours is a pleasant gospel; what of the heathen?

REV. J. F.—There is but one name by which men can be saved.

GEO.—That is an interesting creed—it involves the eternal torment of nine-tenths of mankind. I fear, sir, your faith has blunted your moral perceptions. Do you never *think*? You yourself might have been born in a heathen country, and having no means of knowing or believing your pleasant gospel, have been helplessly consigned to howl throughout eternity in misery.

[Mr. Faithful was finished up.]

PARADOXICAL.

"It seems strange," said Deacon Mayberry, as he counted the money after church, "that a large congregation can be so small."—*Smart Set*.

A FLUENT HORSE.

Mrs. Tinnemonnay—Your new saddle-horse seems to be a lively animal.

Mrs. Partington—Yes, it is so spirituous it always starts off in a decanter.

THE PAPAL SECT.

BY GEO. TREBELLS.

WHAT is the correct name of the organization whose head rules it from the Vatican in Rome?

In general any body following any special leader regards it as a compliment to be named after him by the addition of an inflection, such as "ite," "an," or "ist;" therefore we have Benthamite, Wesleyan and Calvinist. This, until quite recently, has been regarded as the normal course of language that had nothing whatever to do with courtesy or good or evil feeling. The same when some territorial title implies some distinction of opinion; as with the word, "Anglican." The Papal sect alone rejects designations which express its distinctive character: it now screams and rends the air with execrations and vituperations when spoken of as being "Papist" during its struggle against the Royal Supremacy in England; or "*Roman*" or "*Romanist*" in countries outside the archdiocese of Rome, notwithstanding that it names its most active order after Jesus by the suffix "*ite*;" and itself after Christ by the addition of "*ian*."

The current screams come from *The New World* of Chicago, and from *The Catholic Standard and Times*, which in its issue of August 18th (Vol. II. No. 39), in the sixth column of the first page, and the second paragraph, shrieks that the words "Papists," "Romanists" and "Popery" are "vile names," that they "revile," "insult" and "degrade" those to whom they are applied.

The parallel of "Papist" is "Imperialist"; of "Popery" is "Anarchy"; but who would dream of screaming that the words, Imperialist and Anarchist are vile names which revile, insult and degrade? On the contrary, the holders of Imperial and Anarchic opinions regard them as titles of honor; they can be used offensively; as all such designations are; but all sane men who are honest, tranquilly ignore—or adopt—vulgar names used in derision of themselves, if there happens to be any truth in them. Thus, for example: Methodist and Baptist have become the titles of large sects.

Why, then, do the persons who are so excited because the words "Papist" and "Romanist" are used to designate pro-Papal and pro-Roman partisans ignore this common fact? They use the words, Methodist, Atheist, Anglican, Greek, Baptist, Arminian, Jansenist and so on when speaking of rival sectaries. Why do they assume that all sectarian mankind exterior to their own communion are pachydermatous while they demand

for themselves the gentle consideration of a serpent who is shedding his skin?

It is not long since that this piercing falsetto was used for the diametrically opposite object. Then it was that injury was done by the omission of a recognition of Roman domination. Then the insistence was that the Papal Sect *was* Roman. It called men to the *Roman* faith—to the Creed of Pius V., Pope of Rome; the cry then was that there was no salvation outside the then living "Rome." Then, Newman and the Oratorians in England separated themselves from the mediæval recrudescence in art; and, contemning the Gothic style, built churches which reproduced the exact architecture, arrangements and appearance of the churches of the City of Rome, to emphasize the fact that they were "Roman."

This fact was put ostensibly before the world, because it was conceived to be an indisputable title of over-lordship, and a demonstration of pater-nity to the Anglican Established Church and all its progeny of Free Churches, from whom it thus claimed to be distinct and superior.

This claim served its day effectively, but the world has been changed by that success. The conception that there is a primacy in the See of Rome has taken root—and the idea that the greatest antiquity of all Christian bodies is in the Papal institution of Rome now practically goes unchallenged. This primacy and antiquity therefore no longer require insistence; hence the words which were used as proclaiming them are no longer essential. The wind has veered to the diametrically opposite quarter: now so far from Rome being flaunted before the eyes of Protestants it is to be dropped altogether, and the very word "Roman" is tabooed; and to-day, in the twentieth century, the adherents of the Pope shriek that the words "Roman-ist" and "Pap-ist" are "vile names" and "opprobrious epithets which revile, insult and degrade."

Why this extraordinary change? Why this emasculate hysteria and absolute deprivation of self-control at words which declare adherence to Rome and the Pope?

Although this body of Christians has never, like the Society of Friends, assumed the gentle drabs and greys of the dove, it has often followed the wisdom of the serpent and shed its too ornate coat for one of less obtrusive appearance. When the Papal Communion was the only one in America and England with a histrionic ritual, it spoke of itself as "The Catholic Church;" but so far from the name distinguishing it, it was used to avoid any word indicating adhesion to Rome—a connection which savored of treason in all Protestant countries. In England it was used, about the time of the Lord George Gordon riots, to sink the Roman community into the mob of sects, thus to pass into a secure obscurity; and at the same

time to raise it to a political and social equality with them. Some leaders of the body in England even went so far, in a petition to Parliament to obtain legal equality with other sects, as to describe themselves as a community of Catholic *Dissenters*. But now the Papal Sect repudiates the "author-ity" of those petitioners to use the word, ignoring the fact that the "*authorities*" were all outlawed by the acts of Queen Elizabeth, and therefore had no power to petition—or at least, seeing the condition of England in regard to them, knew it would be dangerous to do so. Time passed, the fanatical George III., the Dukes of York and Clarence died, a Queen reigned whose mother and step-father were members of the Church of Rome. The spurious Catholicism of Keble, Newman and their disciples took root,—then the Papal sect discovered in itself a note of isolation from its imitators—it was no longer a mere dissenting sect, it was again "The Church of *Rome*."

However, Wiseman and the Papal wire-pullers by the creation of Roman hierarchies in English-speaking lands preordained the course of religion in those countries. They assumed that as their "Catholicism" permeated the Protestant bodies, the Protestant nations would re-unite themselves to the See of Rome. But the God of Protestant lands developed the fruits of their labors for them. They planted "Catholicism" and Catholicism grew luxuriously, but it has not grown Roman. For awhile, Rome received great individual accessions, but the Catholic movement spread separate from Rome. Dr. Pusey was as anxious to convert Wiseman as Wiseman was to convince him. He, too, conceived himself called to revive Catholicism; he, for example, founded and owned more than twenty convents in London alone, but he was married and remained married. Dr. Littledale turned on Rome and wrote a popular refutation of its errors, and their "Catholic Revival" has grown a rival—and is becoming a danger to Rome. When the Catholic Church claimed rights as a communion of "Dissenters" the word "Roman" isolated it. Now the same word vulgarizes it, and sinks it into the condition of being but one among numberless territorial "Catholic" Churches; Anglican, American, Irish, Scotch, South African and Canadian. It is no longer unique and isolated, but indistinguishable, swamped and lost among a host of other self-styled Catholic Churches which have appropriated its ritual, architecture and nomenclature. Those Roman pretensions which formerly advertized and magnified it, now minimize it. Here—it is not the American or the Canadian Church but the "Roman;" an exotic with the Anglican, and Scotch, and German and Greek and Jewish churches; therefore to hint at a connection with Rome is a vile libel! Eliminate the very idea of Rome from its titles—then knowing that it stands in the eyes of the non-Papal

public as "*The Catholic*" Church it will be magnified by the general conception that the innumerable new "Catholic" bodies are but branches of it.

The Catholic seed planted by Newman has produced a material crop of magnificent edifices hardly distinguishable from Roman churches—what does the man in the street know of the intestine divisions of religious sects? To him all Methodists are Wesleyans, all Friends are Quakers, all Hebrews are Jews—with the "Roman" deleted from the Papal Communion all "Catholics" will be the successors of those men against whom their fathers protested—the adherents of the bishop of Rome. Then all the wealth, the gorgeous churches—and not only the gorgeous Catholicized churches, but the immense convents, the innumerable schools—with the multitude of orphanages, hospitals and other benevolent institutions erected by the American, Anglican and the other churches which obtrude their "Catholic" character, will all pass as evidences of the overwhelming growth—and *irresistible social power* of the "True" Church.

The late Cardinal Vaughan called on his flock in London to discard the word "Roman" as insulting. Obviously to the Romanist there is no other possible alternative title to his Church from "Roman" but "Catholic." This is not manifest to the outsider. While this church is demonstrably Roman, its "Catholicity" rests solely on its own *ipse-dixit*. In the first place, the word Catholic has no fixed definition. In its popular sense—universal—to attach it to a body which is derided and execrated by the men who reign in the seats occupied by Jesus himself as founder of the Church of Jerusalem, and of the other Syrian churches founded by him, is ridiculous and demented. To attach it to a church which is but a factor in Christendom; and is but a mite in contrast to the gigantic non-Christian churches in Asia, betrays cerebral congestion.

How, then, are we to designate it.? Catholic it is not; Papist, Roman, Romanist we are forbidden to call it. What then? Christianity is professed by separate sects; of those sects this communion is one. It is undeniably a Christian *sect*. We are safe then in giving it the designation of "sect." Its distinctive characteristic is its submission to the Papacy. The appellation "Papal," therefore, is scientifically exact. Thus its only exact and indisputable title is "THE PAPAL SECT."

A GROSS LIBEL.

An old Scotchman, being asked how he was getting on, said that he was all right, "Gin it wasna for the rheumatism in the richt leg."

"Ah, John," said the inquirer, "be thankful, for there is no mistake you

are getting old, like the rest of us, and old age doesn't come alone."

"Auld age, sir!" returned John, "I wonder to hear ye. Auld age has naething tae dae wi' it. Here's my ither leg jist as auld; an' it's sound an' soople yet."—*Glasgow Mail*.

RELIGION AND PHILOSOPHY.

—:O:—

BY F. H. HEALD, IN "HIGHER SCIENCE."

—:O:—

"Don't kill the poor little fly, Frankie, dear," said Frankie's grandmother, in her loving, patronizing way, just as he had after much difficulty, succeeded in impaling one of these troublesome insects on the point of a knitting-needle. "They purify the air, and if it were not for the little flies which God makes to take the poison out of the air, Frankie and grandmother and grandfather," she added, looking in his direction with some misgivings, "might all get sick and die."

The aforesaid Frankie was something of a philosopher himself; but he had implicit faith in the scientific knowledge of his grandmother, when she asserted it in this way, backed up by argument as it was and not repudiated by his grandfather, who was not so pious as he might have been; but whose knowledge of things to be seen and understood was usually accepted as final in the community. He recognized that his grandmother was his superior in experience, although his own experiments were countless and endless, and he had often been told that they would yet be the death of him; so, after plying questions to her as long as her knowledge and patience held out, as to the way in which flies disposed of poisoned air, why they are not poisoned by it themselves, what proportion of the human family die from scarcity of flies, and how many she had known personally to die from the effect of their absence, he turned his attention and instrument of torture upon a big fat spider which had its home in the vine just outside the window, and in whose extensive net were numerous carcasses of these useful little flies which he had wantonly murdered and prepared for devouring, in direct violation of the law governing flies and poisoned air. Frankie had just brought the culprit to the bar of justice, and in another instant would have administered capital punishment, had not his grandmother, in all the goodness of her heart, come to the rescue with more than ordinary earnestness.

"Oh, Frankie, Frankie! You must not kill the poor spider; he does no harm to anyone. Why, he catches the nasty flies. The house would be filled with them if it were not for the spiders to catch them."

Frankie's blue eyes opened in wonder, and Frankie's grandfather smiled almost to the extent of a chuckle behind his newspaper. By the time she had finished her explanation, which was more to grandfather than to Frankie, that "God intended spiders instead of little boys to kill flies," she was out of hearing in the kitchen.

The subject of poisoned air and the dire consequences of a promised fly famine, ground each other about in his inquiring mind, while he watched for a favorable opportunity to put some questions to his grandfather.

No such favorable opening seemed to present itself, and he soon became interested in the movements of a highly-colored wasp, whose red wings and long, double, black body, held together by a slender black thread, offered a very tempting and shining mark for his itching palm.

He hesitated for a time lest his grandmother might make objections; but, after watching his waspship's antics for a few minutes, it became very

apparent that his object of attack was the identical spider which his grandmother's prompt interference had saved from instant death. Determined now to defend the spider for the sake of his grandmother and her God, at all hazards, he made an assault upon the enemy which speedily drove him to the rear; but only for a moment.

He soon rallied his force and came forward with renewed vigor. Time and again he was beaten back, but as often he recovered, came to the front and seemed determined to capture and carry off his legal prey. At last Frankie's left hand made a dexterous flank movement to draw the enemy's attention, while his spacious right opened and quickly surrounded him from the rear.

There was a season of painful silence for about a quarter of a second and then the walls of the old stone mansion, which had scarcely known the joyous voice of childhood for a decade, were literally drowned in a series of warhoops, such as they had scarcely known in their most palmy days; but which left no doubt as to which had had the worst of it.

Frankie's grandmother appeared instantly upon the scene of action, as an active ally. After releasing the wasp and administering soothing potions to the wounded hand, she said very kindly, as she put Frankie to bed, "Frankie must never try to catch the pretty wasps. God made wasps to kill spiders."

Grandfather fell off his chair in a paoxysm of audible smiles, but Frankie's understanding of practical philosophy was so badly wrenched that he went to sleep without venturing to ask any more questions.

UNCLE BILLY AND THE NEW PARSON.

Be you our new young man? Huh! S'pose you think

You know all the Scripters has to tell?

Perhaps I ain't much good at slingin' ink

Or talkin', but I know my Bible well,

An' let me say you're preachin's got to be

Good doctring, or it won't appeal to me.

We had a feller here some time ago,

A good sight better-lookin' chap than you,

Who thought it wuz his duty fer to go

A-kitin' 'round with girls. It wouldn't do.

I told him he wuz Demas to a touch,

An' loved this present world too gol darn much.

Yep! Preachers these days mostly makes me sick.

'Bout sixty years ago they didn't drive

No rubber-tired rigs. Clothes weren't as slick

As your'n appear to be. They would arrive

On horseback after comin' fifty mile,

Then preach three times an' go fer Sin in style.

I hope you will denounce them Baptists, 'cause

There's far too many of 'em hereabouts.

Immersion ought to be agin the laws,

An' yet our young folks seem to hev their doubts

You shout fer sprinklin, give it to 'em strong,

Don't be a-scared, I'll help you right along.

THE RISE OF A NEW CHINA.

—:0:—

MR. Howard B. Roseman, of Shanghai, who is at present in Montreal on his way to Europe, is a great believer in the future of the Celestial Empire, when it will have passed through the present transition period.

"China is in convulsions to-day," he said to a *Star* representative, "but yet she has already made one great advance. Her eyes are now on the world of the present, to whose greatness she has so long been blind, so fanatical has been her devotion, her spiritual slavery to the past. China no longer looks backward."

"To what do you attribute this change?"

"To her defeat and humiliation, and to the success of Japan and the methods for which she stands. Facts are hard teachers, but the best, and China's experience has lacked nothing of humiliation and the bitterness of defeat. Till then China was self-satisfied and utterly indifferent to the outside world; but now she has been awakened to a new national and individual consciousness."

"Do you think the example of Japan has been of great assistance?"

"Undoubtedly, China has learned from Japan the art of imitation, or borrowing from Europeans the results of their science and their thought. In the first place, she is adopting our military methods, and has already quite a formidable army. She is receiving railways and telegraphs. There is not a thing which is recognized in America and Europe as being of general utility but has been made a subject of study by Chinamen, and is being introduced to their country. Chinese students are in American and European universities, and are closely inspecting the manufacturing centres with a view to learning all Western civilization has to show them."

"Is there much change in domestic conditions?"

"Yes; one of the newest and strangest results of the new ideas which are invading China is the changed attitude of the state towards women. Chinese statesmen have declared that the women must be educated, and not only have they sent them to school, but they have seen to the establishment of a newspaper written to give them the news of the day and to further the work of their mental development. Reading rooms have also been established where readers recite aloud the newspapers for the benefit of the uneducated."—*Montreal Star*.



He—Do you remember the night I asked you to marry me?

She—Indeed I do, dear. It was a bright summer's evening, and—

He—Yes. For a whole hour we sat there and not a word did you speak. Ah, that was the happiest hour of my life.

MISCELLANEOUS.

The Welcome Society of Japan.

"The Welcome Society of Japan is a great institution," said Mr. R. Leeds, of London, Eng., who has just returned from a trip to Japan and passed through Montreal on his way home. "It is neither money-making nor a philanthropic enterprise, but it is a strictly patriotic institution devoted to making Japan a centre for the tourists of the world. It makes a stay in the kingdom of the cherry-blossom as pleasant as possible, and at the same time, sees to it that the tourist is not imposed on while seeing the country. It has headquarters in Tokio, and branches and agencies in all the provinces, and wherever a tourist would be likely to find his way. It counts among its officers and promoters some of the first men of Japan."

"How does it operate?"

"Those who wish to avail themselves of its services pay a membership fee, and are thereupon entitled to all its privileges and assistance. This is not unreasonable, when you consider the amount of expense connected with an immense establishment of the kind spread all over the country with a large force of employes, and having such expensive business connections.

"And there is no question about it being a service to the tourist, who, as a rule, is completely at a loss in a country like Japan and quite at the mercy of everyone with whom he does business there."

Atheism Due to Long Coats.

Dr. Vincent Brummer, an American priest, declares in a very striking article in "Men and Women," a Roman Catholic organ, that the drift of the French people away from the Church is due to too much cloth in the priests' coats. The long cossack and beardless face of the priest give him a feminine appearance, and the men and boys do not care to be guided by a man who dresses like a woman.

He says that the Latin races would be satisfied by the Mother Church if she would dress up like a young mother and not like an old grandma. It may not be entirely an accident that the Church prospers most in those countries where the priests wear the shortest coats, in the English-speaking countries.

The Rev. Russell H. Conwell, of the Baptist Temple, is the young man's friend and exerts himself to turn aside every young man whom he beholds "treading the primrose path to the everlasting bonfire." Last week, in his peregrinations, his eyes fell upon one needing his holy admonition to save him from going down to bottomless perdition. So, approaching him, Dr. Conwell placed one hand impressively upon his shoulder and exclaimed: "Young man, Satan hath hold of thee!"

What the effect of this startling declaration upon the young man was cannot be described; but certain it is that when Dr. Conwell, totally unconscious of the humor of the occasion, reported to his congregation how he took hold of the young man and addressed him, a very perceptible titter surprised the pastor. By this time he is probably laughing, too, at the droll attitude in which he made himself pose.—*Philadelphia Record*.

Schoolboy Definitions.

The schoolboy who was asked to write a description of "The Angelus," the well known picture, did so in a way simple, natural and free from the learned pose of the critic. "There's a young man and a young woman digging mealies," he wrote, "and the six o'clock whistle went and they quit." The charming brevity of this almost rivals that of the small scholar who described Henry VIII. as a "great widower."—*New York Tribune*.

Five Hundred Marriages for 25 cents.

The moral standards of the poorer classes appear to be advancing. Marriage is coming into vogue, and the habit of living together as man and wife without a previous ceremonial appears to be going out of fashion. The American Roman Catholic Archbishop, as the result of a recent mission, performed upward of five hundred wedding ceremonies, mostly for couples who had previously lived together without marriage. The poverty of the people may be imagined from a single significant incident. It is the custom in Porto Rico for the bridegroom, at a certain point in the ceremony, to pour into the open hand of the bride a few coins, in value about a quarter of a dollar, I believe as a symbolical expression of "With all my worldly goods I thee endow." These peasants had no money for this symbol. They managed among them to scrape up a little less than the customary amount; each bride, the ceremony ended, passed the coins to the next bridegroom; the whole five hundred were married with the one quarter of a dollar; and at the end the coins were handed to the Archbishop as his sole wedding fee. Twenty-five cents as the wedding fee for five hundred marriages I rather think breaks the record.—*Dr. Lyman Abbott's Porto Rican Letter*.

An Excellent Juror.

The judge had his patience sorely tried by lawyers who wished to talk and by men who wished to evade jury service.

"Shudge!" cried the German.

"What is it?" demanded the judge.

"I t'ink I like to go home to my wife," said the German.

"You can't," retorted the judge. "Sit down."

"But, shudge," persisted the German, "I don't t'ink I make a good shuror."

"You're the best in the box," said the judge. "Sit down."

"What box?" said the German.

"Jury box," said the judge.

"But, shudge," persisted the little German, "I don't speak good English."

"You don't have to speak any at all," said the judge. "Sit down."

The little German pointed at the lawyers to make his last desperate plea.

"Shudge," he said, "I don't make noddings of what these fellers say."

It was the judge's chance to get even for many annoyances.

"Neither can anyone else," he said. "Sit down."—*Green Bag*.

IF HE SHOULD PASS THIS WAY.

I.

You, on the heavy load,
 Plying your cruel goad,
 Are you a pagan? "No,"
 Bitterly you reply,
 "I am a Christian!" Why,
 Then, does your stinging blow
 Fall on the poor, old, blind
 Slave that has served you long?
 Why is your look unkind?
 Why do you curse because
 You have been forced to pause
 Leaving a little space for the feet of the
 passing throng?

A Christian you are, you say—
 What if He passed this way?
 Would you dare to call to Him: "See,
 O Christ, how I follow Thee?"

II.

You are a "Christian," too,
 You with the greedy clutch;
 Children must toil for you,
 Making your profit much.
 Your heart is a nest for Greed,
 You covet your neighbor's gains, you are
 blind to your servants' need;
 You sit in your pew and dream
 Of the clink of gold and its gleam,
 And a Christian's glory you claim,
 And the heathen you deem unclean and
 the pagan immersed in shame.

What if He passed this way—
 What if he came to-day!
 Would you dare to call to Him: "See,
 O Christ, how I follow Thee?"

III.

You in your silks arrayed,
 You in your costly ease,
 You who have e'en betrayed
 Love for your luxuries,
 You who in riches loll,
 With never a word of hope or pity for
 those who fall,
 You are a "Christian," too,
 Your prayerbook is kept in view;
 With jewels around your throat,
 You hear of your neighbor's shame, and
 deep in your heart you gloat!

Oh, what if he passed this way,
 Meek and lowly, to-day?
 Would you dare to call to Him: "See,
 Dear Lord, how I follow Thee?"

IV.

You with your millions, you
 Who are bribing men to do
 Foul wrongs that your gains may swell,
 You are a Christian; there
 Is your bishop's card, and well
 Have you given, O millionaire,
 That steeples may tower high
 And that people in passing by
 May turn and regard with awe
 You who have power to sway and who
 prostitute the law;
 To all who give you heed
 You boast with self-righteousness that
 yours is the Christian's creed!

"A Christian am I," you say,
 But what if He passed this way?
 Would you dare to call to Him: "See,
 O Christ, how I follow Thee?"

—S. E. Kiser.

In the *Denver Times* there appears an anecdote of former Speaker Reed of the House of Representatives, which is almost good enough to be true. He had visited a barber shop in Washington for a shave.

After the darky barber had scraped his chin, he began to cast about for further work or for a chance to sell hair tonics.

"Hair purty thin, suh," he said, fingering the two or three stray locks

that fringed Mr. Reed's bald pate, "been that way long, suh?"

"I was born that way," replied Reed. "Afterwards I enjoyed a brief period of hirsute efflorescence, but it did not endure."

The barber gasped and said no more. Later some one told him he had shaved the Speaker.

"Speakah!" he exclaimed. "Don't I know dat? I should say he was a speakah, sure 'nuf!"

THE LABORER'S SHARE A DIMINISHING QUANTITY.

A comparative study of the statistics of this country will show how great labor's share in the product has been and what it now is. Although the amount of wealth is constantly increasing, as will be seen from the following, taken from the statistics compiled by the government, it will also be seen how rapidly labor's share is decreasing :

In 1850 the wealth of the nation was \$8,000,000,000. The producers' share was 62½ per cent. ; non-producers' share, 37½ per cent.

In 1860 the wealth increased to \$16,000,000,000. The producers' share was 43 2-3 per cent. ; non-producers' increased to 56 1-3 per cent.

In 1870 the wealth was \$30,000,000,000 ; producers' share was 24 per cent. ; non-producers' share increased to 76 per cent.

In 1890 the wealth was further increased to \$61,000,000,000. The producers' share increased to 83 per cent.

The greater the amount of wealth production increased, the greater was also the corresponding decrease of the producers' share in that wealth.—*Ex.*

CHEERFUL PHILOSOPHY.

Did you tackle the trouble that came
your way

With resolute heart and cheerful ?
Or hide your face from the light of day
With a craven soul and fearful ?

Oh, a trouble's a ton, or a trouble's an
ounce,
And it isn't the fact that you're hurt that
counts,

But only how did you take it.

You are beaten to earth ! Well, well,
what's that !

Come up with a smiling face !
It's nothing against you to fall down flat,
But to lie there—that's the disgrace.

The harder you're thrown, why the higher
your bound,

Be proud of your blackened eye,
It isn't the fact that you're licked that
counts ;

It's how did you fight and why.

And though you be done to the death,
what then ?

If you battled the best you could,
If you played your part in the world of
men,

Why, the critic will call it good.
Death comes with a crawl, or comes with
a pounce

And whether he's slow or spry,
It isn't the fact that you're dead that
counts,

But only how did you die.

SUCCESS.

The stoutest ship may breast the gale
And still be driven back.

What though to reach the port she fail,
Shall we declare she could not sail
Because she had to tack ?

When storms belate and plagues impede.

When aches and ills betide,
Ambition's goal may not be won,
Yet hast thou bravely, nobly done.
If thou hast bravely tried.

" He nobly does who nobly dares,"

When trials sore oppress.
Whose perseverance naught can shake,
Though failure follows in his wake—
His failure is success.

The fiercest battles are to fight,
The strongest forts to scale.
Sometimes the bravest heroes fall,
Sometimes the truest lives of all
Are lived by those who fail.

—*Myron Ranford Fern.*

COL. INGERSOLL'S DEFINITION OF METAPHYSICS.

Two well-meaning idiots get together in controversy. Each one admits what the other cannot prove, and then says, "Hence we infer."

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THANK GOD! WHY?

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CASSANDER was one of the greatest geniuses of his time, yet all his merit could not procure him a bare subsistence. Being by degrees driven into a hatred of all mankind from the little pity he found among them, he even ventured at last ungratefully to impute his calamities to Providence. In his last agonies, when the priest entreated him to rely on the justice of heaven and ask mercy from him that made him: "*If God,*" replies he, "*has shown me no justice here, what reason have I to expect any from him hereafter?*" But, being answered that a suspension of justice was no argument that should induce us to doubt of its reality; "Let me entreat you," continued his confessor, "by all that is dear, to be reconciled to God, your father, your maker, and your friend." "*No!*" replied the exasperated wretch; "*you know the manner in which he left me to live, and* [pointing to the straw on which he was stretched] *you see the manner in which he leaves me to die!*"—OLIVER GOLDSMITH, "*Citizen of the World.*"

EDITORIALS.

DEATH OF DR. E. B. FOOTE.

We are sorry to have to announce the death of Dr. E. B. Foote, sr., of New York, whose name for many years past has been second only to that of Ingersoll as a champion of Free Thought and Free Speech on this continent. Dr. Foote was born on the 20th of February, 1829, and died on the 5th of this month; he was thus in his 78th year. A good age, certainly, but in spite of this, and of a sickness that confined him to his home for the last few years, he was to the last the same vigorous thinker and champion of liberty and the same staunch supporter of every Free-

thought organization and journal that he had always been. The New York *Truth Seeker* justly speaks of him in these glowing terms :

“Dr. Foote was ‘a grand old man.’ He was gentle, kindly, and courteous in intercourse with others ; but firm and unyielding in matters involving a principle to which he was attached. The faults of his friends he wrote upon the sand, their virtues he cherished in his memory. He saw good in all, and had a kindly word for every one. He was one of the most charitable men toward others we ever knew. In this his character rose to grandeur. He was one of the sincerest of men. He believed in freedom, and he fought for it—freedom for others more, even, than for himself. He was great enough to stand back of the small ; strong enough to uphold the weak. Liberty was the god of his idolatry, and nothing so aroused him as oppression of any one from any source. He was a friend to every one, and he had no enemies among civilized persons. He was hated only by those who would enslave men’s minds and bodies, and their enmity adds to his laurels. He was loved by all, for himself and for his never-ceasing advocacy of truth and defence of Liberal principles. Every Freethought editor and speaker was a *protege* of his, and there is a large hole in the Freethought world where he once stood.”

The funeral ceremony was held on Sunday, Oct. 7, at Dr. Foote’s city residence, 120 Lexington Avenue, where T. B. Wakeman delivered the funeral address to a large assemblage of friends, many of whom had followed the coffin from Larchmont Manor, the Doctor’s suburban residence, and where he died. The interment took place at Cypress Hills Cemetery, Long Island, on Monday.

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GREAT PROGRESS OF LIBERALISM IN SPAIN.

The present contest in Spain between the Liberal Government under Senor Dominguez and the Vatican shows very clearly that liberal ideas are making giant strides in the country which for so many centuries has been so abjectly servile to the Papal power. Even if the outcome of the present contest should be the overthrow of the Dominguez Cabinet and the return of the reactionary party to power, this could only be a temporary check for the Liberals, who will be encouraged by the success of their French neighbors in resisting the Papacy.

Ever since the great Madrid Freethought Congress of seven or eight years ago, which was dispersed by the Spanish Government on the second or third day of its meeting, there have not been wanting signs of the growing antagonism to Papal supremacy. Although the frequent socialistic outbreaks have not been primarily anti-clerical, the fact is

that the alliance of Church and State necessarily involved both in the fight against one. In the end, constitutional government can only be gained by destroying the power of the church, and the Spaniards and French seem fully aware of the fact.

The two chief matters on which the Spanish Liberals insist are an obligatory civil marriage and the municipal control of cemeteries; but the following are said to be the main reforms demanded in the bill now before the Spanish Cortes relating to the religious orders:

1. No religious orders to be established without sanction of the Cortes.
2. The State to accord support to any member of a religious order renouncing the vows taken.
3. The Minister of Justice to have power to withdraw authorization from any religious order found to be inimical to morality or the public tranquility.
4. The Government to at once examine the charters held by religious orders and to cancel those which are illegal. Religious orders whose members are foreigners or whose directors reside abroad to be dissolved. The civil authorities to have power to enter monasteries at any time and without ecclesiastical sanction.
5. Religious orders shall not be allowed to hold property in excess of the objects for which they were instituted.
6. Legacies to religious orders, or donations by living persons, either directly or by intermediaries, to be formally prohibited.
7. The law of 1877 relating to the registration of religious orders to remain in force.

In regard to the specially important matters of the civil registration of births, marriages, and deaths and civil control of cemeteries, a Madrid despatch says:

“The church opposes the municipal control of the cemeteries, and demands that the practice of allotting portions of the cemeteries to persons who do not subscribe to the State religion should be discontinued. As to civil marriages, the church demands that civil marriages shall only be legal when celebrated according to canon law.”

In other words, the church wants Protestants and other heretics to be buried “like dogs” at the roadside or other “unconsecrated” ground, thus gaining for the church all the prestige won by pandering to the notions of respectability and the superstitious fears of the people.

“Before, during and since the revolution, civil marriages have always been held to be legal. Further, marriages between Catholics in Catholic churches and chapels must be registered in the civil registers to have any legal validity. Consequently, the clergy are forced either to do this or to have a civil registrar at the ceremony. Births and deaths are also

registered by the civil authorities, with wonderfully improved results as far as the preparation of statistics and proper maintenance of records are concerned."

The Dominguez Cabinet makes no secret of the fact that it intends to subject all religious associations to the ordinary law of corporations, and there seems every reason to hope that before long the question will be one of an entire severance of the long-standing relations between Rome and the Spanish Government under which the Papacy was supreme. The many popular outbreaks of recent years, however, have warned both church and crown of the growing intelligence and independence of the people, and it is but reasonable to suppose that the young King has deliberately elected to fit himself to the new conditions, however the Pope may fight for his old privileges.

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"JERUSALEM, MY HAPPY HOME!"

We do not know how far the death of Rabbi Hertzl has affected the Zionist movement, but we believe there is an enthusiastic section of the Jews still bent on "repatriating" themselves into the Promised Land of their mythical forefathers of pre-Exilic times. Were it possible to squeeze the ten or twelve millions of Jews scattered over the civilized world into the arid little wilderness known as Palestine, we imagine they would soon begin talking about expatriating themselves to some more generous land in order to gain a decent livelihood. And, indeed, unless they could induce the Sultan to forego his right to quarter his soldiers and tax-collectors upon them, we imagine they would be about as well off under his control as they have been under that of German and Russian rulers.

But Palestine is blessed with other inhabitants than Jews, and Greek and Roman Christians show their piety and religious fervor by fighting and occasionally murdering each other over the "sacred places" of the Holy City. How would the Jews like to see their holy places desecrated by quarrelling and fighting Christians, who would slaughter interfering Jews as readily as did the Don Cossacks? Could the Jews induce the Catholics to surrender the Holy Places? We imagine not. The places are just as sacred to believers in Jesus as they could be to believers in his father or his grandmother.

Then how would the Jews feel with their Zion—which was to be theirs for ever, or "till Shiloh come," etc.—in the hands of the Philistines? Surely they would be compelled to repeat their national weeping, not by the waters of Babylon, but by the arid rocks of their "ain countree."

Well, we should advise the Jews to keep away from their loved Jerusalem, especially if we may depend upon the truth of this despatch from the Jerusalem correspondent of the *London Mail* :

“A serious fight has taken place in the cloisters of the Roman Catholic Patriarchate here. The Bishop of Capernaum, the acting patriarch, was going on Corpus Christi day in procession through the dark cloisters with the host in his hands, and followed by the congregation and some priests chanting in Arabic. The bishop suddenly ordered the retinue to change the Arabic tongue for Latin, but his command not being heeded, he turned and called his followers ‘a herd of swine.’ Some young men in the crowd thereupon threw their lighted candles in his face and rushed at him. The Italian monks of the Saleton order in Bethlehem rallied around their compatriot, and in the darkness a hand-to-hand fight ensued, in which several were wounded. The host was hurriedly carried back to the church by a priest. The police outside dared not enter, as they mistrusted the monks, but finally the crowd dispersed.”

It is said that the number of Jews in Palestine is rapidly increasing, and this may be true; and possibly up to a certain point they may find peace and plenty. But it will surely be a simple question of time as to when the needs of the Sick Man will lead him to bleed to the utmost the Jews of Palestine, as he bleeds every other section of his people, to pay for his pleasures, his follies, and his extravagances.

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“DAM’ POOR PAY, BUT DAM’ POOR PREACH.”

Congregations, even colored ones, who can’t afford or are unwilling to pay a decent salary to their preachers can’t expect to get much of that “Peace of God which passeth understanding,” or of those showers of blessings which are religiously believed to fall upon the heads of pious contributors to the custodians of God Almighty’s Sunday collection. A very natural sequel to an attempt to reduce the hire of the laborer in the dark-skinned soul-saving vineyard is thus narrated in a recent issue of the *Minneapolis Journal* :

“Queensberry rules did not govern the argument which followed Rev. R. Seymour’s sermon on brotherly love at the St. James’ African Methodist Church in St. Paul yesterday morning, but the brethren managed to land a few mighty wallops despite their lack of science. The immediate *casus belli* was the morning collection, but the trouble was the outgrowth of a long-standing conflict between the pastor and a strong opposition faction of the congregation. Preaching an eloquent sermon on the text, ‘Ye are the salt of the earth,’ Mr. Seymour dwelt upon the blessings of brotherly love and Christian harmony, but when he ordered the collection

to be handed over to stewards appointed by himself instead of to those regularly elected, and who last week reduced his salary to \$10 a month, the latter entered a protest. They seized one box, Mr. Seymour and Mr. Harris the other. The preacher then went after the other box, saying the church owed him money and he wanted it at once. Then for a few minutes there was a scrimmage that brought the congregation to its feet cheering. . . . Before the scrimmage ended, Mr. Minor, a trustee, went down and out before the good left arm of his spiritual shepherd or his backer, and the dominie himself was staggered by a right hook to the ear delivered by Brother Lowe. Brother Harris was stretched out at the foot of the pulpit by a punch that drew blood, and when young Harris rushed to the rescue of his sire, he was promptly struck down upon the prostrate form. Some of the sisters then got their Pastor out of the back door, while others went for the patrol wagon. Deacon Harding conducted the evening service, and urged the congregation to seek peace and harmony and follow the Golden Rule."

Brotherly love on ten dollars a month must be a vanishing quantity. It may be the case that the preaching was "eloquent," but it can only be regarded as what the Indian owned was "dam' poor preach" if it only leads to quarrels and fights over the collection; and in one way or another that is about the outcome in most churches, black or white.

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THE HIGHER CRITICISM ADOPTED BY THE VATICAN.

It may be remembered that shortly after the present Pope was elected he appointed a commission to inquire into the controversies regarding the Bible, and its report was lately issued. The commission would not have been appointed at all, of course, had not the Pope felt the necessity of going some way towards recognizing the value of much of the work lately done by Biblical scholars, and the commissioners were doubtless fully instructed as to the object to be attained. They report that, while undoubtedly Moses did write the Pentateuch, some parts of it are not "inspired," and, under the circumstances, their report will be accepted by all good Catholics as perfectly satisfactory. As nobody knows or can possibly discover at this late day who wrote the Pentateuch, and as "inspiration" is a meaningless word as used in this connection, they may as well believe that as any other idle pulpit yarn.

The commission's report has been translated and printed, and under the direction of Dr. Grannan, of Washington Catholic University, who was the American representative on the commission, has been distributed to all Biblical scholars throughout the States.

We have not seen the report, but it no doubt gives the reasons why

the final decision was reached. It will tell us why God inspired some portions, and how he did it; and why he allowed Moses to write other portions that were not good enough for inspiration, or perhaps were true and so did not need inspiration. It will tell us, perhaps, what God was doing when Moses was writing things without his assistance—whether, like Baal, he was asleep or on a journey, or was inspiring Jonah to write big fish stories or Preacher Solomon to utter sacred infidelity.

We wonder whether Moses' feelings were any different when he was writing the inspired portions from what they were when the uninspired portions were written, or if he knew anything about inspiration. Ezra owns that he was inspired by fire-water, like many a modern writer and actor. Moses' supply of "old tom" may have given out occasionally.

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THE MISSIONARIES THE CAUSE OF CHINA'S TROUBLES.

On his return lately from the Far East, Major-Gen. Corbin, U.S.A., gave this statement of his views regarding the feelings of the Chinese towards Westerners :

"So far as I have been able to observe, the reported disturbances in China have been grossly exaggerated, and conditions are not nearly so alarming as one would be led to suppose from reports that have been published abroad throughout the western world. That there have been disturbances is quite true, but I do not think they will break the peace of China and the United States or any other nation.

"The feeling against Americans in China does not exceed that entertained towards all foreigners, and as I understand the situation the entire anti-foreign feeling is due in a large measure to the exploitation of business enterprises which the Chinese feel sure should be controlled by their own people.

"Aside from this chief source of anti-foreign feeling, the troubles in China are due to the presence of missionaries. I was assured by a very prominent Chinese that the Chinese people are not at all friendly to the presence of foreign missionaries. They resent the efforts of the missionaries to force a lot of new creeds on their people. The Chinese have perhaps a more firmly fixed religious belief than any other people in the world, and they look upon the religion of the western world with scant favor."

Against this very rational view we may put the testimony of Viceroy Tuan Fong, one of the Chinese Commissioners who recently visited this continent :

"We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They

have borne the light of western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China which now seems to be at hand may be traced in no small measure to the hands of the missionary. For this service you will find China not ungrateful."

It is not difficult to understand that the Viceroy's object was to make things pleasant to the people he was visiting. There can be no doubt that the more intelligent Chinese fully appreciate the value of the work done by the medical missionaries. It is certain, however, that the mass of the Chinese people do resent the way in which the missionaries ride rough-shod over their dearest religious sentiments.

It will be noted that Viceroy Tuan Fong's gratitude is not expressed for the missionaries' religious services, and this for the missionaries is the all-important matter. He seems studiously to avoid any reference to religion, so that we are justified in accepting Gen. Corbyn's opinion. We cannot wonder that the Chinese are grateful for medical assistance, nor could one expect them to be ungrateful—in the long run—for the trade and machinery which have been forced upon them; but it would be the wildest optimism to imagine them as grateful for the foreign gods with which the missionaries have tried to replace their native gods.

What seems certain is, that the Chinese people are awakening to new life, to a juster sense of their own position in the world, and to a better knowledge of the value of many of the modern accompaniments of progress and civilization; but they seem equally impressed with the idea that their religion is at least as good as any other, and that if they are to preserve their independence they must keep their commerce and industries in their own hands. For many centuries they led the world in some of the arts of peace; they may do so again.

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CANADIANS PLAY SUNDAY FOOTBALL IN THE STATES.

On October 19th a football team made up of players from Seaforth, Galt, Preston and Guelph, Ont., left Galt for a trip to Chicago and St. Louis to play football. Two Sunday games were to be played, the proceeds to be divided among the players. We are at a complete loss to imagine who can be injured by these Sunday games, if football is justifiable on any other day than Sunday; and we can imagine that such games in Canada might be a source of great and innocent enjoyment to

thousands of men and youths, who now find themselves without any means of spending Sunday except walking the streets or indulging in horse-play and gossip at the street corners. To church they certainly will not go, and the parsons are not yet powerful enough to drive them there. It is a good sign to see these football players showing their contempt for the Blue Laws, even if they have to cross the border to do so.

THANKSGIVING-DAY.

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GIVE THE DEVIL HIS DUE.

THE sum of the matter is this : that it is good to give thanks, but that to interpret our material prosperity, irrespective of the means by which it has been won, as a sign of divine favor and blessing, is simply to darken our own moral judgment, and to cultivate the most odious vice possible in man—hypocrisy.—*Montreal Star*.

THE SOUTHERN CYCLONE.

WHILE the Canadians and the people of the Northern States were thanksgiving over their stuffed turkeys, their brothers and sisters in the South were being blown "into eternity" by a tremendous hurricane or washed by hundreds into the sea by a tidal wave. One island, with about two hundred inhabitants, was washed clear of every vestige of man or his works. Surely men and women who give thanks to a "god" for what they say he has done for them, while he permits such things to be done to their relatives and friends, must be either lunatics or hypocrites. The suggestion of our Montreal contemporary that they are victims of "the most odious vice possible in man—hypocrisy," seems the only reasonable one. The idea that any "god" or "devil" interferes in human affairs is a relic of savage life that sane and educated men should be ashamed of; and yet where would the preachers be if their congregations once took a rational view of the matter and decided to be—not hypocrites?

"For his mercies shall endure,
Ever faithful, ever sure."

A German priest was walking at the head of his people in a procession through the cultivated fields in order to invoke a "divine" blessing upon the crops. The priest was "a wise guy," and when he came to a poorly cultivated field he would pass on, remarking, "Here prayers and singing will avail nothing; this field must have manure."

THEOLOGIAN AND POLITICIAN.

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BY THOS. DUGAN.

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For a long time I have noticed that our Liberal papers take little interest in labor questions, and when they do refer to them they are mighty shy about it. I sometimes attribute this to their fear of offending some rich men, and sometimes to their want of knowledge in reference to the causes which impel working people to the struggle to better their conditions.

It is my opinion that a man who has been educated as a theologian, so called, is not fit to edit a liberal paper. I noticed at the time when Bryan and McKinley first ran in the presidential election, that Mr. Savage, the Unitarian minister of New York, took the side of the bondholders against the working people. This has been the position of every church the world over. You will always find the clergy upon the side of those in power. They never change from one side to the other until the other side has established itself in power, when they shift around and claim all the credit. They will boast then about what Christianity has done for civilization.

We see in this country how the Catholic Church upholds republican institutions. We see the same church supporting the different governments in Europe. At the same time they are taking care of No. 1 and forcing themselves ahead, endeavoring with all their might to instil their doctrines into the minds of the young, and hoping thus eventually to grasp supreme power as they formerly did in Europe. We see how the French people have finally perceived that there can be no peace while such an organization is permitted to exist among them, the upshot being that they have expelled the illegal societies, and I hope for good.

However, to the point which impelled me to communicate my thoughts to you. What "peaches" these individuals termed priests are, to be sure! Under what circumstances did they originate? Go back in time step by step, and you eventually discover them as the "medicine men" of savage tribes running wild in the woods. Then they sought shelter in a cave and depended upon chance for a meal: now nothing less than a grand palace will satisfy them, with meals of the best that money can purchase.

As the people advanced these parasites profited, and ultimately claimed all the credit for the advancement. They catch the young when unable to think, and twist their minds to suit their purpose. If dogs, cats and mice had the power of earning money and disposing of it, the priest would invent immortality for them in order to secure the money. If men lost their power of earning money and disposing of it, they would lose their hope of immortality.

You will always find the priest in alliance with those in power, from the savage war-chief to the civilized Emperor, from the U. S. President to the village head-man. The political "boss" is subservient to the

priests, for he wants their influence with the ignorant voters. The monopolist wants their aid in order to control the wage-slaves. The tradesman has to cringe to them for fear he would be boycotted and his trade ruined. And so it goes through all society—newspapers included.

The producers in this world will never secure their just rights while a priesthood exists, and it will exist as long as the human race endures unless men are taught the scientific idea or theory of the universe, in order to banish the false idea of a personal or anthropomorphic god, with its "tail" attachment called "immortality."

Once the people are enlightened, priestcraft and kingcraft and political graft will disappear, and with their disappearance will follow every monopolist upon the face of the earth. When this work is accomplished our laws will be revised and based on a rational foundation. Then can we see to it that our marriage laws shall be modified so that only healthy and moral people shall be permitted to propagate their kind.

There are so-called Liberal papers which have not a word to say about the evils I have referred to. They can safely harp upon the Catholic Church, the Pope, and the Bible, and give an occasional dig at a priest or a parson, but the oppressors of the people and those who support them are overlooked. The forces at work which are causing this country to drift towards Popery are identically the same as those which ruined the Roman republic.

The editors of our Liberal papers must see that those at the head of every administration are continually pandering to the sects, and issuing thanksgiving proclamations every year, and so on, in order to court their favor. You find them at one time giving addresses to Methodists, at another to Presbyterians, and at another to Roman Catholics—all, of course, evidently designed as the price of votes at the next election.

The priests pretend to be the true friends of the people, whereas the real truth is, they are the chief cause of all the misery which the working people have to endure. Priestcraft and kingcraft (and when I say "kingcraft," I include political craft as it exists in this country) are a unit the world over. They originated in savage life, and accompanied man through all the varied stages of his evolution to the present time, and they still cling to him like grim death.

Our Liberal papers, instead of harping so much upon the Bible, the ministers, etc., must open their eyes to the drift of things under their very noses. They should devote a page or two to scientific information in reference to the nature of the universe; but they should expose every political demagogue and trickster who presents himself to the people for their suffrages, particularly when they perceive in him a tendency to make political capital out of the sects with which our country is cursed.

I have lived many years, and in all those years I have been unable to discover any redeeming feature in any of the religions of the world. The best that can be said for them all is the evolutionary fact that they were the inevitable outcome of ignorance and savagery. To-day they play a trump card as upholders of morality, whereas religion has had a decided

tendency to increase immorality—a tendency almost as strong to-day as in the hey-day of monkery and pseudo-asceticism.

Morality had its origin in the natural gregariousness of man. When one man trespassed upon the understood and recognized rights of other men he violated the moral law and had to suffer the consequences.

Religion, indeed, has little to do with morality, as may be seen from the facts that many of the most notorious criminals in all ages, our own not excepted, have been extremely religious, and that many centuries of religious influences have had no effect in reducing crime and vice or in improving the condition of the mass of the people.

Religion had its origin in ignorance and fear—fear of the invisible in nature, or the phenomena which were not or could not be truthfully explained to the savage mind. The savage needed some explanation, and the cunning medicine-man supplied one that suited his own laziness and greed. To this day we are still cursed with the medicine-man; and the only way to counteract his malign influence is to expose his alliance with the political crooks and to instruct the masses in rational explanations of natural phenomena. Thus only shall the mentality of man be cleared from the deadly blight of priestcraft and superstition.

THANKSGIVING DAY.

—:O:—
BY MARK TWAIN.

EVERY year every person in America concentrates all his thought upon one thing—the cataloguing of his reasons for being thankful to the Deity for the blessings conferred upon him and upon the human race during the expiring twelve months.

This is well, and as it should be; but it is too one-sided. No one ever seems to think of the Deity's side of it; apparently no one concerns himself to inquire how much or how little he had to be thankful for during the same period; apparently no one has good feeling enough to wish he might have a Thanksgiving Day too. There is nothing right about this.

Do you suppose everything has gone to his satisfaction during this year? Do you believe he is as sweepingly thankful as our nation is going to be, as indicated by the enthusiasm which will appear in the papers on the thirtieth of this month from the pens of the distinguished persons appointed to phrase its thankfulness on that day?

We may be unstintedly thankful, but can that be really the case with him? If he had a voice how would he regard the year's results in Russia? What would he be thankful for there? The servants of that government in patriotic obedience to its commands, have lately killed and wounded 50,000 Jews by unusual and unpleasant methods, butchering the men and

women with knife and bayonet, flinging them out of windows, saturating them with kerosene and setting fire to them, shutting them up in cellars and smothering them with smoke, drenching children with boiling water, tearing other children asunder by the methods of the Middle Ages. Doubtless the most that he can be thankful for is that the carnage and the suffering are not as bad as they might be.

He will have noticed that life insurance in New York has gone tolerably rotten, and that the widow and the orphan have had a sorrowful time of it at the hands of their chosen protectors. Doubtless the most that he is thankful for is that the rottenness and the robberies have not been absolutely complete.

He has noticed that the political smell ascending from New York, Philadelphia, and sixty or seventy other municipalities has been modified a little—temporarily—and is doubtless thankful for that transient reprieve.

He has observed that King Leopold's destruction of innocent life in the Congo is not as great this year as it was last by as much as 100,000 victims, because of the diminishing material. He has also noticed that America and the other great powers—accessories before the fact and responsible for these murders, especially America—are properly thankful on our Thanksgiving Day and have been for nineteen previous Thanksgiving Days, and without doubt he is himself thankful that matters in the Congo are not as irretrievably bad as they might be, and that some of the natives are still left alive.

One is justified in fearing that the Deity's Thanksgiving Day is not as rosy as ours will appear when the thanksgiving sentiments blossom out in the journals, and that if he, now voiceless, should utter a sentiment it would be tinged with a pathetic regret.

THE EVOLUTION OF MAN.

—:O:—
BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

—:O:—
I.

THE detailed study of the development (ontogenetic and phylogenetic) of man is so vastly intricate and extensive a subject that it will be impossible in a work of this character to do more than refer to it in brief outline. One of the best and simplest methods of approaching the study of such a subject is to acquire some idea of the *development of the frog*.

The fertilized frog's egg, which is the starting point in the life of a new

frog, is deposited in water and hatched by the warmth of spring. After fertilization the egg or cell divides into two cells, these two into four, the four into eight, the eight into sixteen, and so on, till a large number of small cells, associated together, is formed. These cell phases represent different stages in the life of the growing frog. It is thus seen that the frog, in its earliest stages, consists of nothing but many small cells. These cells, through the mysterious powers of heredity, are going to differentiate, as development proceeds, into the various organs (groups of various kinds of cells) that form the tadpole and finally the frog. For further stages in the development of the egg (oöspERM) towards the tadpole, works upon Comparative Embryology should be consulted.

At length the tadpole is hatched from the egg, and then soon swims about in the water.

The creature that comes from the egg looks nothing whatever like a frog. It has no limbs whatever, and consists mainly of a bulky head and tail. This is the tadpole stage in the development of the frog. It can exist only in water, breathing air therefrom by means of gills. Like the fish, it has a two-chambered heart. At this stage it has no lungs, and the gills consist of an external and an internal pair. The mouth is small, with only horny toothless jaws, with no tongue. The creature is herbivorous, living on decaying vegetable matter. The vertebræ of the spinal column are bi-concave, as in fishes. The tadpole is essentially a fish, and would be so classed if it did not develop further. An evolving fish does not go beyond this stage. But the developing frog does go beyond this stage to a higher one. As its evolution proceeds through the multiplication and differentiation of the cells that form its body, limbs begin to bud out, first posteriorly and then anteriorly. The lungs now begin to develop, and the external gills dwindle more and more until they soon disappear, the internal ones persisting for a while longer. The tongue, at this stage, also makes its appearance. The creature now can breathe both air and water. This is the permanent condition of many adult amphibians belonging to a lower order than the mature frog, such as the siren, menobranchus, etc. The siren, in developing, also passes through the fish stage, but does not get beyond the siren stage. But the evolving frog does go beyond this stage, for with the growth of the legs the tail dwindles slowly by its gradual absorption. The internal gills now disappear through absorption, and the lungs develop more thoroughly. Great changes take place in the blood-vascular system, the fish-like, two-chambered heart evolving into the three-chambered amphibian heart. In spite of its dwindling, the tail is still a very conspicuous organ. In this phase of its development the frog can breathe only air, and must frequently come to the surface of the water

for that purpose, and soon leaves the water altogether. Now this stage of the creature's development corresponds to the permanent adult condition of another order of amphibians, which is higher than that to which the siren belongs, but lower than the order of the adult frog. This intermediate order has such creatures in it as the triton. The triton, in developing, passes through the fish and siren stages, but does not get higher than the triton stage. But the evolving frog goes even higher than this triton-like condition. Its tail is more and more absorbed until it finally disappears, and then the young but perfect frog appears. During this period the teeth develop, and the creature becomes carnivorous, feeding on insects. It is thus seen that the developing frog passes by small gradations from one class (the fish class) to an altogether different and higher class (the amphibian class). When it has evolved to this higher class, it then passes from the lower order ("siren" order) to a higher one ("triton" order), and then to the highest order ("frog" order). The bi-concave vertebræ of the fish-like tadpole have now developed into vertebræ with the cup-and-ball joints of the higher amphibian. It is the same with all the complex organs of the adult frog; they evolve from the much simpler structures of the tadpole.

This study of the frog's evolution from the fertilized egg is profoundly instructive. It reveals to us, through direct observation, that a creature varies in its form and structure at succeeding intervals of time. These variations diverge more and more, so that specific, genetic, and even ordinal and class distinctions are revealed as the development proceeds. Owen, the distinguished comparative anatomist, in speaking of the transmutation of one species into another in the course of geologic history, says, though with a hostile purpose in view, that in the metamorphoses of the amphibians we seem to have such process carried on before our eyes to its extremest extent. Not merely is one specific form changed to another of the same genus; not merely is one genetic modification of an order substituted for another, the transmutation is not even limited by passing from one order (Urodela) to another (Anura); it affects a transition from class to class. The fish becomes the frog (amphibian); the aquatic animal changes to the terrestrial one; the water-breather becomes the air-breather; an insect diet is substituted for a vegetable one. And these changes, moreover, proceed gradually, continuously, and without any interruption of active life. Such is the language of Owen in reference to these remarkable transmutations of the developing frog.

The development of the frog is a brief recapitulation, an epitome, through heredity, of the main transmutations of its ancestral forms in geologic time. It is not true that the embryonic phases in the development

of a higher form always resemble the adult stages of lower forms. This may or may not be the case ; but what always does occur is that the embryonic phases of a higher form resemble the corresponding phases of the lower forms. So far as the frog's development is concerned, it is very instructive to know that the order of succession of its embryonic forms undoubtedly parallels the order of succession of corresponding forms in past geologic ages. Fishes appear in Upper Silurian rocks, with amphibian characteristics. In the succeeding Carboniferous Ages the fishes still continued under new forms ; but also the lowest forms of amphibians, the most fish-like forms, now appeared. They were somewhat like the sirens, they were perennibranchs. In the next succeeding rocks, the Permian and Triassic, higher, triton-like forms appeared. They were carducibranchs. Finally, in the Tertiary rocks, the highest forms of amphibism are found, such as the frogs.

(To be continued.)

STORIES BY JAMES RUSSELL LOWELL.

—:O:—

FIRST there is a story of an American who was fined for being drunk. When he had paid his money, he asked for a receipt, which was refused as being quite unnecessary. Again he asked, and it was carefully explained to him that the amount he had paid was entered by the judge's clerk in the court books, and that he would never hear anything more about the matter. "Judge," said the man, "do you believe in a day of judgment?" "Yes," replied the judge, "we all believe in that." "Well," rejoined the other, "on that day it will be said to me, 'Jabez Smith, you got drunk.' 'Yes, Lord,' I will answer, 'and I paid my fine.' 'Where's your receipt?' it will be said ; and do you think it reasonable, judge, under these circumstances and on such a day, that I should be obliged to lose my time by going down to hell to look for you and your clerk?"

On one occasion the topic was Spiritualism. A lady said that at a séance a widow, who had not been a very loving wife, expressed a wish to communicate with the soul of her deceased husband. It arrived, and she inquired, "Are you happy?" "Happier than I ever was on earth," it answered. "You are in heaven, I suppose?" "Quite the contrary!"

The third story is this: An Indian official of the name of Paul was in London, and, going home one night in the West End, saw a gentleman, who had dined, vainly trying to open his door with a latch-key. The Indian officer, going up, volunteered to open the door, whereon the tipsy man said, "May I ask your name, sir?" To this the other man replied, "My name is Paul." On which, after some reflection, the tipsy man said, "Oh! Paul is your name, is it? By the way, did you ever get any reply to that long, rambling epistle you wrote to the Ephesians?"

Lastly.—The people of Virginia, in the reign of Queen Anne, petitioned the Government of the day to send them out a regular hierarchy, "for the safety of their immortal souls." "Oh, damn your souls!" replied the Minister. "Grow tobacco!"

CONSTRUCTIVE SOCIALISTS.

—:O:—
BY E. H. THOMAS, IN "THE VANGUARD."
—:O:—

THERE are to-day two kinds of Socialists in America. The difference between them is something like the difference between the two kinds of geologists who used to find so much cause for dispute some fifty years ago.

One kind of geologist believed that all the changes in the earth's history have been caused by some tremendous catastrophes, volcanic eruptions, sudden sinkings of the earth's crust, and all sorts of terrible commotions. They thought that when the Creator got tired of one age of animals and plants, he destroyed them all by some sudden calamity, and made the world all over new, creating new animals and plants, and when in turn he got tired of these, he wiped them out as a child wipes out the figures on its slate, and began all over again.

The other kind of geologists believed that every change in the earth's history has taken place slowly and gradually, and that all animals have been developed from earlier animals by the process of evolution.

We need not add that the believers in sudden catastrophes as the only cause of geologic changes have long since given up the argument, and that every geologist now believes in evolution.

But to-day a similar dispute is being carried on among American Socialists. Only we are not arguing about the past history of the animal world, but about the future history of the social world.

Some Socialists, among them the members of the Socialist Labor party, say that Socialism will only come through a sudden and complete overthrow of the capitalist system. Till that takes place, they say, it is useless to attempt any reforms or improvements. Until the revolution arrives, we can do nothing except to preach the revolution, as a sort of a final judgment day which will right all wrongs and bring heaven on earth at one clap.

Other Socialists reply that no economic system has ever been changed at one clap, that capitalism was not introduced at one clap, but slowly grew out of the economic system that went before it. These Constructive Socialists, as they are called, say that Socialism will have to come through evolution, through a slow constructive process.

Of course, this does not mean that there will be no revolution. Every evolution in itself is a revolution. For instance, the change from feudalism to capitalism was both an evolution and a revolution.

And since this evolutionary process must be slow we want to begin on it right away. We do not wish to sit with folded hands waiting for the revolution to come, nor to go about preaching a great catastrophe in the future, as Noah preached the coming of the flood. The Constructive Socialists want to begin, and are beginning now, to "do things."

And for two reasons the best place to begin is with municipal ownership.

The first reason for this is that we as a party are strongest in the cities and will capture many city governments before we carry a single state.

The other reason is that in city governments we can face and solve our problems on a small scale, before we approach the gigantic task of establishing a Socialist Republic.

Take, for example, the city of Milwaukee. We could hardly be expected to establish municipal ownership in Milwaukee with nine Socialist Aldermen out of a total of forty-six, which was our proportion until April 3, nor with the twelve Aldermen we have now. Yet we have done some good things, not the least of which is this: We are educating a set of competent, working-class representatives for active work on the problems of applied Socialism. There is scarce one Social-Democrat in Milwaukee, I believe, but knows more about public affairs than he did two years ago. The City Central Meetings in Milwaukee have an educational value. The cities must be our training schools for bigger things.

But this educational work is not the only or the chief value of municipal ownership. Because municipal ownership cannot abolish the wage system, is it nothing to working men? If municipal gas gives us a cheaper light, is that nothing to the wage-workers who must do their studying at night and ruin their eyes with poor kerosene? If municipal street cars reduce fares and spread out the working district over a larger area, is not the gain of air and sunshine something? Was it nothing that municipal milk in one of the crowded districts of London actually decreased the death rate of working-men's babies? Did the mothers of these little ones think municipal ownership "no good" because it did not bring Socialism with one stroke?

Whatever increases the comfort and health of the working class increases their strength for resistance in this great class struggle. The Socialist ranks do not get their best recruits from the slums in any country on the face of the globe.

The Constructive Socialists propose wherever they can to get hold of the city governments and establish municipal ownership just as far and as fast as they can. They propose to do away with the graft which is poisoning our cities and threatening representative government. They promise, wherever they have the power, to give better conditions to labor. When elected to the State Legislatures they will introduce favorable legislation. When elected to Congress they will agitate for the taking over of the trusts. While they keep the final goal of complete Socialism ever before them, they make it a rule to do what they can and strive for any gain, however small, without waiting for the co-operative commonwealth to come down from heaven, or the capitalist system to be wiped off the slate of human history by some sudden explosion or terrible upheaval.

It will be seen, therefore, that the Constructive Socialists are far more scientific than the Socialist Labor Party, since they are following the teachings of evolution, and not the unscientific theory of sudden catastrophes.

In truth, the Socialist Labor Party and those who think with them have no program for the establishment of the Socialist republic. In this, they resemble the anarchists, and there is no more sense in their having a political party than if the anarchists should have a political movement.

Only in one thing the anarchists are ahead—they at least believe in the "propaganda of the deed." The Socialist Labor party believes only in the propaganda of eternal talk. That is all.

EDWARD BLISS FOOTE.

—:o:—

THERE are several biographies extant giving the career nearly or quite up to date of the well known physician and medical author whose portrait appears in this volume. (See "Men of Mark," "American Biography," C. Edward Lester's "American Advancement," the "National Cyclopedic of American Biography," and "The World's Sages, Thinkers and Reformers.") In this sketch we shall speak only of Dr. Foote's record as a Liberal, prefacing it with a brief glimpse of his early environment.

Edward Bliss Foote was born in the village of Cleveland, Ohio, Feb. 20, 1829. Village it was at that time, although it has since become one of the largest and handsomest cities of the "Buckeye State." While in his infancy, his father, Herschel, and his mother, Pamela, removed to a small village seven and one-half miles to the westward of Cleveland, where stood the first church that was built on the Connecticut Western Reserve. Around or near this church edifice clustered a neighborhood of eastern people, most of whom were from the staid old State of Connecticut. Herschel Foote was the village merchant, the postmaster and the squire. His home was literally a free hotel for ministers, school teachers and singing masters. On one Sunday three of the Beechers were entertained—Dr. Lyman, Dr. Edward and the Rev. William Beecher. Mr. and Mrs. Foote were choristers at the one Presbyterian church. Libraries were little thought of by the pioneers of Ohio. On the bookshelves of the Foote family could be found "Pilgrim's Progress," "Watts on the Mind," Fox's "Book of Martyrs" and similar religious publications, but no such volumes as Paine's "Age of Reason" or the works of Hume or Voltaire. The young doctor was taught to regard Paine, Hume and Voltaire as frightfully vicious men. The term "young doctor" is used advisedly, for the subject of this narrative was called "Doctor" in the neighborhood when he was in pantalettes, for the reason that when he was asked as to what would be his occupation when he grew to manhood, he always replied that he would be a physician; but with the limited opportunities at that time in that sparsely-settled region, the prospect of acquiring the necessary equipment for the medical profession was not encouraging. At twelve years of age the young doctor, in the absence of any religious revival, became a member of the Presbyterian church, and, true to his disposition to perform well his part in every cause in which he enlists, his attendance upon the weekly prayer meetings was regular and punctual.

About this time the boy became deeply interested in the biography of Benjamin Franklin, and when he learned that Dr. Franklin obtained pretty much all of his preliminary education in the printing-office, he conceived the idea of apprenticing himself to the art of a printer. Parental objections were manifested for manifold reasons, but in the face of great opposition the first opportunity presenting itself was eagerly seized by the youth of fifteen and one-half years. In the printers' composing-room, away from the atmosphere of the pious home, evolution began, and that, too, without the aid of Liberal literature, for the early settlers of Cleveland were mostly devout people. After serving a three-years' apprenticeship in a newspaper office, and acquiring in the meantime considerable facility with the pen, he became the editor of the first paper published in New Britain, Connecticut. About this time the Rochester and Stratford knockings occasioned no little excitement throughout the country, and the secular press was generally disposed to ridicule them; but Editor Foote took the

position in his editorials that investigation rather than ridicule was in order. Without becoming a Spiritualist he has ever maintained the right of the new faith to exist. When Theodore Parker was filling Music Hall in Boston every Sunday with an enthusiastic and admiring audience, Foote was a resident of New York, and although the "Hub" was not then, as now, a suburb of New York, he found the time and means to visit Boston now and then to listen to the great independent Unitarian preacher. The young doctor became a liberal Unitarian, and later, in New York, attended upon the preaching of the Rev. O. B. Frothingham, who, like Parker, was a liberal Unitarian. It was while entertaining Unitarian belief that Dr. Foote wrote his far-famed "Plain Home Talk," and this fact accounts for all in the pages of the first edition of that book which has a pious flavor. Since writing that work its author has become an Agnostic.

When D. M. Bennett started the *Truth Seeker*, a warm and lasting friendship sprang up between the Doctor and the Infidel editor. The mother of the present editor of the paper founded by D. M. Bennett, Mrs. Macdonald, went about among the handful of Liberals in New York and sought help for the new paper. Dr. Foote's contributions were not withheld, and the fearless, able, and industrious editor had his full sympathy.

In 1872 the first Comstock bill was presented in the New York Legislature. This bill Dr. Foote opposed with both argument and money. Alone he battled with this new kind of legislation. When he found the bill had passed both branches he submitted his objections in writing in a letter to Governor Dix, but he subsequently found that the governor's signature to the bill was dated on the same day on which his letter was written. After a law of this character found its way into the statutes of the Empire State, it was a comparatively easy matter on the part of the Comstock people to procure the passage of a similar bill in Congress, creating through the postal regulations an odious censorship of the press. This was effected in the winter of 1872-73, and in 1874 Comstock retaliated upon Dr. Foote for his opposition to his measure by arresting him on the charge of violating the postal laws. In this suit, before Judge Benedict of the United States circuit court of the southern district of New York, in 1876, Dr. Foote was fined \$3,500 for having sent through the United States mails an innocent pamphlet treating on physiological subjects and advocating the right of married people to regulate the size of the family through the use of contraceptics.

Shortly after this came the arrest of E. H. Heywood and D. M. Bennett, charged with violating the postal laws. Liberals are familiar with these trials and their outrageous results. Then came the formation of the National Defence Association to oppose the Comstock laws and their odious enforcement. Ever an active member of this association, Dr. Foote has contributed freely to its support and given much of his time in carrying out its objects. At his residence, No. 120 Lexington avenue, the association set in motion the preliminaries which led to the immense and enthusiastic gathering at Chickerling Hall to welcome D. M. Bennett on his release from Albany prison. The Doctor was a member of the committee sent to receive Mr. Bennett as he emerged from the sombre atmosphere of his cell. It was also at Dr. Foote's residence that the association met to devise means to send the eloquent and persuasive Laura Kendrick to Washington to plead for the release of Ezra H. Heywood from Dedham jail, and her mission was a success.

Dr. Foote was one of the monument committee after the grand old man Bennet passed away, and when the trustees of Greenwood cemetery sent a message to the committee that the inscription designed for the monument would not be permitted, Dr. Foote was among those of his colleagues who stood firmly for no compromise. He was in favor of putting the inscriptions deep in the granite even if the block had to be excluded from the cemetery. He would join in purchasing a site for it just outside the cemetery, where it would forever be in view of the narrow-minded guardians of the noted burial ground. The monument was set up in Greenwood, and the inscriptions as originally prepared were conspicuously imprinted upon it without the least modification. In all of Moses Harman's troubles Dr. Foote has been the persecuted editor's fast friend, and has given him no small amount of financial support. The Doctor also contributed largely to aid Bradlaugh and Besant in their fight for liberty of the press, and also for the defence of Truelove.

In everything the Doctor is liberal. He is in full sympathy with the exclamation once made by Eugene Macdonald that "he would fight for the right of another to differ from him." For instance, Dr. Foote is a regularly registered physician in the State of New York, but from the beginning of medical legislation in the State in 1874, he has steadily opposed by argument, and money freely contributed, the imposition of penalties upon those who would seek to relieve human ills by methods not approved by the regular profession. He has fought in legislative committees and in the medical societies to which he belongs, for the right of Christian scientists, mental scientists, faith curers, magnetic healers, etc., to practise the healing art.

From the moment he became an editor, almost half a century ago, he advocated woman's suffrage. When, in 1873, Susan B. Anthony was fined \$100 for daring to cast a vote in Rochester, the Doctor sent his check for \$25 to assist in paying the unjust fine. It may also be remarked in this connection that when C. B. Reynolds, the Liberal lecturer, was fined \$25 in New Jersey for blasphemy, Dr. Foote made haste to send his check for that amount, but Colonel Ingersoll, who so ably pleaded Mr. Reynolds's cause, generously paid the fine and all costs, so that the Doctor's check was used for other purposes connected with the cause in which Mr. Reynolds was engaged. The Doctor is a member of the Federation of Freethought, the Secular Union, the Manhattan Liberal Club, the Institute of Heredity, the National Defence Association, the National Constitutional Liberty League, the New York Public Health and Constitutional Liberty League, the American Psychical Society, and in politics is an enthusiastic Populist. Wherever the banner of advanced thought is unfurled, a field glass will not be required to find the subject of this sketch.

—*Four Hundred Years of Freethought*, 1894.

DEATH OF DR. FELIX L. OSWALD, M.D.

Our readers will be sorry to hear of the sudden death of Dr. Oswald, who for many years has been well known to Freethinkers by his brilliant and voluminous contributions to liberal and scientific literature. He was on a journey from Albany to Rochester, and while the train stopped at Syracuse he stepped off and was instantly killed by a passing train. We shall give a sketch of his life in our next issue.

A THANKSGIVING HYMN.

—:O:—

BY G. L. MACKENZIE, IN THE LONDON "FREETHINKER."

—:O:—

The earth is flattened at the poles.
 Thank God !
 A fishing-net is full of holes.
 Thank God !
 Though priests are warmly housed and
 fed,

A homeless wretch may get, instead,
 A storm-blown slate upon his head.
 Thank God !

Whatever is is always best.
 Thank God !
 A thoughtless boy can rob a nest.
 Thank God !
 The largest streams by cities run ;
 Our maxim is a Maxim gun ;
 And youngsters torture cats for fun.
 Thank God !

The Lord of Heav'n came down to die.
 Thank God !
 A spider's web can catch a fly.
 Thank God !
 The face of Nature's stained with blood ;
 Our rivers well supplied with mud ;
 We sometimes break a collar-stud.
 Thank God !

He missed the train, as Heav'n had
 willed.
 Thank God !
 The folk that caught the train were killed.
 Thank God !
 He missed the ship and so survives ;
 The ship was lost with scores of lives ;
 On pious frauds the parson thrives.
 Thank God !

The godly man grows fat on lies.
 Thank God !
 The honest man of hunger dies.
 Thank God !
 The human race through Adam fell,
 The most of whom will burn in hell ;
 They say that roasted corpses smell.
 Thank God !

A God-planned end includes the means.
 Thank God !
 The God-planned Jews got God-planned
 "beans."
 Thank God !

Earth's fauna live and die in dread,
 As hunters, hunted, food, and fed,
 On flood, and field, and feather-bed.
 Thank God !

The martyrs in their faith were firm.
 Thank God !
 And, so, in flames they had to squirm.
 Thank God !

Religious faith can always fill
 The pious fool with strength of will
 To suffer, persecute, or kill.
 Thank God !

They say the Bible is divine.
 Thank God !
 The word "divine" they can't define.
 Thank God !

The man who thoughtfully inspects
 The "blessed book" therein detects
 The warrants of the warring sects,
 Thank God !

If God exists, we ne'er do ill.
 Thank God !
 Whate'er we do, we do his will.
 Thank God !

In him we live and think and act,
 Blaspheme, believe, indite a "tract,"
 Expose a lie, or fight a fact.
 Thank God !

We pray for Brown, and Smith is spared.
 Thank God !
 We pray for peace and war's declared.
 Thank God !

The God of Love does all things well,
 As freezing beggar-brats can tell—
 We're told there's little frost in hell.
 Thank God !

A lot of snakes are poison-fanged.
 Thank God ?
 The innocent are sometimes hanged.
 Thank God !

We can't by prayer howe'er we beg—
 On Alpine tops hard-boil an egg,
 Nor cure by faith a wooden leg.
 Thank God !

The Earth produces fruit and flowers.

Thank God !

And weeds, and hot volcanic showers.

Thank God !

Tornadoes, earthquakes, tidal waves,
Remorseless tyrants, trembling slaves,
And consecrated mitred knaves.

Thank God !

The Lord was nailed to save our race,

Thank God !

He wisely chose the time and place.

Thank God !

The time : an age of mental lack ;

The place : a sort of cul-de-sac ;

A sordid slum—by Culture's track —

Of cobwebbed moral bric-a-brac.

Thank God !

Folk then and there believed in dreams.

Thank God !

So Christ came down to die, it seems.

Thank God !

He couldn't *now*, within our coasts,
Because we smile at dreams of ghosts,
Nor think of nailing gowks to posts.

Thank God !

"Praise God, from whom all blessings
flow !"

Thank God !

And ev'ry ill, as well, you know.

Thank God !

The famine, harvest, fast and feast,

The best and greatest, worst and least,

The skeptic, and the lying priest.

Thank God !

CORRESPONDENCE.

THE MONEY TEST'S THE THING.

Editor SECULAR THOUGHT.

SIR,—We reason on the stability of the different stocks quoted on the stock market by their market prices. So also with literary works. Some time ago I passed an old book store, and noted the prices of some of the books, which I jot down for your consideration ;

1. Methodism in Kentucky, 3 volumes, price 50 cents. 2. Carlyle, 16 volumes, 12 dollars. 3. Dumas, 27 volumes, 10 dollars. 4. Routledge's Waverley, 12 volumes, 5 dollars.

Many more rational and entertaining works were quoted well up to the dollar mark per volume, but the theological works were the lowest. May we not ask ourselves the question, Is not public confidence in theology dying out ?

Fraternally yours,

J. S. ODEGAARD.

GOLDWIN SMITH ON THE HISTORICAL JESUS.

"The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—*this Jesus has flown*. To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, *not a man*, but the aspirations of many hearts. *If one age can create a Jesus, another can*. Our age can. You and I can help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us."

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The most valuable record of Freethought progress yet published.

THE EVOLUTION OF MAN: A Popular Scientific Study. By Ernst Haeckel.
Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged)
edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints.
25c. Watts & Co., London.

This magnificently illustrated work should be in the library of every
Freethinker.

REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS held
at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62
Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C.
Reichwald, secretary, 141 South Water St., Chicago, Ill.

HAECKEL'S LAST WORDS ON EVOLUTION. A Popular Retrospect and
Summary. By Ernst Haeckel, of Jena University. Translated from the Second
Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait.
Royal 8vo, cloth, \$1.75. London: A. Owen & Co., 28 Regent Street.

SUNDAY OBSERVANCE: Its Origin and Meaning. By W. W. Hardwicke, M.D.,
author of "The Evolution of Man and His Religious Systems," etc. R. P. A.
Cheap Reprints. 25c. Watts & Co., London.

MARRIAGE AND RACE DEATH. The Foundations of an Intelligent System
of Marriage. By Morrison I. Swift. 275 pp. 8vo., heavy paper, paper cover,
50 cents. New York: The Morrison I. Swift Press. 1906.

FUNERAL SERVICES WITHOUT THEOLOGY. A series of addresses adapted
to various occasions. With an Appendix containing examples of method of treat-
ing personal recollections, and poetical quotations. By F. J. Gould. 60 pages,
cloth, 40 cents. Watts & Co., London.

THE ANGLO-ROMAN CONCORDATS. By F. Hugh O'Donnell. Reprinted
from the Belfast News-Letter. 5c.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed.
Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr.
Agnostic Journal, 41 Farringdon St., E.C., London, Eng., wkly, 2d.; \$2.50 per year.
The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.
Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.
To-morrow, 2238 Calumet Av., Chicago, Mich., monthly, 10 cts.; \$1 a year (for. \$1.50).
Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.).
Progressive Thinker, 40 Loomis St., Chicago, wkly, 5 cts.; \$1 a year. J. R. Francis, ed.
Good Health Clinic, Syracuse, N.Y., monthly, 50 cents per year (foreign 75 cents).
Blue Grass Blade, Lexington, Ky., weekly, \$1 per year. J. E. Hughes, ed. and pub.
Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.
Lucifer, 500 Fulton St., Chicago, Ill., weekly, 5c., \$1 a year, Moses Harman editor.
Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo, 5c., 50c. year, W. H. Maples ed.
The Vanguard, Milwaukee, Wis., monthly, 5c.; 50c. a year. Socialist. J. Spence, ed.
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SECULAR THOUGHT

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WHO ARE THE NATION-BUILDERS ?

—:O:—

Who builds the State ? Not he whose power,
Rooted in wrong, in gold entrenched,
Makes him the regent of the hour :
The eternal light cannot be quenched.

This shall outlive his little span ;
Shine fierce upon each tainted scheme ;
Shall show where shame blots all the plan,
The treachery in the dazzling dream.

He builds the State who builds on truth,
Not he who, crushing towards his aim,
Strikes conscience from the throne, and ruth,
To win a dark, unpitoeus fame.

Not he, though master among men—
Empire and ages all his thought—
Though like an eagle all his ken :
Down to the ground shall all be brought.

He builds the State who to his task
Brings strong, clean hands and purpose pure ;
Who wears not virtue as a mask :
He builds the State that shall endure,—

The State wherein each loyal son
Holds as a birthright from true sires
Treasures of honor nobly won,
And Freedom's never-dying fires.

—RICHARD WATSON GILDER.

EDITORIALS.

NUMERICAL COMPARISONS OF THE RELIGIONS OF THE WORLD.

We are startled every now and again with a new reckoning of the world's population, apparently manipulated in order to afford scope for swelling the numbers of the Christian sects in comparing them with the other world-religions. The latest of these reckonings we have seen is the one issued by the Roman Catholic Council recently formed to consider the French crisis. According to this, there are now 1,603,150,000 people in the world—only about 100,000,000 more than what has been hitherto given as the highest calculation; but what difference does that little item make when you want to advocate Popery or Protestantism?

In detail, the council say there are 350 million Catholics and 213 million Protestants—a total of 563 Christians, or more than one-third of the total inhabitants of the earth. The other denominations are thus enumerated: Mahomedans, 222 millions; Buddhists, 107 millions; ancestor worshippers, 283 millions; Brahmins, 225 millions; Jews, nine millions. There are, of course, many religions not here mentioned, such as Shintoism, Confucianism, etc., making up the 1,600 millions.

The fault with all these calculations is that they ignore the fact that large masses of the so-called religious peoples are not religious at all. Thus, the whole of the populations of such countries as Spain, France, Italy, etc., are reckoned as Catholics, whereas they include, not only a large proportion of indifferentists, but many thousands, probably millions to-day, of persons who are practically and often avowedly anti-Christian.

A striking instance comes from Cuba, where Bishop Chandler, of the Methodist Episcopal Church South, has just declared that ninety-five per cent. of the people are neither Protestant nor Catholic; and that when the Protestant missionaries began work there a few years ago they found the island "filled, not only with religious indifference, but with a large amount of downright and outspoken infidelity of the Voltaire type. Very much the same state of things continues, though there are tangible results to be observed for the seven years of missionary work."

Very likely this is so, just as there are tangible results for the same sort of work in India and China, where churches and schools have been built, parsonages provided, good fat missionaries' salaries paid, and all the paraphernalia of an established religion set up, though it is thought—and acknowledged by some missionaries—that not a single real "con-

version " to Christianity has ever been made for all the centuries of missionary " work " so far done.

Then we are told that in the vast Russian Empire there are still many millions of pagans who are counted as Catholics ; and that in various odd corners of south-eastern Europe there are still the remnants of old pre-Christian peoples who know neither Pope nor Bible.

The only way, it seems to us, to tell whether a man is a Christian or not is to examine his clothes. If he wears European or American-made cloth, and especially if he carries a Birmingham-made knife and an American revolver, put him down as a Christian. People who make their own clothes and arms are pagans.

—:O:—

THREE " CANADIAN STATESMEN."

Speaking at the nominations in Queen's-Shelburne, where he was opposed by Dr. R. C. Weldon, Mr. Fielding, the Finance Minister who was unseated for bribery and corruption at his election two years ago, and who consequently for two years has been holding a seat and an office to which he had no legal claim, discussed two of the " scandals " brought before the late session of Parliament—the frauds connected with the provisioning of the ships Arctic and Montcalm. He admitted there had been some wrong-doing, and possibly too high prices had been paid for some things, but, after all, it was only " a mere bagatelle, a drop in the bucket, compared with Canada's great and legitimate expenditure ! "

Here is one of the " Canadian statesmen " who were jeered at by John Morley reducing himself to the level of the country wench who wished to be excused for having had an illegitimate baby because, as she said, it was " only a little one ! "

If, said Mr. Fielding, he had been unseated for corrupt practices, he had looked into the matter, and found that he was the one hundred and fiftieth member of the Dominion Parliament who had been unseated for illegal practices since Confederation, so that he was in " a pretty big class of sinners." This is just as if McGill should try to excuse his misconduct by alleging that " he had looked into the matter and found that in the last forty years five hundred bank cashiers had been guilty of similar misconduct, so that he was in a pretty big class of sinners ! "

Now, can any one imagine a Cabinet Minister shielding himself under such thieves' excuses as these ? They are exactly the pleas put forward by the common jail-bird. A man pretending to be a gentleman, the trusted custodian of a nation's liberties, its wealth, and its honor, should

scorn to justify himself with such highwayman's excuses. Mr. Fielding is a "Canadian statesman!"

—:O:—

A CANADIAN MINISTER OF JUSTICE.

With a similar lack of an honorable ideal, Mr. Aylesworth, Minister of Justice, speaking at North Bruce in favor of the Liberal candidate, repudiated the idea that Mr. Hyman (another Cabinet Minister at whose election two years ago enough bribery has been proved to have occurred to unseat a hundred members) should voluntarily resign his seat. The demand for his resignation, says Mr. Aylesworth, "comes from an irresponsible source." As if a thief could be justified in retaining the goods he had stolen until their restitution was demanded by some "responsible person!" A nice man this to be Minister of Justice!

Then Mr. Aylesworth thinks that, though wholesale bribery by Hyman's friends may be proved, the other side have lost their right to the seat because their action has been delayed for so long a time. If they had protested the election at the stipulated time, there might have been a counter-petition! But how can the possibility of there having been fraud on the other side justify Mr. Hyman in retaining a seat which was unquestionably won by the grossest corruption? It will be understood that the incriminating evidence in this case has been brought out, not on a petition to unseat Mr. Hyman, but on a police-court charge against the agents employed in the election.

Here are three members of the Ottawa Government—Fielding, Hyman, Aylesworth—who seem utterly unfit to be named as upright, honorable gentlemen, and it is but a fair assumption that the other members of the Government are little if any better. When such men as these are at the helm of the State, and go into the political market with large funds at their disposal and with a staff of experienced corruptionists at their beck and call to do their illegal work, who can wonder that the common voter is found ready and anxious to get a \$10 bill for his vote?

It is a frequent remark that the bribed voter knows very well that for every dollar he gets the bribing candidate will get thousands. He says that the money is there and he may as well take his share as not. Like the thief, he says if he does not take it somebody else will—on the assumption, perhaps not very unnatural, that "all men are liars," and also thieves. It has been suggested that society might exist by all men going into the laundry business; it would be equally rational to imagine that all men can earn a livelihood by thieving. When the laboring man

who sells his vote, however, wakes up to the fact that he has to earn, not only the few dollars he himself pockets, but also the thousands stolen by the man who bribed him, he may begin to object to the statesmanship based on such a rotten foundation.

—:O:—

THE TORONTO "GLOBE" AND THE POLITICAL SCANDALS.

It is amusing—and instructive—to see the squirming of the "Liberal" newspapers under the disgraceful exposures of bribery at the Fielding and Hyman elections. In an article on the subject on Saturday, Oct. 27, the *Toronto Globe* makes a laborious attempt to minimize the damaging effect of these exposures by asserting (somewhat like Messrs. Aylesworth and Fielding) that the other classes of society show a record no better than that of the politicians. Commenting on Principal Gordon's appeal for purer politics—

"Surely those who respect each other in business and in society, while differing on political issues, might resolutely unite in the effort to make our public life as pure as our commercial and our social life"—

the *Globe* asserts that "the facts of everyday life disprove the assumption" of a comparatively greater purity in commercial and social life than in politics. This sort of argument is only the old Billingsgate rejoinder: "You're another!" Then, attempting to discount the effect of the scandals, the *Globe* says:

"The impression which the facts of a situation make is largely a matter of emphasis! If there is political corruption anywhere, it is certain sooner or later to be discovered, and the story is told with the utmost impressiveness and repeated with the most startling emphasis."

This is sheer poppycock. The same thing is said by plumbers and preachers when their misdeeds are exposed. The worst feature of the election scandals is not, perhaps, the emphasis given to the facts, but the jocular manner in which they are generally treated. Nor is it true, we imagine, that political corruption is "certain sooner or later to be discovered." What seems an inevitable conclusion is, that for every piece of corruption exposed there have been a large number of similar cases still hidden. The existence of a regular gang of professional corruptionists is only explicable on the hypothesis that a large, profitable business has been going on in that line.

The *Globe* knows it is talking rubbish when it claims that "known dishonesty or personal impurity is quite as serious a bar to progress in

public life as in business or in society." It knows, at least, that neither one failing nor the other has been any bar at all in politics. It knows very well that but a few years ago one of the Cabinet Ministers at Ottawa was charged with the grossest immorality, and that both parties united in hushing up the unsavory story.

To talk of the work of reform beginning "back in the motives and ambitions and ideals of the people," simply means deferring reform till the Day of Judgment. It means that our friends must not be punished.

The plain fact is that two of the responsible Ministers of the Ottawa Government have secured election to Parliament by gross and shameless bribery, and if they possessed a spark of honor neither of them would have retained his seat for an instant. The *Globe* is compelled to admit the facts, but instead of demanding the punishment of the criminals—which in our opinion is the only possible means of inaugurating a reform,—it tells the rest of the people that they are just as bad, and must look for a remedy to "the University and the Church!"

—:O:—

THE "CORRUPTIBLE REMNANT."

In another article the *Globe* makes capital out of the sermon of Rev. W. T. Clark, of London, who tried to whitewash his fellow-townsmen by asserting that "only a small percentage of its citizens have been shown to be guilty," etc., and claiming that both political parties were tarred with the same brush. This sort of argument may suit the Liberals to a nicety, but it is hardly warranted by the facts.

There are two sides to every case of bribery, and the reiterated cry of one of our Toronto papers in the Gamey-Stratton case, "Where did the money come from?" points to the criminals in the London bribery cases other than those who took and those who dispensed the bribes.

When thousands of dollars are illegally distributed in an election contest, they are not provided by the "small percentage." Nor do the men who pay the money over to the voters supply it from their own pockets. No one out of a lunatic asylum will imagine that the principals in any election contest are ignorant of the corruption carried on in their interest; nor will any sane man believe that the money paid for votes in an election such as that in London comes from any other source than one that is controlled by the Government that makes such dastardly efforts to keep their fellow-officials in power.

Every one at all acquainted with political affairs knows that the party funds are supplied by contractors and monopolists of various stripes,

and that in reality they are only used for illegitimate or illegal purposes. These party funds and the men who control them are the real sources of bribery and corruption; without them the "corruptible remnant" would be a negligible quantity. To put the blame on the latter is to overlook the chief criminals. Practically, these represent the University and the Church. To call upon the latter to provide a remedy is just as sensible as it would be to try to stop tigers eating men by appealing to the tigers to cultivate a taste for fish instead of flesh.

The *Globe*, like most of the daily papers, is simply a party hack, and is afraid to call for the just punishment of the real criminals because its own existence depends upon their support.

Its editor is a Presbyterian preacher who poses as a shining light of piety and religion and truth, but who, like all other political preachers, serves only as an exaggerated example of the inevitable result of mixing religion and politics—Cant and Hypocrisy.

—:o:—

"SUNDAY-BREAKING" BY THE GOVERNOR-GENERAL, ET AL.

The Manitoba Sabbatarians are up in arms. "The Sawbath" is being broken by the Governor-General, as well as by other high officials and wealthy men, who go out to Poplar Point and the St. Mark's district on Sunday—not to hunt or fish on Sunday, but—to prepare for their fun on Monday. They want to begin shooting bright and early on Monday, and so get all their equipment ready on Sunday. There is no harm in killing as much innocent game as you like on Monday, but you must not even look at your gun or your gaiters on Sunday.

If an inquisition of this sort is to be tolerated, the time may again be upon us when men and women will be punished for their thoughts. It may easily be possible that a man may be forced to convict himself of Sabbath-breaking by spending a few minutes in revising an estimate or even in thinking over a business transaction. Might not even a good Christian be punished for brushing his hat before going to church?

One would think that men calling themselves lovers of freedom would be ashamed of acting in this mean, tyrannical, and inquisitorial fashion, but Christianity has never encouraged sentiments of liberty, toleration, or magnanimity. Its outcome has invariably been priestly tyranny and narrow-minded bigotry, and these seem its leading products to-day. If the Freethinkers of Canada had spunk enough, they would laugh these pretentious frauds out of court. As it is, backed by conscienceless and self-seeking politicians, they are a menace to our liberties.

"SCIENCE, ARCHÆOLOGY, AND CRITICISM ARE AGREED."

So, we are pleased to record, said the Rev. Prof. Jordan at the Kingston meeting of Queen's College Alumni Association on Nov. 1, when he gave an address on "Archæology and Criticism." He claimed that there was no vital distinction between these two branches of study, but that in the main their material, methods, and results were harmonious. We agree. So far as they are rational interpretations of real facts they are truly scientific, and must necessarily be harmonious. We are not at all surprised, therefore, to hear Prof. Jordan continue:

"Not only was there agreement that **the mechanical view of inspiration must be abandoned**, but the majority of archæologists accept the critical view as to the origin of the Hebrew people and the beginning of Hebrew history."

We are glad that the "mechanical view of inspiration" is to be abandoned, though what that view is we are at a loss to conceive. Inspiration of any sort seems to us to be one of those things that "no fellah can understand," as Lord Dundreary used to say. If there is an omniscient and omnipotent deity, we cannot imagine any writing that is not directly his handiwork.

One difficulty is that the value of inspired writing seems to depend on the ability of the inspired agent, and not upon that of the inspirer. This is acknowledged by the inspirationists, who tell us that the divine power has to accommodate itself to the circumstances of the time and place. But this only reduces divinity or omnipotence to the level of humanity. We might reasonably ask, why not change the conditions to suit the divine will and purpose?

But these questions do not affect our main difficulty. We may agree in answering the question, "Where did the money come from?" but our agreement will have little validity unless we can answer that other question, "How did it come?" We must remember that this matter refers to a time when there were no telephones or phonographs, megaphones or telegraphs, wire or wireless. So far as we know, that is. No typewriters even, though there may have been stenographers, and there certainly were many sensational reporters—good enough, perhaps, and truthful enough for a modern "yellow" sheet. Yet if there had been any or all of these things, we cannot see how that would fit inspiration. It is easy to imagine Asurbanipal or Rameses or Xerxes dictating to a scribe, but can we imagine Omnipotence talking through a megaphone?

It is the mechanical part of it that sticks us. Has "telepathy" anything to do with inspiration?—or with mechanics? "God's thoughts

are not as man's thoughts," we have been told by some one who has no doubt special means of knowing; and doubtless Omnipotence could make man's thoughts agree with his if he had a mind to do so; but has he ever done so? and what mechanism has he employed? are questions that may be up for discussion when they are reduced to something like a rational basis. At present, theories of inspiration are all based on an idea that Omnipotence sits on a throne giving out instructions, and the difficulty is to imagine how those instructions can reach mankind. Prof. Jordan will perhaps tell us what the Mechanical Theory of Inspiration which he has abandoned really is.

—:O:—

WILL JAPAN ADOPT CHRISTIANITY?

Rev. J. L. Jordan, who has spent some years travelling in the East collecting materials for his partly published work on "Comparative Religions," spoke in Toronto on Sunday, Nov. 4th, on "The Outlook in Japan." Mr. Jordan very optimistically thought it possible Japan might adopt Christianity for politic reasons, but he sensibly concluded that "it would not be the Christianity of the West, but a combination of what was best in all religions!"

This is one of those preachers' utterances that look attractive at first view, but will hardly stand the test of rational examination. There is no question that the Japanese did discuss the question of adopting our Western religion, and that they decided not to adopt it. It is possible they may reverse that decision, though this seems unlikely. There is no doubt, however, that Mr. Jordan is correct in saying that if they do adopt Christianity, it will be a religion different from anything hitherto known under that name. And for various good reasons.

In the first place, Christianity is not a definable entity. It exists in so many forms that a description of one necessarily excludes the others. The Japanese would have to become Catholics or Methodists, Anglicans or Presbyterians, Episcopalians or Quakers, Unitarians or Universalists. Some of these are denounced by the others as not Christians at all. The Japanese would have to pay their money and take their choice, and we imagine they will do neither.

Then comes the question, how far is Christianity itself a new religion that could be adopted by other nations? Just look at Christendom. The Christian nations of to-day think they have discarded Paganism, but they are as much astray as the Japanese would be if they imagined that by an imperial edict or an act of their diet they could change Shintoism

to Jesus worship. As a matter of fact, nearly all the great fasts, feasts, and ceremonials in Christendom are relics of paganism, that have come down to us through Greece and Rome and Scandinavia, but little modified by the new Christian ideas. And so it would be with Japan. The essential features of Shintoism would remain, though the priests might be called bishops, priests, or presbyters.

As to the Japanese adopting "the best" in all religions, they would do the same as the Christians have done—adopt or retain such portions as suited their religious fancies or customs, and no more. At the time Christianity rose to power, the peoples of Europe were rude and savage, and the fierce and bloodthirsty stories and laws of the new Bible suited their ideas and dominated them for many ages. We are only beginning to recover from the degradation thus produced. The Japanese being in the main a peaceable, law-abiding, and mild-mannered people, it would probably be the less cruel and intolerant portions of the Western religious ideas that would be assimilated.

But who can decide which is "the best" part of a religion? Might it not happen that the best in some religions would not be good enough for the followers of others? Should we ask each sect to hand out to us what its leaders consider its best tenets? or should we search for ourselves its text-books and select what we think its best precepts? Either plan would give us, we imagine, as good a religion as could be got from any other set plan. National religions don't grow that way.

Our strong advice to the Japanese is to imitate the French. Let the church go its own way, unaided and unhampered by State salaries or State sanction. Let the beliefs of superstition alone, but teach all the knowledge of nature that the people can assimilate, and depend upon it their religion will improve, whether called Shintoism or Christianity. Ignorance is the basis of all immorality and the prop of all religion.

—:O:—

RELIGIOUS EQUALITY IN FRANCE.

In an authorized interview, the Minister of Public Instruction and Worship in M. Clemenceau's new French Cabinet gave a very favorable review of the present condition of the church question. If the Catholic Church did not take advantage of the law on December 11th, it would forfeit its \$8,000,000 worth of property, which would become public property, but the structures would remain open for Catholic worship. There would be no opportunity, the Minister said, for martyrdom and no persecution. The object for which the Republican party had worked

for thirty years had been achieved. The Concordat with Rome was at an end, the State would no longer support an army of priests, and the priests would be on an equality with all other citizens. In short, the State would be neutral towards all religions, and would permit the free exercise of all with special favors to none.

It is, naturally, too much to expect that there will be no more disputes with the church and no more attempts at Catholic domination. The Old Guard used to say, "We will die, but never surrender!" The Catholic Church's paraphrase is, "We may surrender, but we never die!" At all events, France to-day is a long way ahead of any other country in religious toleration. Let us hope the French people will fully support the Government in consolidating the new order of things.

—:O:—

ANCIENT AND MODERN WITCHCRAFT.

At the Baptist Ministerial Association, Monday, Nov. 4, Dr. McTavish lectured on "Soothsaying, Sorcery, Magic, Witchcraft, Spiritualism and Miracles." A wide subject certainly, and one that might be extended to almost any length if the object is not simply to disparage other miracles in order to strengthen the Biblical ones. The doctor contrasted "the supernatural power of the Old Testament and the days of miracles" with the "tricks" of the present day. Just as orthodoxy is my doxy, so "miracles" are my tricks; your tricks are only tricks. It takes a D.D. to see the difference. As recorded in the Bible, the Witch of Endor raising the spirit of Samuel to communicate with Saul is an exact counterpart of a present-day Spiritualistic performance. There is, indeed, only the most superficial difference between any of these alleged Spiritualistic performances, ancient or modern. If there is any difference, it is in favor of the modern ones, for their genuineness is supported by far more valid evidence than that given for the ancient ones.

Rev. J. G. Brown, a returned missionary, said a great deal of witchcraft was practised to-day in India. As a matter of fact, a great deal of witchcraft is practised to-day in this Christian city of Toronto, and the same is true, we believe, of every large city of Christendom. There are not only many advertisements in the daily papers of Spiritualistic meetings on Sunday, at which the spirits of dead people are alleged to be raised and to bring messages for friends—practically witchcraft and fortune-telling combined, but quite a large and profitable fortune-telling business is done by clairvoyants, palm and mind-readers, and mediums of various kinds, some of whom advertize regularly in the newspapers.

BLESSING THE NETS.

—:O:—
 BY G. W. FOOTE, IN LONDON “FREETHINKER.”
 —:O:—

YARMOUTH—we mean the one in Norfolk—has the biggest parish church in England, and it was recently filled by some of the biggest fools in England. There was a public performance before a crowded audience of the old religious farce of “blessing the nets.” The walls and chancel rails were festooned with nets, and others were heaped at the foot of the altar. And a live Bishop was booked for the principal part in the extravaganza. His right reverend lordship of Ipswich preached the sermon and blessed the nets afterwards. “Come, comrades, hoist the sail,” was sung, and prayers were offered up for the prosperity of the fishing and the safety of the men. No doubt there was the usual collection.

We can quite understand the clergy taking part in a show of this kind. It helps to keep their business going. At the worst it could do no harm, and at the best it might do a great deal of good. For, if there are fools enough about, some of them may be caught by it, and every little helps in the case of declining industry. What surprises us is such a large attendance of worshippers not brought from lunatic asylums. At this time of day it ought to be impossible. One has great difficulty in conceiving how thousands of people, in a town where there are schools as well as churches and public-houses, could believe that any words proceeding from the mouth of the Bishop of Ipswich—or from the mouth of any other man, for that matter—could in the least degree affect the number of herrings that will be caught during the present season in the North Sea. Yet this is what the Bishop’s prayers amount to, if they mean anything at all. Less herrings would have been caught if he had not opened his mouth, and more will be caught now it is closed again. Such is the assumption, and every man in his right senses knows it is the veriest absurdity.

With regard to the safety of the fishermen, we should like to know whether any man in the whole town of Yarmouth really believes that the number of accidents on board the fishing-boats is in any way dependent on any words said on their behalf in the parish church—or elsewhere. We say *really* believes. There may, of course, be any amount of pretended belief. But real belief is a very different thing. Real belief expresses itself in action. Those who thought that the fishing boats were even partially secured by the prayers of the faithful would certainly diminish their insurance policies. Nothing of the kind, however, is done or ever will be done. Thoroughgoing belief in prayer would put an end to insurance altogether. “Trust me all in all, or not

at all," says the wicked lady in Tennyson's poem; and the good God would be entitled to say the very same thing to his votaries. But the most pious owners of fishing boats never trust the Lord all in all. They trust him, indeed, as little as possible. Having consigned their vessels to his care, they proceed to do a bit of hedging through a friendly insurance company. Say a boat is honestly worth two thousand pounds; they insure her for (say) two thousand five hundred pounds, and leave the balance of risk in the hands of the Almighty.

Is there a fisherman's wife, daughter, or mother in all Yarmouth who actually believes that her husband, father, or son is in any less peril at sea because of the professional incantations of the Bishop of Ipswich in the parish church? We doubt if there is a single one. The whole thing is simply a piece of play-acting. There is no sincerity in it from beginning to end.

We cheerfully admit, though, that the clergy ought to know something about *nets*. We read in the first chapter of the second Gospel that Jesus walked by the sea of Galilee, and saw Simon, and Andrew his brother, casting a net into the sea—for they were fishers; and that he told them to follow him, and he would make them fishers of men. They took him at his word, and their successors pursue the same business. The clergy are fishers of men—and women. Particularly women. They like to catch the women first; for they know that this is the easiest way of fishing in human waters. First, the female fish—then the male fish—and then the little fish—and then the fishing is over.

Nor is it only men any women that the clergy fish for. They cast wide nets and catch many good things—such as place, and power, and money. Yes, *money*; and as much of it as possible. The Archbishop of Canterbury's income is £15,000 a year. The Bishop of London receives £10,000 a year—and loses on his job! Some of the Nonconformist leaders get fine salaries, and ride about in motor-cars, although their Master could manage nothing better than a "moke." Dr. Clifford himself, who is just turned seventy, has had a good paying post for many years; but has apparently been unable to save anything, since his friends are raising £7,000 to buy him and his wife a life annuity of £500.

Amongst the recent wills in the newspapers we see that of the Rev. Frederick Thomas Salmon, of Ormonde House, Ryde, Isle of Wight, who left £39,243. That is what he had fished out of the troubled sea of life. He took no thought for the morrow; he labored not for the meat that perisheth; but he cast out his net, and nearly forty thousand gold fish floated into it—perhaps while he slept.

There was once a priest in Italy who lived in a modest way, and used to place a net near his plate on the dinner-table, as a sign of his holy calling as one of Christ's fishermen. Step by step he went upward in the Church, but the net was still displayed as before. At last he was elected Pope, and his friends noticed that the net no longer figured on the table as a witness of his humility. They questioned him about it, and he replied: "It is no longer necessary; the fish is caught."

FAITH AND DOUBT.

——:O:——

BY B. F. UNDERWOOD IN "PROGRESSIVE THINKER."

——:O:——

FAITH and doubt are both necessary stages of mind, and both are essential to progress. Both may be abused. Neither separate from the other would insure progress. Doubt leads to inquiry, inquiry to conviction and knowledge. A man who never doubts never learns anything beyond mere traditional belief. A man who has no faith has no positiveness, no force, no character and no success in life; but faith in excess becomes credulity and superstition and leads to all kinds of extravagances in conduct as well as in creed. Doubt, which has its proper place, in excess becomes unreasoning and unreasonable incredulity, and as such it is fatal to the acceptance of new thought and the assimilation of new views and methods.

To condemn men for their faith or their doubts is unwise. These conditions of mind depend very largely upon temperament, education and environment. A multitude of circumstances combine to form opinions. Beliefs are not formed by mere volition. One cannot believe or disbelieve as he chooses. There are thousands of things one would like to believe but in the absence of proof cannot. There are a thousand things which one would be glad to disbelieve, but which by the force of events have to be recognized as true. Belief being a product of inherited mental conditions and of circumstances which cannot be controlled or determined by the individual, is therefore involuntary and cannot be a matter of moral merit or demerit. It is, of course, agreeable to come in contact with those whose views are broad, whose spirit is generous, and whose attitude is courteous, but such persons are so by reason of their natures, and of the individual and social environment in which they live and move. The narrow man is so, not by his own choice, but by reason of circumstances beyond his control. Therefore nothing can be more irrational than to attach blame or censure to a man's opinions, be they right or wrong.

Many Spiritualists are in the habit of condemning investigators of Spiritualism or those who have not investigated it at all, because of their disbelief, but there is no good reason for this. There is no good reason why Spiritualists should be especially anxious for sudden conversions to their faith. Every great truth will make its way gradually as minds become prepared to receive it. If it is difficult to understand, it will be accepted, first by the few, and then it will percolate down through the various intellectual strata until it reaches the masses in such form and in connection with such other conceptions as they are able to grasp. The attitude of some of our Spiritualist friends toward skeptics, often those who are honestly investigating the phenomena and are as yet unconvinced and indisposed to make any statement of their position, is very much like the attitude of the theologians towards honest skeptics who are not prepared to believe in the dogmas taught from the pulpits

or to accept the Bible as a divinely inspired production. Invite people to investigate the claims of Spiritualism but do not condemn them because they are unable to accept its truths. If, while accepting some, they are not able to adopt all the ideas that are current among the mass of Spiritualists, they may be no less worthy morally, and, indeed, they may be very much nearer the truth, for much that is taught now under the name of Spiritualism has but a tentative value and is useful only as a stepping stone to higher and broader views. In other words, current ideas respecting Spiritualism are no more finalities than current conceptions respecting other subjects of investigation and belief.

THE EVOLUTION OF MAN.

—:O:—
 BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
 COLUMBIAN UNIVERSITY.

—:O:—
 II.

IN order to understand the relation of Ontogeny to Phylogeny, it must be carefully borne in mind that the simple and lowly organized creatures on the globe at the first appearance of life were performing the two great functions that all living creatures perform, viz. : those of nutrition and reproduction. These functions imply that organisms were reacting to environment and, therefore, undergoing modifications and adaptations; and at the same time the organisms were giving origin to offspring—they were reproducing their kind through heredity. As these simple organisms lived through the ages and became more and more complex by modifications and adaptations to an ever-changing environment, they still evolved their kind in reproduction. Every new adaptation gained by the parent was transmitted by heredity, in the course of time, to the offspring; every form and structure modified in the parent was modified by heredity in the offspring; and every structure lost by the parent was finally lost in the offspring. Just in proportion as the parents, through the ages, became modified, often becoming more complex by the addition of adaptation to adaptation, retaining some structures of their ancestors by heredity (through use) and losing others, eventually, through disuse; so the offspring of these modifying parents became correspondingly modified; and acquired by heredity the modified structures and habits of the parents, while losing other structures in time that the parents had lost.

Just as complex organisms of later ages have been evolved from the simpler organisms of earlier ages by the addition of adaptation to adaptation, in an orderly sequence (Phylogeny); so, therefore, the complex offspring, while growing, unfold these inherited adaptations in the order o

their acquisition. This last process is called Ontogeny or Embryology. Ontogeny is undoubtedly an illustration of the result of Natural Selection's activity; for, during the phylogeny of the frog throughout the incalculable ages of the past its ancestors undoubtedly assumed innumerable forms and structures which were adaptations to the times and surroundings. But with the advancing time and changing environment, some of the old forms and structures continued useful and were retained, while others became useless and were eliminated by Natural Selection. In addition to the old useful structures that were retained changing environment often modified some of the retained structures and added still other adaptations to these. And so on, throughout the ages, in building up a frog, through geologic embryos, geologic "infants," geologic "children," and finally geologic adult frogs, Natural Selection has retained during ontogeny many useful structures in the order of their first appearance, and eliminated innumerable others that became useless. The ontogeny of the frog, which has been built up by its phylogeny, reveals the useful structures that have been retained, in the order of their appearance, often showing structures that have been lost in the parent but are not yet quite lost in the embryo, while it fails to show innumerable useless structures that have been lost in the past. This is the reason why we say that the ontogeny of a frog is a brief outline recapitulation of the main points in the phylogeny of the frog, with even some main points occasionally omitted altogether. The geologic ancestors of the frog were the scaffoldings by which it climbed from simple creatures up to its present complex organization; just as the embryological phases at present are the scaffoldings by which a simple, unicellular, fertilized ovum climbs up through heredity to the huge complexity of the multicellular adult frog. What is true of the development of the frog, ontogenetically and phylogenetically, is also true of all living creatures, and is therefore true of *man*.

Man, in his individual development, commences life as a small, microscopic cell—the fertilized ovum—which is only one-fifth of a millimeter in size. His first stage resembles an encysted protozoan animal. As cell-multiplication proceeds he soon gets into the morula stage, which resembles a colony of undifferentiated protozoans. He soon evolves into a stage which may be compared to a colony of protozoans, some of the members of which have undergone differentiation. Then comes the gastrula stage, which is distinctly suggestive of a low metazoan, and in which the developing germ assumes fundamental anatomical qualities, such as characterize lowly animals like polyps. Then, by gradual transmutations, the vertebrate characteristics appear; but it could not be said at this stage of development, if one did not know, whether one is observing a fish, an amphibian, a

reptile, or a mammal. Finally, the developing man passes through his fish and reptile stages and reaches the mammal stage. But as yet it cannot be said to which order the animal belongs. The evolution of the individual continuing, he finally assumes those anatomical characteristics that stamp him as belonging to the order of man.

The theory of evolution, then, teaches that this development of man in the course of a few short months, like the development of the frog, is a very condensed and abbreviated epitome of the evolution of mankind from primitive protozoans during the incalculable ages of the past.

Drummond has prettily written that "the developing human embryo is like a subtle phantasmagoria, a living theatre in which countless strange and uncouth characters take part. Some of these characters are well known to science, some are strangers. As the embryo unfolds, one by one these animal-actors come upon the stage, file past in phantom-like procession, throw off their drapery and dissolve away into something else. Yet, as they vanish, each leaves behind a vital portion of itself, some original and characteristic memorial, something itself has made or won, that perhaps it alone could make or win,—a bone, a muscle, a ganglion or a tooth,—to be the inheritance of the race. And it is only after nearly all have played their part and dedicated their gift that a human form, mysteriously compounded of all that has gone before, begins to be discerned as the resultant."

If all the animals that have ever lived on the globe should be represented by a tree, those existing on the earth to-day would be indicated by the topmost twigs and leaves, while the extinct forms would be represented by the trunk and main branches. Just as the leaves, twigs, branches and trunk of the tree have a common origin. viz., the seed that developed into the tree, so all the different species of animals of the present and the past are the trunk, branches, twigs and leaves of the "tree of life," and have had a common origin from a primitive protozoan cell. Therefore, all creatures, living and past, have more or less blood relationship.

(To be continued.)

Thomas Paine's "Age of Reason" in Japan.

Viscount Hayashi, lately the Japanese Ambassador in London, has translated "The Age of Reason" into Japanese, and it is said that it has turned out to be one of the most successful of recent publications in Japan.

Every Mohammedan is bound to be a missionary. The Bishop of Likoma recently said that the greater zeal and readiness of Mohammedans to provide trained teachers for Africa ought to shame Christians. He supposed they sent a thousand missionaries into different parts of the country where Christians did not send ten. Thousands of Africans were in training at the great colleges in and around Cairo.

AN "EYE-OPENER" ON THE LORD'S DAY ALLIANCE.

—:O:—
From the Calgary Eye-Opener.
 —:O:—

REV. J. PICAYUNE SHEARER, the Lord's Day Alliance Godpapa, has been on a visit to Calgary, being received with tumultuous silence. Though here about a week he does not appear to have attracted the attention which his awful deed entitled him to. A man who was able to frame up a job like the Sunday Observance Act and get it kicked through the forwards, half-backs and goal keepers of the House of Commons, must perforce be a person of marked individuality.

Picayune Shearer has got it all figured out that a person living in Canada must go to church on Sunday or remain in bed all day. If Shearer's countless prohibitions stick, it were better to stay in bed. There is absolutely no use getting up. The day's programme for the young man about town who has a room and boards out, is easy to prognosticate. He will heel himself with a couple of bottles on Saturday evening to tide him over Sunday, lay in a number of magazines, coupled with the names of the *Pink 'Un* and the *Winnipeg Post*, and lie in bed all day having a darned good read. Then toward evening he will get up and dress and go out for something to eat. Later on Bill This and Bobby That will drop in for a smoke, the cards will be produced, the cork of the other bottle drawn, and the little old dollar stacks carefully counted out. While the evening chimes are calling people to church Billy will be gently reminding Bobby that it is his ante. This is the only way for the young man to make his Sundays tolerable after March 1.

Picayune Shearer also gloats over the clause in his confounded bill which prohibits Sunday band concerts in the parks. But Shearer and his fellow-religio-fanatico Ontario curios are reckoning without public sentiment and the popular common sense of the twentieth century when they imagine that an exasperating and irritating law of this nature can be enforced in communities made up of travelled, educated, liberal-minded and advanced men and women. Picayune Shearer is intensely Ontario. We will bet a million dollars that he comes from somewhere around Dundas or Norwood. A bill should be introduced next session to suppress Shearer and de-Ontarioise the west. It is our only salvation, if we do not want to be ordered around like a bevy of irresponsible children by a lot of impracticable frumps.

We fixed Shearer, though. He paid us a visit up in our rooms and introduced himself very affably.

"Have a cigar, Mr. Shearer?"

"No, thanks. I don't smoke."

"I haven't any booze up here, but I can run downstairs to Skinner & Milquelson's and get a bottle of Scotch in half a minute."

"No, no, my dear sir; none of that for me."

"Well, I can't very well 'phone for a tart."

"Bless my soul, no! I never eat between meals. But to business.

You have read, no doubt, of the subject upon which I have come to speak to you—the Lord's Day Alliance Act?"

"I have read about it, yes—most depressing reading, too. But what I was reading when you came in just now was about the Gans-Nelson prize fight at Goldfield, Nevada. It seems to me that Nelson deserved to lose that fight after allowing his manager to worry the life out of poor Gans. Think of insisting on the negro weighing in in full ring costume when he was reduced to a shadow already trying to make the weight!"

"Well, sir, my opinion about such disgraceful——"

"That's what I call it too—simply disgraceful. At the time of signing the articles it was distinctly understood that each man could strip off all clothing in order to make weight. Nelson's manager, Nolan, took advantage of every——"

"It should have been stopped altogether."

"Oh, you couldn't stop Nolan. You don't know Nolan. He took advantage of a hitherto disregarded section of the rules and proved as obstinate as a mule. However, his man got licked after all. You had nothing up on Nelson, I hope?"

"Pardon me, sir, but, to change the subject, I should like to speak to you on the subject of Sunday observance. Have you a few moments to spare?"

"Well, unfortunately, I am extremely busy just now. A correspondent sent me a query to-day about a fine point in poker and a big bet hangs on my decision. Perhaps you could help me out in it. Listen. Here it is——"

"But I would rather not——"

"Oh, I know you would rather not commit yourself on such an important point. Your own decision might be thrown up at you any moment while there was a big pot on the table. But listen——"

"I guess I had better be going. The Rev. Mr. McGonigle of Minapore promised to meet me this afternoon to discuss——"

"Wait and discuss this first. A lot of elegant money depends on what I tell them and your opinion should be worth something. As a poker authority your name alone indicates consummate skill."

"My name?"

"Yes, your name. But please listen carefully to this. The game is all jackpots; one man opens the pot with a pair of aces and tens; another man has a pair of kings and queens. In getting cards the man with the aces catches a three-spot, and the man with the——"

"My dear sir. I'm afraid I really must be going."

"——the man with the kings and queens catches a queen. The opener bets, the other man raises the bet and the man with the aces calls it. The man with the——"

"Now, really, I am very sorry, but I cannot keep Mr. McGonigle waiting. You'll excuse me, I'm sure."

"——The man with the three queens and kings says 'Kings and queens.' The other man says 'Aces and tens,' and after raking in the pot the other man says: 'Hold on, there. I have three queens and a pair of kings.' He knew what he had all the time, but did not——"

"Well, goodbye, sir, I must be off. My friend, Mr. McGon——"

"—but did not cail what he had. You understand the point, Mr. Shearer. They want to know if he is the loser or if he is not. What do you think about it?"

"I know nothing about it!" shouted the thoroughly roused Shearer, making for the door. "I never received such discourteous treatment in all my life. I am accustomed, sir, to being treated with more consideration. Do you know who I am? I am the man, sir, who twisted Wilfrid Laurier round his little finger, and you!—you!—"

"Oh, that's nothing to cable over about. I broke four men with one hand down at High River last week. Don't get huffy."

"I'm not huffy," roared Shearer, putting on his hat.

"You are!"

"I'm not!"

"You are!"

"I'm not!"

"Look out for the step. YOU ARE!"

He slammed the door. The dog came up wagging his tail and offered a paw. We shook it heartily.

CHINA AND THE OPIUM TRAFFIC.

—:O:—
BY EDITOR OF THE MONTREAL "STAR."
—:O:—

A significant sign of the times is the announcement that the Chinese Emperor, acting on the recommendation of Yuan Shi-Kai and Tang-Shao-Ki, commissioners who recently completed a tour of Europe and the United States, has issued an edict ordering the abolition of the use of opium, both foreign and domestic, in China, within ten years. Edicts, it is true, have been issued against the use of the drug before now to little or no purpose; there seems, however, reason to hope for a larger measure of success from the present movement. The Chinaman is becoming more enlightened, the present action is the result of careful study and serious deliberation, and there is less likelihood of outside interference than has been in the past. The Campbell-Bannerman Government, indeed, has manifested a disposition to make an end of the opium trade between India and China, provided the Chinese Government would equitably co-operate.

This is a direct reversal of historic and lamentable British policy. Great Britain before now has been involved in war with China over the opium traffic, and a popular misconception has it that the British "forced opium into China at the mouths of cannon." As a fact, the opium curse, like most other Chinese habits, had a more ancient origin, and long before the East India Company began trading in the drug, the Chinese had extensively grown and used opium. The general use of opium in China appears to date from the earlier part of the seventeenth century, when it was adopted as a substitute for tobacco, the use of which had been forbidden by the then Emperor. A century later the Chinese Emperor forbade the smoking, sale or purchase of opium, but because little real effort was made to en-

force the decree the use of the drug was little affected. The use of opium continued thus until 1800, when an Imperial decree forbade its importation. Action against the importation of opium at this time seems to have been prompted by the aversion of Chinese to all intercourse with foreigners, rather than by a desire to put an end to the use of opium; the very natural result was a stimulated domestic production and an increased smuggling trade. While, therefore, the action of Great Britain in going to war with China in 1840 may not be defensible according to present day ethics, it cannot be said that she "forced opium into China at the mouths of cannon." She simply "forced" China to recognize as legitimate a trade which had long existed and which China had made no serious effort to suppress. The exports of Indian opium were not materially increased as an outcome of the war; indeed the amount thus sent to China has always been small in proportion to the quantity produced by the Chinese themselves.

Nations and peoples have grown to think less of the Chinese as a ridiculous people, with odd habits and customs, and the present effort of the Chinese Empire to rid itself of the opium incubus will be watched with a great deal of interest. It is hoped by a process of sympathetic co-operation between the Chinese Government and the Indian administration to put an end to the traffic within the decade. The Indian administration will be looked to gradually to restrain the export trade so as to make an end of it within the appointed time; while China will be expected similarly to suppress home production and use, and by due education prepare her people for the abolition of the opium habit within the Empire. Great moral and industrial good should result to China by the successful accomplishment of the reform.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?" "Don't know," said Rob, "unless it's a swearing word." "Pooh!" said Tom, "it's stumbled, because you are sure to get a tumble between the first and last letter." "Ha! ha!" said Rob, "now I've one for you. I found it one day in the paper. Which is the longest word in the English language?" "Valetudinarianism," said Tom promptly. "No, sir; it's smiles, because there's a whole mile between the first and the last letter." "Ho! ho!" cried Tom, "that's nothing. I know a word that has over three miles between its beginning and ending." "What's that?" asked Rob, faintly. "Beleaguered," said Tom.

The lands were parched and dry. The grass had withered and the tall corn stalks bowed their sun-browned heads and seemed to cry for moisture. The river beds showed signs of dust and the streams and springs were unmarked by even a drop of water. The farmers were in despair. The clouds refused to sprinkle their precious drops of rain on the land and rapidly the crops were becoming ruined. Rainmakers were employed without success. Every effort was seemingly exhausted when relief came and the rain fell. The village church had given a picnic.—*Puck*.

THE LATE DR. FELIX OSWALD.

—:O:—
 (New York Truth Seeker.)
 —:O:—

DR. Oswald was an eccentric man, and frequently disappeared from the knowledge of his friends for long periods. Papers and letters found show that he was in San Antonio, Tex., in June, 1905, and that later in the same month he was in Springfield, Mass. A rumor of his death was circulated while he was in the East, noticed by us at the time. In May of this year he was in Grand Rapids, Mich. His last home was in East Greenbush, N. Y. Some years ago he lived in a backwoods district in Tennessee, where he had a large collection of monkeys.

Dr. Oswald was born in Belgium, December 6, 1845. He was graduated from Brussels University in 1865, and also studied at Gottingen and Heidelberg, receiving the degrees of A.M. and M.D. He went to Mexico with a corps of Belgian volunteers in 1866, and from 1878 to 1897 was correspondent for French and English periodicals. He was the author of "Physical Education; or the Health Laws of Nature," "Household Remedies for the Prevalent Disorders of the Human Organism;" "Summerland Sketches, or Rambles in the Backwoods of Mexico and Central America;" "The Poison Problem, or the Cause and Cure of Intemperance;" "Zoological Sketches; a Contribution to the Outdoor Study of Natural History;" "Days and Nights in the Tropics," "The Secret of the East," and "The Bible of Nature; a Contribution to the Religion of the Future," besides numerous papers in the Popular Science Monthly, International Review, Forum, North American Review and Lippincott's Magazine. The Troy Press says he was the cleanest writer of pure English on this continent. His two books, "The Secret of the East" and "The Bible of Nature," are published by the *Truth Seeker*. The Popular Science Monthly, for which he wrote a great deal, thus describes him: "Dr. Oswald is a medical man of thorough preparation and large professional experience, and an extensively travelled student of nature and of men. While in charge of a military hospital at Vera Cruz his own health broke down from long exposure in a malarial region, and he then struck for the Mexican mountains, where he became director of another medical establishment. He has also journeyed extensively in Europe, South America and the United States, and always as an open-eyed, absorbed observer of nature and men."

The following article is from the *Gazette Times*, of Pittsburgh, Pa.:

"Felix L. Oswald is dead—crushed by a railway train at Syracuse, New York. Scores of people in Pittsburgh knew Felix L. Oswald, not only from his books and magazine

articles, but because he lived here for many months about 12 years ago. Oswald, a Belgian by birth, came to Mexico with Maximilian, and was shot through the lungs in a wild charge during the last days of the ill-starred empire. His life was despaired of, but he pulled himself through by sheer force of will and the remedies of nature. For years he was a nomad, sleeping in the open air, subsisting upon a vegetable diet, and avoiding liquors and tobacco, tea and coffee, even salt and pepper, all of which he denounced as poisons. At the time he lived in Pittsburgh he was certainly as robust and vigorous a specimen of manhood as one could find anywhere. But the peculiarities of his mode of life had been accentuated by an assortment of eccentricities of various kinds

"He was a great scholar and a great naturalist in one. He knew the flora and fauna of America as few men knew it; all history, and especially the obscure corners of it, was familiar to him; and the literature of three or four languages was at the tip of his tongue. Without exaggeration I believe he knew by heart every line of Schopenhauer, Heine and Voltaire. Yet there was nothing of the great scholar's finical and bookish air about him. Wherever he went, and he was always moving, changing his residence six times during eight months spent in Pittsburgh, he always took with him several cages of monkeys, his particular pets. The Pittsburgh zoo was in Schenley park at that time, and there I heard him carry on an animated conversation one afternoon with the occupants of the monkey cage—to the discomfiture of all who deride Prof. Garner's theories. Being myself but indifferently versed in the simian vocabulary I took no notes and do not even recall the subject of discussion, but it was probably the descent of man, Oswald being a firm Darwinian.

"He was more than a Darwinian; he was a radical unbeliever—a Deist at that time. I believe he became an Agnostic later. But unlike most unbelievers, who concede the moral sublimity of Christ's character, he was inspired by a fanatical hatred of the "Galilean antinaturalist," as he called Jesus. One of his books, "The Secret of the East," was concerned with the origin of the Christian religion, and set forth with much ingenuity the theory that Jesus spent the time from his 12th to his 30th year, of which we have no record, in India, and that Christianity is merely a sect of Buddhism. His satire was scathing, but the chief characteristic of his writing was the interminable array of facts from history, science and literature which he could produce from the pigeon-holes of his brain. In conversation he was as encyclopedic and entertaining as in print, and besides was one of the kindest, most unselfish and unassuming of men, despite his strange vagaries. He always wore old clothes on Sunday to show his contempt of Sabbatarianism, but I have seen him walk from River Hill down to Temperanceville and back, to buy a bucketful of coal so that his monkeys should not be cold, and I have seen him distribute a bunch of grapes among his pets, rather than eat them himself. A book might be written about his amiable eccentricities and queer antipathies, his remarkable learning and no less remarkable personality. But I will only add, 'Peace to his ashes!'"

In morals, what begins in fear usually ends in wickedness; in religion, what begins in fear usually ends in fanaticism. Fear, either as a principle or a motive, is the beginning of all evil.—*Mrs. Jameson.*

MISCELLANEOUS.

Testimonial to Mrs. Charles Watts.

We understand that an appeal for contributions towards a testimonial to Mrs. Charles Watts has been sent out, and we should be glad to know that it has been liberally responded to. Several of our friends have asked for Mrs. Watts' address, and as others may wish to contribute, we may say that letters addressed to her in care of Messrs. Watts & Co., 17 Johnson's Court, Fleet Street, London, E.C., will reach her. We are pleased to note from Watts' *Literary Guide*, that the late John L. Toole, the celebrated comedian, who died a few months ago, left to Mrs. Watts a legacy of £100 in remembrance of her as one of "my company."

An Appreciation of Mark Twain.

For a whole generation Mark Twain has filled the world with laughter—mirth always clean, always generous, often springing, as the truest humour must always spring, from the source of tears. Yet the majority of readers merely regard Mark Twain as a funny fellow. The world has not yet discovered beneath his quaint drollery one of the sanest writers of our time, a satirist who reserves all his scorn for the mean and ignoble and all his praise for the worthy and the pure. The incident of his failure, which, like Scott's, was wholly the work of others, raises him to the rank of the heroes of literature; and every new revelation of his character has only brought him closer to the heart of his admirers. And now this prince of laughter is coming into his kingdom. The creator of Hucklebury Finn must be reckoned as the most eminent man of letters in America, and the living lustre of his fame must tend to deepen with the progress of the years.—*Mimmermus*, in *Literary Guide*.

Wingless Birds of New Zealand.

An official of the Smithsonian Institute was recently speaking of some of the wingless birds of New Zealand. "Those wingless birds have always been of especial interest to me," he said. "Nowhere else than in their native land could they have survived, for that is the only land in which no destructive animals are to be found. Being unable to fly, they could not have escaped from swift hunting animals, if any there had been. And in this connection it is interesting to note that in all probability the kakapo, or great ground parrot, once had the use of its wings, but, being a grass-seed feeder and finding no enemies on the ground, it in a process of evolution lost its ability to fly, though able to run very swiftly. These birds are so gentle and so unconscious of having any enemies that if a person sit down near one it will presently tuck its head under its wing and calmly go to sleep. They only breed once in two years, and the mother bird carefully hides her nest from her mate, though why is not known. The weka, or wood hen, is another specially interesting species of the wingless bird. These birds mate for life, and take turn about in hatching

and watching the brood. One of the pair is never absent from the nest, the one on duty being supplied with food from the other. There is something almost human in the sight of a male weka leading his family out for a stroll on the beach when the tide is low. Another is the roa, which is distinguished by a remarkable beak, long, slender and slightly curved. The roa, like the kakapo, is a night bird, and its chief food is earth worms. Its sight is very poor, and it may often be seen standing in the moonlight with the tip of its beak resting on the ground, apparently listening for or feeling for the vibrations of a worm's movements. The male of the roa does all the hatching, and the young birds come from the shell with all their feathers, miniatures of their parents and with apparently all their intelligence, as they at once start out to search for food and seem to require no instruction as to the best places to find it."—*Montreal Star*.

" Could I but stand where Moses stood ! "

The report that a corporation has been formed to bottle the water of the River Jordan and ship it to all parts of the United States for baptismal purposes incites a New York *Life* poet to the following sacred effort ;

On Jordan's stormy banks I stand,
And cast a wistful eye
Across the stretch of barren sand—
The stream has been pumped dry.
A weary pilgrim here I wait,
My fevered brow to lave,—
But by transcontinental freight
They've shipped the bounding wave.

Long time ago I turned my feet
Fair Jordan's banks to strike—
The river glimmers in the heat
As dusty as a pike.
I see across to Canaan's land,
Where shovel, scoop, and dredge
Are loading up the soil and sand
And setting fields on edge.

On Sinai's mount the drills now hum
And blasts fill all the air,—
They're quarrying new tablets from
The rock formations there.
Each hallowed spot that once I dreamed
A place serene and dear,
Is now with excavations seamed
To make a souvenir.

With Sinai carved in tablets small,
And Canaan boxed in pecks,
And Jordan held in bottles tall,
This thought my soul must vex :
Do we now face the dreadful day,
And is it near at hand,
When sinners in a hurry may
Get their religion canned ?

The query in the last four lines is perhaps out of date. The fact being that the religion of "our Lord and Savior Jesus Christ" is nothing but canned goods at the best, most of it, indeed, being so aged and putrid that decent and intelligent people refuse to accept it. The sinners hurrying—or being hurried—to the gallows commonly get religion before they get the rope ; but whether it is canned or fresh religion, it seldom saves them from the action of gravity and the consequent vertebral dislocation.

A London housemaid and her friend, both of whom were very "High Church," were bragging of the Ritualistic character of the services in their respective houses of worship. Mary, the housemaid, thought to silence her opponent in the controversy by proudly announcing, "But we 'ave matins at our church!" "That's nothing," rejoined the other, contemptuously. "We 'ave petroleum all up the aisle, and they burn inse at both services!"

A Very Small President.

During President Hayes' administration Ingersoll took Robson for a call on Mr. Hayes. When the two gentlemen entered the East Room at the White House they found the President entertaining a number of Presbyterian preachers. Mr. Ingersoll gave his name and that of Mr. Robson to the "announcer."

When the President looked at the cards he appeared annoyed, realizing, perhaps, that too warm a welcome to the Agnostic and the player might place him in a false position with the preachers. He whispered something to his secretary, who went over to Mr. Ingersoll and said :

"I'm sorry, Colonel, but you can't see the President."

Ingersoll turned with an amused smile to his companion and said :

"I'm sorry, Bob, but we can't see the President."

"Great Scot !" replied Robson. "Is he so small as all that ?"

At a Sunday-school festival a teacher asked the boys if they had enjoyed the repast. All responded "Yes, sir." "Then," asked the teacher, "if you had slipped into my garden, and picked those strawberries without my leave, would they have tasted as good as now?" Every small boy in that stained and sticky company shrieked, "No, sir!" "Why not?" "'Cause," said little Thomas, with the cheerfulness of conscious virtue, "then we shouldn't have had sugar and cream with 'em!"

The Natural Way.

A philanthropic person heard of a negro family that was in destitute circumstances. The family consisted of the mother, a son nearing manhood's estate and two young children.

The benevolent old gentleman called to investigate them atter, and, after listening to the mother's story, gave her eldest son one dollar to get a chicken for the Thanksgiving dinner, and took his departure.

No sooner was he gone than the negress said to her son :

"Sambo, you done gib me dat dollah, and go get dat chicken in de natchal way."—*Ladies' Home Journal*.

"Bring Along Your Brat."

There are amusing things that beset us all along the journey of life if we have "music in our souls" to enjoy them. A lady, formerly resident of Chicago, was doing a sort of missionary work among the lowly in the city, when she was called upon by a poor woman in great distress, the tears chasing each other down her furrowed cheeks. Inquiring the cause of her grief she was informed ;

"I have a young babe I wanted baptized, and went to priest Blank, and asked him to render me that service. He told me to bring the usual fee, else let the child go to hell. We are very poor, we have several children and husband is sick in bed, and every cent I can earn is needed to supply the food necessary to keep them alive."

"Did you tell the priest so?"

"No ! I knew it would be no good."

"Go back and tell him the condition of your family, and tell him I say he can't refuse to administer the baptismal sacrament under such circumstances. You must come back and tell me what he says."

The distressed woman returned a little later, and reported this representative of the mild Nazarene as saying: "Well, bring along your little brat and I'll baptize it."

Church Property in New York Exempt from Taxation.

The valuation put by New York city assessors upon the property which is held by churches and charities in that city, exempt from taxation, amounts to \$216,694,195. Of this sum the Roman Catholics own a little more than one-fourth, or \$55,500,000. The property belonging to the Protestant Episcopal Church is estimated to be worth \$34,000,000, nearly all of it in the older part of the city. Presbyterian church property is worth \$16,714,000, seven-eighths of which is in Manhattan.

"Johnny, here is another note from your teacher. He says I might as well take you out of school. You are quite hopeless." "It ain't so, mamma. I hope to be big enough some day to lam the everlastin' day-lights out of him!"—*Chicago Tribune*.

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—:O:—

ERNST HAECKEL'S "EVOLUTION OF MAN" has been issued in one volume, cloth, lettered, with a new portrait of the author; we can supply it at 90 cents, post paid. The second part is also ready, in paper cover, 192 pp., 199 illustrations, price 25c.

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A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

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THE PERSISTENCE OF THEOLOGICAL FAITH.

—:O:—

OH, the lover may
Distrust that look which steals his soul away ;
The babe may cease to think that it can play
With heaven's rainbow ; alchemists may doubt
The shining gold their crucible gives out ;
But Faith, fanatic Faith, once wedded fast
To some dear falsehood, hugs it to the last.

—THOMAS MOORE (*Lalla Rookh*).

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THAT a large number of educated people still cling to the dogma of personal immortality, in spite of these luminous proofs, is owing to the great power of conservative tradition and the evil methods of instruction that stamp these untenable dogmas deep on the growing mind in early years. It is for that very reason that the churches strive to keep the schools under their power at any cost. They can control and exploit the adults at will if independent thought and judgment have been stifled in the earlier years.—ERNST HAECKEL.

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NOTHING should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts. The child should be taught to investigate, not to believe. Too much doubt is better than too much credulity. So, children should be taught that it is their duty to think for themselves, to understand, and if possible to know. Real education is the hope of the future. The development of the brain, the civilization of the heart, will drive want and crime from the world. The schoolhouse is the real cathedral, and science the only possible savior of the human race.—INGERSOLL.

EDITORIALS.

THE ONTARIO SCHOOL BOOK MONOPOLY.

There have been during recent years no more disgraceful exposures than those which have been made before the Ontario School Book Commission. For many years past three Toronto printing and publishing firms—Gage & Co., Copp, Clark & Co., and Warwick & Co.—have had a close monopoly of the printing of the various reading books used in the public schools, and the investigations of the Commission have brought out the fact that these firms, acting together for this purpose under the name of the Canada Publishing Co., have been guilty of a conspiracy at least as criminal as any charged against the Toronto plumbers.

When, some few years ago, our friend W. F. Doll exposed the frauds perpetrated by the leading jewelers of Toronto, and prominent men like Ellis, M'Naught, and others, stood up in the witness-box and justified their robberies on the ground that they were the common practices of men in the jewelry business, we thought the limit of commercial mendacity had been reached ; but the school-book publishers have outdone the jewelers. They simply and shamelessly own to a deliberate conspiracy to falsify facts, to deceive and threaten the Government, and so prevent legitimate competition and secure exorbitant profits and liberty to turn out disgracefully poor work.

After competing publishers had given evidence exposing the fraudulent practices of this Canada Publishing Co., the members of the firms composing it brazenly stood up before the Commission and acknowledged the truth of the charges and their readiness to repeat their nefarious work ; as if it were a commonplace of trade to deceive and rob your customer to the utmost. The manner in which they say they "bluffed" the late Ross Government shows clearly that that Government was either utterly incompetent or a party to the publishers' frauds.

In our opinion, if what is admitted by the heads of the Canada Publishing Co. be true, they should all be put on trial for conspiracy to rob the public, and should be compelled to disgorge some of their piratically acquired plunder. Mr. Gage's unblushing admissions as to the frauds perpetrated seem comical when we remember that he is one of Toronto's "pious and public-spirited benefactors," and that another of the gang was for many years treasurer of the Lord's Day Alliance ; but his tale of chicanery must be accepted with a pinch of salt to represent another and a more serious side of the matter ; and we hope the Commission will be able to get at the bottom of the disgraceful business.

WHY DON'T CHRISTIANS GO TO CHURCH ?

In spite of the loud assertions of the Gospel-mongers, the fact would appear to be unquestionable that, whatever religion the masses of the American people profess, or however full of superstitions they may be, as denominational adherents and supporters they are really diminishing in numbers. The facts that some preachers receive large salaries and that in many cases church collections are heavier, may be accounted for when we remember that the wealthy classes—wealthier to-day than ever—support the church for their own purposes and are willing to pay for its services, and that in large cities church properties—exempt from taxation—have wonderfully increased in value, like other properties, during the last few decades. We do not think it at all probable that the people are acquiring an acquaintance with that “real Christianity” our friend Goldwin Smith sometimes talks about without very clearly indicating. The probability is, in our opinion, that they are really losing the taste for dogmatic disputes and exposition, and that the ordinary preacher has nothing to offer them to counterbalance the attraction of the Sunday paper and the cheap magazine.

On this subject, Father Pardow, S.J., preaching some time ago at St. Patrick's Cathedral, New York, said some very sensible things, though, as might naturally be expected, there was mixed with them much that could only come from a priest. He said :

“A great change has come over the Americans within the last few years in regard to religion. They used to be a God-fearing, church-going people, but now, according to statistics, the great majority of them no longer go to church. Many have tried to explain this change, and, not wishing to accuse the American people of being godless, have tried to soften the truth by declaring that we are still Christian, but that the old belief in denominational religion is passing away. We of the United States live in a hurry, and, although we are a reading people, we are not a thinking people as far as religion is concerned.”

Which seems to us undoubtedly true. The masses have a struggle to secure a living and to get a little enjoyment in this world without wasting their time thinking over the possibility of being roasted in another.

After declaring that there could be no true Christianity apart from the church and belief in its “great truths,” blaming the present widely spread unbelief and indifference upon the influence of the daily press and the magazines—mostly anti-Christian, he said; and accusing the church where preachers talked, not about religion, but on the political and social questions of the day, of being “a living lie,” Father Pardow

charged Protestantism itself with being the great cause of the decreasing religious fervour. Father Pardow is right. "It is impossible," he said, "for the great masses of our people to get religion from mere criticism of the Bible." Just so. But are we to be deprived of the truth in order to save our religion? And if we are asked to forego our right to inquire in order to save the Protestant Bible, why not give up Protestantism in order to save Catholic dogma? Father Pardow does not see that the real causes of unbelief are the same in both churches—the follies of the creeds and the tyranny and immorality of the priesthood. Protestantism was mainly a protest against the latter; scepticism is a protest against both. The merit of Protestantism is that—unwittingly, no doubt—it has opened the way to inquiries which have given us the present chaotic state of Christendom, and which are not likely to be stopped by any appeal in favor of Protestant Bible or Catholic Creed.

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"IN LIFE, IN DEATH, O LORD, REMEMBER ME!"

So piously sings the devout Christian, who also lives in the full assurance that, on a certain day and at a certain hour, his infinite Judge will hear his case and deliver judgment which will send him for ever to enjoy ecstatic bliss in the Elysian Fields, or consign him for an equally long period to excruciating torture in a "bottomless pit." To the true believer there is nothing incongruous in combining these two notions, though it must be evident that, unless the Judge's memory has really "slipped a cog," no Judgment Day will be necessary. By the alleged conditions, the Judge must always be fully possessed of the facts, past and future, and to open a Doomsday Book would be a work of supererogation.

But what a wild phantasmagoria the whole scheme is! Imagine the Supreme Ruler stopping in his task of twirling Orion's nebula or keeping up the proper color of Aldebaran to remember the laches of Jack Smith, who has been condemned by the police magistrate to pay a dollar a week to his unwedded Janet because he had assisted his Creator in the laudable task of populating the earth with duplicates of the "divine" image!

What would happen, too, if the said Creator did forget poor Jack Smith? While steering Ursa Major round the Pole—not a greasy pole we imagine—or preventing a comet knocking the stuffing out of his pet little Earth, can the Almighty find time to accurately count the hairs on Jack Smith's poll—too often a very greasy one? We could excuse him for missing one occasionally, but what happens when he does so? Does

Mont Pelee explode because a sparrow has fallen unwatched? Does a cyclone come when the hairs have been mis-counted on the head of the wrong one of twins? And what happens to the forgotten ones and the mis-counted ones in such cases?

Being remembered by the infinite one is a source of great religious satisfaction to many Christians, and yet, if their Heavenly Father is omniscient, how could he forget his children?

The other day a man was punished as a vagrant who had been married thrice and was the father of nearly two score children. This man might be excused for his inability to keep tag upon all his progeny. He said it had taken him all his time to earn money to feed them. Such an excuse, however, could not be valid in the case of Omnipotence.

The question is, of what value to his children is his remembrance of them, when he allows at least as many of his worshippers as of those who scoff at him to go down to perdition in this world, whatever may be their fate in the next?

—:O:—

THE ENGLISH EDUCATION BILL.

The indications are that the British House of Lords will very greatly modify the Education Bill, and that it will do this in such a way as to gain the approval of the religious bodies that have been at loggerheads over it. That is to say, with the aid of the Anglican hierarchy, the Lords will amend the Bill so as to make it far more of an ecclesiastical engine than it was as it left the Commons.

The first important alteration made was to remove the liberty given to children of non-sectarian parents to absent themselves from school during the time set apart for religious instruction, which was to be the first half-hour on certain days. This will bring out strong protests from Catholics and Jews as well as from Freethinkers and Secularists, a sample of which was heard at Liverpool on Nov. 3rd, where at a great mass meeting of Catholics the Bishop of Liverpool told his people that they must obey god rather than man, and must make the Bill unworkable, even though they had to suffer fine and imprisonment for it. The Catholics have no use for "simple Bible teaching," and do not want any wooden-headed Methodist or Anglican teachers monkeying with sacred things.

Then the alterations made will permit denominational religious teaching to be given during regular school hours; and where four-fifths of the parents of school children petition for it, the School Board must provide

denominational teaching. In supporting the alterations, many of the speakers quoted from Mr. Birrell's speeches. Mr. Birrell is the Minister who had charge of the Bill in the Commons. He is a strong Baptist, we believe, and in expounding the Bill took pains to tell the House what he thought the Bill ought to be though he was willing to compromise. The Lords are now, in a spirit of irony, using Mr. Birrell's own words, and doing their best to make the Bill what he said it should be. It seems unlikely that the Lords' amendments will be rejected by the Commons; but whether they are or not, the present Government is likely to come to an early and inglorious end, and the way be prepared for the adoption of the only rational system of education, a purely secular one.

The fact that such a system has come under discussion, and has been favored by some politicians as the ideal system and by many others as the only means of avoiding bitter sectarian strife, has brought it perceptibly nearer the range of practical politics.

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ENGLISH SCHOOL TEACHERS FAVOR SECULAR EDUCATION.

At the Class Teachers' Conference, held the other day at Nottingham, Mr. Coad, of West Ham, moved a very sensible amendment in favor of a "National and Secular System of Education." In the course of what appears to have been an able speech, Mr. Coad pointed out that so long as religious teaching was allowed in any school there was an excuse for the interference of religious sects, and neither the Nonconformist nor the Church were necessary to the educational welfare of the State. His secondor, Mr. G. O. Dell, London, also asserted that people were disgusted with the strife of the sects, and pertinently asked, Why should teachers have to pay for their bread and butter by covering themselves with the cloak of hypocrisy? Mr. C. P. Stanley, of Leyton, also added, and neatly demolished one pretence in so doing, that teachers had no parental demand for religion at all.—*Freethinker*.

We congratulate these school teachers upon their straightforward and sensible attitude. The remark of Mr. Stanley is one we have expressed on many occasions. The demand for religion in the schools is almost entirely a preachers' cry. Here in Canada as well as in Britain it is, we believe, literally true that there is no large demand at all on the part of parents for religious teaching in public schools. The school teachers whose opinions are quoted were not without opponents; but it is clear that in England, and we know it is the case in Canada, many teachers who would be altogether in favor of a purely secular system of education are restrained from openly expressing their views because to do so would lead to their immediate dismissal. The church is still a close union with

tremendous power, and let us honor those who help to break down that power at the risk of losing their livelihood.

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PREACHING TO THE SOLDIERS.

The Queen's Own Rifles of Toronto had a church parade on Sunday, Nov. 4, and were preached at by Dr. Cleaver, the pastor at the Metropolitan (Methodist) Church, who took for his text Joshua 14 : 14, which tells us that Caleb was rewarded for his faithfulness by the grant of a mountainous district re-christened Hebron, the inhabitants of which had all been slaughtered by the Israelites. Joshua was held up to the young soldiers as a shining example of a man who was successful because he had "followed the Lord God of Israel." Caleb also was a loyal man—"a type of the old reliable man of God;" and "if there were twelve thousand such men in Canada they would reform the nation!"

It seems astonishing that a modern preacher, alleged to be a civilized man and the messenger of a Prince of Peace, should not be ashamed to refer to such Biblical heroes as Joshua as examples of godly men, fit for young soldiers to emulate. Joshua was one of the most mercilessly bloodthirsty of the fiends who are mentioned in the old record of Jewish savagery. To say that he was a favored man of God is to make out God to be worse than Tamerlane. The best that can be said of Joshua, David, and the other Biblical buccaneers, even if they ever existed, is that the stories told of them are probably untrue; for it is more than probable that the whole history of the Exodus and the conquest of Canaan is the invention of priests whose sole idea of justice was to exterminate unbelievers.

Joshua "obeyed the Lord," we are told, by destroying every living thing he could lay his hands upon; slaughtering men, women and children without mercy, hamstringing the cattle, and burning all property. As we have said, the story is probably false, and only exhibits the state of brutal savagery in which the priests who could write such horrors must have lived.

For it must be remembered that the stories sometimes told of the vice and wickedness of the Canaanites to excuse their wholesale massacre are contradicted by the Jews' own records, from the reports of the men sent to spy out the land to the end of the story. Otherwise, we must conclude that vice and wickedness produce well-built cities, well-cultivated fields, and a strong, hardy, and industrious people.

The idea that twelve thousand such men as Joshua or Caleb, Moses or

Aaron, David or Joab, or any other of the barbarous and treacherous and lecherous leaders of Israel of ancient times could "reform" Canada is an idea fit for a gorilla. Yet Mr. Cleaver is said to have spent some years studying the best methods of spreading the Gospel of the Prince of Peace! "Let us worship God in the offertory."

—:O:—

CIVILIZATION AND OLD AGE.

A few weeks ago, in Hamilton, Ont., Andros Enewoldsen and his wife, aged about sixty years, were found dead side by side in bed, two carbolic acid bottles and two glasses telling the tale of their double suicide. The couple were Danes, and, the man being unable to secure employment, they decided to die together. We cannot help denouncing any condition of society where such a case is possible as one of true barbarism. We may be a Christian people, but we are savages.

Without, however, saying anything about civilization—after all, a very debateable subject—it stamps a society as neglecting its own interests which does not make ample provision for its helpless waifs and strays, whether of infancy or of old age. In the case of the former class, an enlightened self-interest would dictate a system under which—regardless of any attempt to punish reckless or improvident parents—the most efficient means should be adopted to rear and educate children under the most healthy conditions. The self-preservation and intellectual progress of every community demand some provision of this sort for all children, even for those who are not looked upon as waifs and strays. Children are to be the parents of the future, and no sentimental fancies of ignorant parents should be allowed to stand in the way of their best and most suitable development.

In the case of the aged, possibly not every old man or old woman has earned a right to idleness, but, under our system of taxation, there can be but few old people who have not paid large sums into the national exchequer for which they have had not the slightest return. Their earnings, indeed, have mainly been squandered over the idle and vicious official and political classes. But, whether they have paid what may be regarded as an insurance premium or not, a society that permits any of its members, young or old, to die of starvation must necessarily suffer, not only in its own moral degradation, but by showing the laborers what they have to expect from their religious and "civilized" countrymen. Instead of encouraging sentiments of justice and sympathy, the trend of thought must be towards the notion that society is but a game of grab,

with starvation for the loser. Provision for old age should be made, not as charity, but as a matter of right and justice, the benefit of which all men who needed it could claim without any loss of self-respect.

—:O:—

END OF PAPAL POWER IN FRANCE.

In the French Chamber of Deputies, on the 9th of November, a scene occurred which seems to mark the end of the Papal power in France. M. Briand, Minister of Education and Public Worship, defended the Bill providing for the separation of Church and State. The State, he said, ought not to be against the different religions, but for them all equally, and owed it to Catholics and those of other denominations that they should enjoy perfect liberty and the opportunity of freely exercising their religions. He claimed that the Act was already effective, as the Concordat and the religious budget no longer existed. The Pope himself had applied the Act in appointing bishops, and the bishops had applied it by holding a meeting, at which a great majority voted that the law was workable, and a majority voted that it was approvable.

The Opposition loudly protested that the Minister could not possibly know the decisions of the bishops' meeting, but M. Briand asserted that as Minister of Public Worship he actually did know the decisions. He said that no change would be made in practising religion in the churches next year, but after that the Government might close the churches if it decided to do so. As to the funds sequestrated this year, the Minister said that the money given for masses would not be used for that purpose, the responsibility resting upon those who refused to form associations under the law.

An opinion as to the possibility of the law being reversed may be formed from the fact that the Chamber, by a vote of 376 to 93, decided to have the Minister's speech printed and placarded throughout France.

There is still, naturally enough, a strong Catholic sentiment in many parts of the country, but there is every indication that, under the temperate but firm administrations which since the Treaty of Versailles have guided the destinies of France, the country as a whole has made greater strides in religious toleration than any other, and that it now stands at the head of all Western nations for freedom of thought and speech and press.

—:O:—

WHAT IS "CHRISTIAN HONESTY?"

Judge Moss, of the Chester (England) County Court, said some strong

things at a conversazione held in the town-hall by the Chester Evangelical Free Church Council. The following is an extract from a daily paper report of his speech :

“ Judge Moss said that Free Churches were lacking, not so much in preaching spirituality, as in trying to uplift the condition of their fellow-men. One of his strongest impressions as County Court Judge was the enormous lack of thrift and the enormous dishonesty in our community. Three hundred judgment summonses the other day at Wrexham, and between one and two hundred that day, had alarmed him, and caused him to ask what was at the root of it. To some extent, no doubt, it was poverty ; to a large extent it was lack of thrift ; to some extent it was absolute dishonesty. He had had before him men whom he knew to be members of churches, whose position was due not altogether to accident or lack of thrift, but in many cases to lack of practical Christianity, which they professed on Sundays, but failed to carry out on week-days. They wanted to instil on members of the Churches that it was not honorable or Christian to be dishonest.”

Judge Moss is only giving from his own experience what he might have learnt more satisfactorily from statistics—that religion is in no sense a promoter of morality. Indeed, statistics prove incontestably that the deeper the religious sentiment is in any community, the deeper also is its criminality.

We need not say that priests teach immorality, however much they may practise it ; or that the dogmas of religion incite men to crime. What we do say is, that while dogmatic religion has no direct connection with morality, the more intense the belief in dogmatic religion, the denser is the ignorance of the believers, and the more is their moral stamina undermined by belief in such Christian dogmas as those of the Atonement and Salvation by Faith.

—:O:—

“ PURE MILK FROM THE COW ! ”

If Dr. R. Harcourt, of the Guelph Agricultural College, is to be relied upon, and we think he is, it is almost impossible to find milk handled under anything like a proper sanitary system. If a commission were appointed, he said, to inquire into this subject, their report would show conditions worse than those of the Chicago meat-packing houses.

Considering that the health and lives of our people, and especially of our infants and children, are so seriously affected by this matter, it seems imperative that it should be dealt with at once. In Toronto, we have had some experiences which would show that Dr. Harcourt's remarks are fully justified, though there are at least two large firms that are now

employing every known contrivance for handling milk in a thoroughly scientific and hygienic fashion.

The fact is that "pure milk from the cow" is always more or less dirty and unfit for use until cleansed and sterilized; and it is similarly true of nearly all the food supplies that reach our markets, that however carefully they may have been handled, they still need proper inspection and treatment before being cooked and used for food. Although but few deaths are attributed to poisonous or germ-carrying food, the natural history of parasites would seem to prove that large numbers of deaths may have their origin in food products recklessly sent to market by unscrupulous and criminally negligent dealers.

It is time, we think, that the whole of our food supply should be subjected to thorough inspection and regulation; and no dealer be allowed to carry on business without possessing proper arrangements and appliances for handling his stock in a satisfactory manner. The proposition may seem a sweeping one, but it is partially adopted already, and the official reports of the public analysts and food inspectors give the best of reasons for strictly applying the same rules to every department of the trade in food supplies.

We cannot perceive a vast difference between permitting murder unchecked and allowing shopkeepers to poison their customers through carelessness or filth.

— :o: —

IS THE BIBLE A WIDELY-READ BOOK?

While the Bible Societies are protesting that the circulation of the Bible is increasing year by year, and that it is the most widely-read book in the world, many of the preachers assure us that the falling off noticeable in our days in church attendance is due to a neglect of the study of the sacred volume formerly carried on in the family circle. What value we can place upon any such statements is very problematical; for it is certain that the Bible was a sealed book to the great bulk of the people for many generations from the time it was translated "into the vulgar tongue" until that vulgar tongue began to be "understood of the people" in its written form by being taught in the public schools, about half a century ago. Until then, and, for large numbers of people, even down to our own day, the family Bible's chief use was to serve as a sort of fetich, or as an ornament on a table in the front window, or as a family register and Sunday picture-book. As to reading it, we doubt if one family out of a thousand among the laity ever thought of reading

the Bible—unless some member of the family—preferably the mother or father—was sick. As a matter of fact, we believe most people, even among professed Christians, have as much of the exercise of Bible reading during the Sunday church services as they possess any appetite for, and are glad to put away the book safely for another week when they have brought it home from the Sunday evening service.

We sometimes feel rather sorry that the Bible is so little read as we are compelled to believe that it actually is, by the majority of common-sense people; for we feel convinced that if it was conscientiously studied by those who so readily accept the assertions of the preachers as to the wonderful nature of its contents, they would inevitably arrive at a truer conception of its worth. A good story is told by a contemporary which illustrates the point we have been making:

“An incident that occurred the other day in the police-court of Stratford (East London, England) may throw some light upon the subject. A boy of fifteen was put into the witness-box to give evidence, and this conversation resulted:

“Clerk—Do you know what an oath is? Ans.—No.

“Do you know what the New Testament is? Ans.—No.

“What school did you go to? Ans.—St. Mary’s, Walthamstow.

“Did you go to Sunday-school? Ans.—Yes.

“Did you read the Bible there? Ans.—No.

“Mr. Beal (the chairman) said that he did not think the bench could accept the lad’s testimony. He would never have believed that a boy could be so ignorant of the Bible as this lad was. He did not even know what the New Testament was!

“The Bishop of Barking occupied a seat on the bench while this dialogue took place.”

What the Bishop thought of it we do not know, but we suppose that he imagined—as the chairman seemed to do—that the boy would have been more likely to tell the truth if he had known something about the Bible than he was in his ignorance of it. The Sunday-school of St. Mary’s, Walthamstow, must be a peculiar one; though it may be a Catholic one. The prison statistics show that Catholic education is not very conducive to morality; but the priests are certainly wise in restraining their pupils from a too great familiarity with the shining examples of lying, deception, treachery, and murder to be found in Holy Writ. If the present Romish school system is not very good, the use of the Bible in it could only make it worse.

So far as our experience goes, the only sincere Bible readers are the lunatics who “search the scriptures” to find texts to “prove” their own crankisms.

DR. FRANCIS E. ABBOT'S SYLLOGISTIC PHILOSOPHY.

BY B. F. UNDERWOOD, QUINCY, ILL.

ARCHIMEDES demanded a point upon which to stand, firm and immovable, in order to move the whole earth from its place. Descartes believed that he had found this Archimedean point of absolute certainty in philosophy in the axiom, "*Cogito, ergo sum*," "I think, therefore I am," and he adopted it as the foundation and starting-point, the first principle of the philosophy which he was seeking, to enable him to escape from the philosophical doubt in which he found himself. This so-called axiom has been generally accepted by thinkers as meeting the test of self-groundedness, or "presuppositionlessness," as assuming nothing conditioned upon preceding assumption.

But it has not passed without criticism among philosophers. That acute metaphysician, David Hume, rejected it utterly, declaring that absolute certainty can be predicated of "impressions" only. And the scientist Huxley, in his work on Hume, declares that the proposition contains three assumptions rolled into one.

Among those who have refused to take this famous Cartesian declaration as a rationally first affirmation in philosophy was the late Dr. Francis E. Abbot. He claimed that back of the "I think, therefore I am," lies necessarily the simple "I know" [that I think] as its rigorously implied prior affirmation, since knowing, not thinking, is the aboriginal fact with which all philosophy must begin. Dr. Abbot, therefore, makes the first judgment and starting-point of philosophy, knowing instead of thinking. The existence of knowledge is the first principle of rational philosophy, he argues, because it can be asserted, not as a necessary deduction from some principle which is prior to it, but solely as a given fact, a pure datum of experience. Hence, the starting-point of his philosophy is: "Human knowledge exists."

This is the primary affirmation in "The Syllogistic Philosophy, or Prolegomena to Science," by Dr. Abbot, a work in two volumes left in manuscript by the author, whose death occurred in 1903, and just published by Little, Brown & Co., Boston. The work is bequeathed by the author to his fellow men "as the best I have to give them as the results of a lifetime of patient and single-eyed search for the highest truths which, at last, have been wrought into the form of a new system of philosophy, grounded on the principle of absolute logic, that whatever is evolved as consequent must be involved as antecedent."

In ontology, or the science of being, the words "subjective" and "objective" are used to designate different schools of philosophy. One school holds that subject—that which perceives and thinks—and the object—that which is perceived and thought of—are really identical, the object being a phase of the subject. This is Idealism. Another school holds that there are objective realities, realities outside of and independent of the perceiving and thinking mind, but that we know them only by the effects which they produce upon us, only as states of consciousness to which they give rise in us. This is one form of Realism. Another school maintains that we know objective realities, and know them as they are. This is another form of Realism, such as has been usually identified with the name of the metaphysician, Thomas Reid.

Dr. Abbot's system is one of philosophical objectivism, or "Scientific Realism," in distinction from all forms of philosophical subjectivism. The author argues with great ability and learning, for the objectivity of relations and the knowability of things-in-themselves, pitting his thought against that of most of the philosophical thinkers of ancient and modern times. The systems, from Plato to Kant and from Kant to Spencer, are scrutinized, and what is regarded as their weak points is exposed.

Dr. Abbot regards the universe as an organism, in which in all cosmical processes the antecedent, as involved cosmical idea, is always equal to the consequent, as evolved cosmical form, or Nature. Matter is Energy, or a system of Energy. Mind also is a system of Energy, another unit of which energy is still the universal substance. In other words, Energy is the one and only substance, of which Mind and Matter are two real forms, different, but working in co-operation.

"The syllogism," says Dr. Abbot, "is the formed act of the knowing I, the definite product of a process which is identity in difference of experience and reason in a living intelligence as I in the We." It "is a march of thought, a movement of mind from the involved objective necessity to the evolved subjective necessity." The organic relation of the universe as it is in itself, with its objective relations of genus, species and specimens is, Dr. Abbot holds, "the absolute condition of the possibility of the syllogism; the constitution of the syllogism as such is determined by that of the objective universe, not *vice versa*. The *a priori* law of the syllogism is that of the genus, species and specimen.

Dr. Abbot finds the origin of self-consciousness, not in the antithesis of I and Not-I, but in the antithesis of I and Other-I as the We.

Species, or kinds in themselves, are evolved from genera, or higher kinds in themselves. Specimens, or things in themselves, are evolved from

species or Kinds in themselves. Therefore, specimens are involved from genera as new individual things in universal kinds.

The human I derives its being from the We, and the We derives its being from the Absolute I. The We as species necessarily mediates between the Absolute I, as *summum genus*, and the finite I, as specimen of the *infimum individuum*. The finite I can know the absolute I only through the We, because the absolute I evolves the finite I through the We alone, and because knowledge of the species must mediate between that of the specimen and that of the genus. The I cannot be thought of without the We, nor the We without the external world; for the We is the unity of the I and the Other-I's, and the unity of the I and the Not-I as the internal and external world. The We itself is real identity in difference of the I and the Not-I as the internal and external world; that is, as the "one real world which to every I is partly internal and partly external. There is, in fact, no two worlds, no dualism of mind and matter, there being but one world, self-dependent as identity, in difference of Nature and Spirit, in itself as a whole and in each and every part.

The substance of the world is one Infinite and Eternal Energy or action in thought, as the mechanical side of the organic process; that is, as evolution. The essence of the world is one Infinite and Eternal Reason or Thought in action, as the teleological side of the organic process; that is, as involution. The process of the world is the identity in difference of Energy and Reason, Action in Thought and Thought in Action, or Evolution and Involution, as the one organic process of life, the eternal syllogism of being. The reality of the world is the identity in difference of this substance, this essence and this process as One All-Person, the Absolute I.

Our present knowledge of the Reality of the world may be added to, but the reality of what is already known, so far as it goes, is as real as being, because it is being itself as conscious subject-object.

The philosophy is Monistic in recognizing the essential unity of the subjective and the objective, in affirming that all the "internal worlds" of individuals are as inseparably connected in the real world as the leaves are connected in a tree, or as the one tree is connected in the species to which it belongs.

The philosophy is Pantheistic, but, to use the author's words, "with personality as the supreme reality at either extreme"—in the universality of the world as well as in the individuality of the person.

The discussion of the knowableness of objective relations, and the questions to which it gives rise, from the doctrine of the relativity of knowledge, questions which Kant and Hegel, Mill and Spencer, and other great thinkers have dealt with at length, Dr. Abbot renews from his own point of view,

and continues through many pages with unusual erudition and with an earnestness and intensity of feeling which command respect, but which sometimes, I fear, color his conclusions.

The writer of this review was personally, and for years, quite intimately acquainted with Dr. Abbot, and in his own home and elsewhere discussed with him the thought now systematically given in the "Syllogistic Philosophy," and, while dissenting from his views in some respects, always admired his philosophic acumen, his fine powers of expression, and the strength and earnestness with which, whether supported by others or single-handed, he maintained his convictions. It is not necessary here to enter into the merits of his philosophy, of which the aim is only to give a general idea. It is enough to add that no person interested in philosophy can afford to be unacquainted with the work, or can read it without interest and mental stimulation.

NEW ZEALAND NO UTOPIA.

—:O:—
BY VICTOR L. BERGER, IN "THE VANGUARD."
—:O:—

EVERYBODY who reads the newspapers knows, of course, that the government of New Zealand is only sixty-five years old. That the 800,000 men and women living on that long, narrow island, which contains about as much land as Great Britain, are comparatively the richest people in the world. That they have abolished monopolies and trusts and pauperism. That the government runs the railroad, postal, telegraph, police, telephone, water and drainage services. That the government pays a pension of 130 dollars a year to any decent citizen sixty-five years old or older who asks for it. And furthermore, that the government there provides life and fire insurance, lends money to farmers on mortgages at 3 per cent., and acts as a wise trustee of dead men's estates. Everybody who reads knows that.

Now, Sir Joseph George Ward, Premier of the New Zealand colony, is in this country *en route* from England to New Zealand. Sir Joseph has been connected with the government of New Zealand for a long time. Passing through New York, he was tendered a banquet by the Lawyers' club, at which a number of prominent people were present, among them two newspaper men of international repute—Alfred Harmsworth, of the *London Mail*, and Arthur Brisbane, of the *Hearst papers*. Of course Sir Joseph made a speech. Among other things he said:

"Socialistic and paternal our government has been called, but the present administration has been in power for fifteen years, and to-day even those who opposed it—and in some cases bitterly opposed it—would not dare to advocate a repeal of the laws by which the resources of our country are administered for the greatest good of the greatest number."

This utterance was taken up in different ways by different persons. The *Hearst papers* contained an interesting editorial in which they trace *all* the

things achieved in New Zealand to "public ownership of public utilities." And while the Hearst papers claim that public ownership of public utilities did it all, the conservative papers, on the other hand, point out that New Zealand is only a thinly-populated new colony on big queer islands in the southern seas—and that all these reforms have only existed 15 years. It is too early to decide whether they are going to last or not,—say the conservatives.

Now, the fact is, that the New Zealanders had public ownership of public utilities for over 20 years before they tried social reforms and during the time of their greatest misery. So public ownership of public utilities did not make them prosperous.

On the other hand, the conservative papers are also wrong, for if New Zealand had not tried these social reforms, it would now belong to a few landlords, the sheep and the Maoris.

New Zealand is a new country. It has an area about equal to Italy, with a population of about 800,000, while Italy has forty times that number. And New Zealand is bound to stand on its own feet and to work out its own salvation, for the very reason that while it is "near Australia," this means that it is about half as far from Australia as America is from Europe. As one writer puts it, New Zealand is "protected from tidal waves of heat, cold, immigration, fashion, speculation or invasion."

The climate is somewhat like the climate of Japan. It is varied enough to make it vigorous, yet it is mild and has no extremes. It is a queer country indeed. It has a crow that sings like a nightingale, and a robin that neither has a red breast nor can he sing. There is a native hen in New Zealand that is known to be a great rat-killer, and a caterpillar that blossoms like a flower. New Zealand is exceedingly rich in minerals, particularly in iron and in coal. It is claimed that it produces the best iron in the world. They find the pure metal in the sand, instead of having to melt it out of the ore.

Yet New Zealand is not the Utopia the Hearst papers would like to have us believe. That is best evidenced by the fact that many honest, industrious New Zealanders, after having worked there for twenty-five years, stand in need of an old age pension of \$130 a year. There are no paupers, but there are many poor people in New Zealand. Trades unionism is also very weak in New Zealand. It has not recovered from the great catastrophe of the last strike in 1890. When Henry D. Lloyd visited that country in 1900, a representative body of workingmen would not have the names of their officers published, for fear it would render them marked men in the eyes of their masters.

Just now there is a boom in New Zealand—about in the same sense as there is "prosperity" in America. But only a few years ago the reports of the labor secretary of the colony of New Zealand were as gloomy reading as those of any other country.

Henry D. Lloyd, a man who was very much impressed with New Zealand and its reforms, tells us in his book "Newest England" that even now—i.e., in boom times—the streets of the larger cities of New Zealand swarm with young men and women, who, "unfortunately are not unemployed, though their hands are idle." And he adds, "when a traveller reads the police reports of the principal Australian cities, he feels

as if he were at home in New York, London, or some other Sodom or Gomorrah."

Besides, there are all sorts of rings in New Zealand, as we had them in this country twenty-five years ago. We have outgrown the "ring" stage in America—we have "trusts." But in New Zealand just now they have a "sheep ring" and a "coal ring" and a "timber ring," and a "combine" of the great meat-freezing exporters against the sheep farmers. So capitalism is still very much alive in New Zealand.

Yet there is no doubt that New Zealand is far ahead in a good many respects. Social reforms have at least abolished pauperism, which was tremendous in 1890, and they have made New Zealand the most well-to-do country in the world. This was accomplished by the fact that New Zealand has gotten back most of the land to the people or is on the way of getting it.

"By 1890," says Prof. Parsons, in his "Story of New Zealand," "more than 80 per cent. of the people had no land. Only 14 per cent. of the white population were landlords, while one per cent. of the landowners possessed 40 per cent. of the realty values."

At that time, New Zealand had tried a government ownership of railroads for 20 years (since 1870), and also a municipal ownership of public utilities for many years. And yet the colony was in the greatest distress in 1890. People were running away from it, if they could get money enough to make their escape. The trades unions tried a big strike and failed absolutely.

The only valuable thing that the majority of New Zealanders had left was their vote. And they applied this remedy. They voted. They decided to get possession of the land, and they did it in the simplest way, by taxation. The common people got hold of the political machine. And they made use of that machine. The power to tax is the power to confiscate. The common people of New Zealand made up their minds that they would tax the big land owners out of existence. And they did it. One estate of 85,000 acres on which in 1894 only 80 employes lived, now gives good homes to 15,000 people. And similar cases could be multiplied at will.

The government of New Zealand now does not sell land as a rule—it rents to the actual settlers for 999 years, and it lends them money for improvements at 3 per cent. Yet New Zealand does not enjoy any kind of a millennium. Henry D. Lloyd quotes Danton, of French revolutionary fame, that there are no absolutely good governments or peoples this side of Mars. But some are not as bad as others. And for New Zealand he claims that its government and people are the least bad.

Of New Zealand we can say: The common people have got hold of the land or are on the way of getting it. As a result they enjoy more diffusion of wealth than any other country in the world. They have good labor legislation—and as a result have no strikes or lockouts, because all disputes of labor and capital are settled by judicial decision. They have a general eight-hour working-day. They have eliminated contractors for public works and have direct employment.

But—they have had public ownership of the public utilities for about 35 to 40 years. And since 1890 the farmers and the factory workers are

united and control the country. Yet they have industrial slavery and they do not deny it. Why? Because the people have free access to only one kind of the means of production. They have ready access to the land. True, it is a very important means, but it is only one. And they have not gotten the mobile capital and the machinery.

Free access to the land we have had in America for a long time. Land here is still comparatively easy to obtain, although of course not as easy as in New Zealand, where the government owns all the public utilities and also advances the farmers money for improvements at a very low rate of interest.

But they still have industrial slavery in New Zealand. And I repeat—until the people of New Zealand as a whole get free access to the general production and distribution, as now to the land, they are bound to have industrial slavery. The farm worker has been very much benefited by the New Zealand reforms, the factory workers comparatively little. The farm workers have got possession of their tools of production, and they really control their means of living. A new form of individual ownership made them free. The city workers are still deprived of the ownership of their tools of production. The capitalists still control their means of living. That is why they are slaves. And only collective ownership can make *them* free. And the brainiest workingmen of New Zealand are now very much alive to the necessity of taking this last step.

Yet New Zealand has done very much for humanity by setting the good example of breaking with the old institutions of property, an example which I hope the enlightened countries of the world will soon follow.

If any one wants to know more about New Zealand, I would advise him to read "New Zealand's Reply to Pessimism," by Allan L. Benson, published by the Social-Democratic Publishing Company, Milwaukee. Comrade Benson, although very appreciative of the reforms accomplished in New Zealand, is also of the opinion that the New Zealanders, in order to have a really free country, after having got possession of the land, must get hold of the machinery of industrial production. In other words, the people of New Zealand have come to the very door of Socialism. It is only reasonable to expect that they will open the door and enter. But how about the Americans?

Andrew Carnegie and the Wesleyans.

The English Wesleyans the other day opened their new "Great Assembly Hall" at West Ham, near London. The total cost of the hall and site was \$180,000, one-half of the amount being "on time." The hall is to be fitted with an organ costing \$3,000, and Andrew Carnegie has given \$1,250 towards this sum. This looks somewhat as if the great steel man would end by building churches instead of libraries, as many other rich men—pirates as well as traders—have done. They seem to have an instinctive perception that their souls—if they possess any such lumber—need a lot of saving; and to give money to the church or to charities is the orthodox plan to cheat the devil.

THE SUNDAY SCHOOL AND BIBLE CLASS.

—:O:—
BY MAD MURDOCK.

—:O:—

THE memory of the times is upon me when I had not fallen from grace, but did study the Word of Goad as it was revealed in the Old and New Testaments. Our superintendent was a devout blacksmith, and taught the young idea how to shoot by going through everything, beginning with Genesis, thus, as I recall it :

LESSON I.

Q. "Now, what did Goad do first? Any of you? He cre—"

Ans. "He created the heaven and the earth."

"Quite right; I wish that all you young men would study your Bibles as earnestly as young Murdock has. Now what did Goad do the first day? He made 1—1—"

"He made light."

"Very good indeed; and he sep—eh, what did he do after that?"

"He separated the light from the darkness, and he called the light the first day, and the dark he called the first night."

"Very good, Murdock, my boy; not just as the King James version puts it, but that will do. Now, what did he make the second day?"

"He made the creepy things and the cattle after their kine."

"No, no, he made the fir—eh? Seventh verse."

"'And God made the firmament.'"

"Now, what are we to suppose is meant by the firmament?"

"We are not to suppose anything, but take the word of God as it is revealed in the Old and New Testaments."

"Very good, Murdock. I see you remember the warning in Revelations, and it would be well with us all if we could always take that course, still in this case, while we neither add to nor take away, we have authority for enquiring what certain things mean. 'Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' So you see we should study the Word, and try to get the best meaning contained in it, consistent with Christian faith. Now, young men, what are we to understand by 'firmament?' He divided—eh—the—"

"He divided the waters which were above the firmament from the waters which were under the firmament."

"Now, what was the firmament?"

"The Isthmus of Panama."

"The cataracts of the Nile."

"The crossing of the Red Sea by Elijah."

"No, no; there was no land then; if you would remember what you read you would know that it was just the sky. Goad called it heaven. Now, what he do the third day?"

"A whole lot of things."

"Yes, a great many things; dry land and water and trees and grass and all kinds of herbs; you see he had to provide food for the animals he was going to make, for they would starve if there was no vegetables, and grass and things. Now what did he do the fourth day? What two great lights did he make to give—"

"He made the sun and moon to divide night from—"

"Teacher, that must have been the first day, 'cause how could there be a day without the sun? That must be wrong."

"My boy, that is a terrible thing to say; Goad's word cannot be wrong."

"Then what does it mean? You said we should search the Scriptures."

"Ah! If you search with a real desire to know and to establish the Word it is all right, but if you desire to pick flaws in the Bible you will not have the blessing of Goad: you will not flourish as the green bay tree. The text shows that there was light before the sun was made and you may be sure the light was there. Our finite minds cannot say positively what it was. You know 'he made the stars also.' Well, he may have made them the first day, for the Bible does not say when. Goad made the little things as well as big things, so it may have been the stars; it may have been bosforus, for you know there is great light in bosforus, or it might have been a roara bolaris; anyway, it was there, and I bet you, boys, you would have seen it if you was there. Now, the fifth day he made—attention, boys, eh?"

"He blessed them, and said—"

"Steady now, boys; he could not bless them until he had made them."

"With God all things are possible."

"Yes, Murdock, in a broad sense, but there would be no reason in it, and Goad has a reason for everything he does, and it is for us to seek that reason—so as to glorify him. What did he make?"

"He made the fishes and the fowl."

"Very good; now the sixth day?"

"He made the cattle and the wild beasts and the creeping things after their kind, and man and woman in his own image after his kind."

"No, he did not make man after his kind, for there was only one kind then. 'After their kind' means the different varieties; like it was cattle, there would be horned cattle, and hornless cattle, and cattle with a hump on it like they have in India."

"Would there be Jersey cattle then?"

"If Goad saw that it was necessary he would make Jersey cattle, too, but it probably was not according to the divine will that there should be Jersey cows."

"I'll bet he didn't make pug dogs."

"Why, Murdock?"

"Because they would die as there were no ladies to take care of them."

"Goad didn't make ladies, but there was a woman in the world the same day that would be kind to the beasties, and if she wouldn't care for them he who feeds the young ravens when they cry could provide for the dogies."

"Who made the yellow men and the red men and the black men if man wasn't made after his kind?"

"Oh, we have reason to believe that the different races of men as we have them to-day is the result of adaptation to differences in the climates where they wandered to."

"That's evolution, at least Mr. Grind, of the High School, says so."

"Mr. Grind, for all I know, is a very nice clever man, but you boys are not old enough to discuss them questions with him. Evolution is a dangerous word; it's used by the infidels, and I don't want to hear more of it in Goad's house; now, on the seventh day what did he do?"

"He rested on the seventh day."

"Very good, my boy; now why did he do that?"

"Because he was tired and there was nothing else to do."

"No, Murdock, Goad is all-powerful and could not be tired; he did it for an example to our first parents to keep his holy day. I am sorry to find you inclined to be blasphemous; we will stop the lesson for to-day. The collection to-day is for the augmentation of the fund to provide for foreign missionaries who have not yet been placed in the field."

THE EVOLUTION OF MAN.

—:O:—
BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

—:O:—
III.

WE have sketched in a very general way the possible track taken by a man as he evolved—grew higher and higher as the central, straight trunk of the expanding tree of life—during the geologic ages; and finally appeared as the inflorescence of the topmost branch of this central trunk. It is seen that the tree of life commenced in a primitive cell. Without entering into any discussion of the various theories of evolution and

epigenesis, we may say that the primitive protozoon contained potentially all the animal forms (each being a cell or group of cells) that have existed on the globe, just as the fertilized egg contains potentially all the tissues and organs (group of cells) of the adult man.

As the tree of animal life unfolded and expanded—like a germinating seed—from the primitive protozoon, certain of the descendants evolved along the straight and central branch, through the primitive colonial protozoons, on through primitive vermes, and still on through primitive fishes (elasmobranchii), amphibians, reptiles, and on through primitive ornithodelphia (monotremes), and didelphia (marsupials) to a primitive order of monodelphia, viz. : primitive primates. The evolution of man continued through primitive anthropoidæ to primitive anthropopithecus. At this point we meet with the common ancestors of the *higher anthropoid apes* (chimpanzee and gorilla) and *man*.

At each stage of the evolution some of the descendants of the animals of this stage diverged obliquely, modifying the characters they possessed at this stage in a direction that varied more and more from those characters that led on to man. So that all along the central trunk of the tree of animal life collateral branches were given off. The collateral branches given off at each upward stage of evolution represent animals higher in the scale than those that departed from the central trunk lower down. To illustrate what has occurred at each stage in the evolution of man, pause for a moment to consider that phase of progress represented by the primitive reptilia. If we study the anatomy of the specialized reptiles, birds and monotremes of the present, we find that they all have many characters in common. These characters are *reptilian*. Each class has its own distinctive specialized peculiarities in addition to its common reptilian characters. The study of the fossils of the rocks shows that in the Jurassic and Cretaceous ages animals existed that were undoubtedly reptiles, but had also very distinct bird characters; also reptiles existed that had distinct monotreme characters. These reptiles came from those of earlier times that were still more generalized. As the ages passed, some of the generalized reptiles (primitive reptiles) lost more and more the reptilian features and gradually assumed more and more distinct bird characters, until finally the higher specialized modern birds ("glorified reptiles") were evolved as a branch from primitive reptiles. The specialized reptiles of modern times likewise came from the primitive reptiles. In like manner those primitive reptiles that had mammalian (monotreme) characters, by getting into a suitable environment, gradually lost more and more their reptilian characters and assumed with increasing accentuation the characters of primitive monotremes—the lowest of the mammalian class. But observe

particularly that the earliest introduced monotremes were not the specialized primitive monotremes. These gave origin to the special modern monotremes, and also to the generalized primitive marsupials. The evolution of man continued through the primitive marsupials to primitive anthropoidæ.

Here we meet with the common, generalized ancestors of man and the monkeys. These creatures contained, potentially at least, anthropoid as well as pithecoïd characters. From them were derived the primitive New World monkeys (primitive Platyrrhines) and the primitive Old World monkeys (primitive Catarrhines). Some of the descendants of the primitive Old World monkeys, migrating into an environment which favored particularly the pithecoïd characters, eventually developed into the tailed monkeys of the Old World (Cercopitheciidæ). Others of their descendants, migrating into a different environment, found conditions that favored the anthropoid characters especially, and by greater and greater use of these, with the diminished use of the pithecoïd ones, the characters of the anthropoid apes (primitive Simiidæ and primitive Simiæ) became clearer and clearer until, in time, primitive anthropopithecus appeared,—a 'tailless, anthropoid ape of the Old World. More than likely this anthropoid ape bore a close resemblance, as Dr. Theodore Gill long since taught, to the modern chimpanzee. If there were any differences they could scarcely have been of even a generic value. This primitive chimpanzee was undoubtedly a quadrupedal, quadrumanous creature leading an arboreal life. His descendants specialized along two distinct but closely related lines. Those that continued to live in trees specialized along the oblique path that finally led to the gorilla on the one hand and the chimpanzee on the other. Those descendants that abandoned the trees and lived on the ground used the feet more and more for purposes of locomotion and less for grasping, while they employed with increasing frequency the hands for grasping exclusively. Associated with these adaptations were many other correlated adaptations, such as the upright posture, an enlarging brain, a change in the character of the face and the dentition, etc. As man evolved further and further along the central trunk of the tree of life, he discarded, through disuse, many of the characters that are peculiar to the anthropoid apes; and assumed with increasing emphasis, through use, many of the characters that are distinctive of man. He passed through the phases of pithecoïd man and pre-paleolithic (primitive) man, until eventually, in paleolithic man, visage of humanity is clear and unmistakable.

It is extremely interesting to attempt to form some rough picture of primitive man. It may help us to do so if we recall what Darwin has said about the Fuegians, who are among the lowest of savages. He has written that they are men whose very signs and expressions are less intelli-

gible to us than those of the domesticated animals—men who do not possess the instinct of those animals, nor yet appear to boast of human reason, or at least of arts consequent on that reason.

The Fuegians are much nearer to the ape than to a Shakespeare or Sir Isaac Newton. In the words of Clodd, primitive man was doubtless much lower than the lowest Fuegians. "He was a powerful, cunning biped, with keen sense organs (always sharper, in virtue of constant exercise, in the savage than in the civilized man, who supplemented them by science), strong instincts, uncontrolled and fitful emotions, small faculty of wonder, and nascent reasoning power; unable to forecast to-morrow or to comprehend yesterday, living from hand to mouth on the wild products of nature, clothed in skin or bark, or daubed with clay, and finding shelter in trees and caves; ignorant of the simplest arts, save to chip a stone missile and perhaps to produce fire; strong in his need of life and vague sense of right to it and to what he could get, but slowly impelled by common perils and passions to form ties, loose and haphazard at the outset, with his kind, the power of combination with them depending on sounds, signs, and gestures."

Through the theory of evolution it can readily be understood why the anatomical characters of the anthropoid apes and man are so very closely alike. They have a common origin, and are blood-relations—the one group of animals having specialized from common ancestors in one direction (obliquely), and the other group having specialized in another (straight) direction.

(To be continued.)

HOW TO BE HAPPY, THOUGH MARRIED.

—:O:—

AGREEMENT SIGNED BY BRIDE AND BRIDEGROOM TO INSURE THEIR
HAPPINESS AFTER MARRIAGE.

—:O:—

WHEN William Edward Barger, of Denver, asked the hand of Miss Nannie Speyer, her mother drew up an agreement which she asked him to sign. He took it to his father, who drew up a counter-agreement which he required Miss Speyer to sign. The young people—so much in love that they would have signed anything—affixed their names. It is safe to say that if they live up to their promises they will be the happiest pair in Denver. Here are the articles of agreement:

WHAT HE PROMISED.

I, William Edward Barger, do hereby agree and bind myself to the following, on condition that Miss Nannie Speyer becomes my wife:

I will not chew tobacco around the house or smoke in the bedrooms.

I will not get drunk oftener than four times a year—and on those occasions will not disturb my wife.

I will not join more than two secret societies, and will spend at least two nights a week at home.

("The very idea," ejaculated Miss Speyer. "Why, of course Ed will stay at home every night. Won't you, Ed, dear? Mother, I do wish you wouldn't sniff that way. It isn't polite.")

I will not pretend to have business downtown that calls me away right after supper.

I will not kick furniture, say damn, and throw things around the room because the laundry has not come home on time.

I will not take girls that work in the office out to lunch.

I will not tell my wife how other men's wives are such good housekeepers.

I will not conceal business and financial conditions from my wife, pretending to be afraid she will worry.

I will not quit dressing well and run around looking like a tramp, saying, "I'm married now, it doesn't make any difference," but promise, if able, to buy at least two new suits of clothes each year.

I will not insist on choosing the names for all the babies.

I will attend to the furnace myself or hire a man to do it. I will not refuse to fire the cook. I will not complain or get sarcastic if the meals are disarranged or bad; and, finally, I will go to church with my wife at least three times a year.

WHAT SHE PROMISED.

I, Nannie Speyer, do hereby agree and promise to live up to the following, provided William Edward Barger becomes my husband:

To live within my allowance.

Not to insist on keeping a carriage unless we can afford it.

Not to sigh or weep because other women have prettier clothes.

Not to invite all my friends to visit, and not to exclude my husband's friends from the house.

Not to join more than three women's clubs or insist upon reading my papers to my husband. Not to keep pet dogs.

Not to pick out some other man in the neighborhood and hold him up as a model.

Not to insist on husband getting up in the night to warm the baby's milk.

Not to hear burglars in the house more than twice a month.

Not to complain of feeling sick, tired out, and nervous oftener than is necessary.

Not to kick about the furniture and rugs being shabby unless new ones can be afforded.

Not to want to go to Chicago when I know it cannot be afforded.

Not to go shopping more than three times a week.

Not to insist on going to the theatre more than twice a week.

Not to drag my husband out to evening parties when he comes home tired out and worried.

Not to insist that the baby gets its temper and bad traits from its father's family.

Not to imitate every actress in dress, mode of hairdressing, or walk.

Not to insist on trying to economize by doing home repairing, painting, or making home furniture.

Not to tell my husband the shortcomings of the servants every evening at dinner ; not to insist on talking to him while he is reading the paper at breakfast ; not to ask him to suggest what to have for dinner ; and, finally, not to insist on buying his clothes.—*N. Y. Journal.*

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"THE CHILDREN'S PLUTARCH," by F. J. Gould, with six full-page illustrations by Walter Crane, cloth, viii+286 pp., is a work that should have a large sale. Price \$1.00

"A PICTURE-BOOK OF EVOLUTION," by Dennis Hird, M.A., in cloth, with 182 illustrations price \$1.00, will also be found a work of great value for children — and also for adults, for the matter of that.

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REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

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THE ANGLO-ROMAN CONCORDATS. By F. Hugh O'Donnell. Reprinted from the Belfast News-Letter. 5c.

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The Los Angeles Liberal Club meets every Sunday evening, 8 o'clock, at Mammoth Hall, 517 S. Broadway. G. D. Carpenter, pres.; Mrs. Fremott, sec., 1253 E. 36th st.

War Again.

Gen. Isaac J. Wister, of Philadelphia, was once condemning warfare. At the end of a vivid description of war's horrors, he smiled. "A woman," he said "twice married, stood with her second husband beside the grave of her first. 'Here,' she murmured, 'a hero lies. You would not be my husband to-day, Jack, had John not been killed at Gettysburg.' 'Oh,' cried the man fiercely, 'what a curse war is!'"

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CLERICAL ANTAGONISM TO INQUIRY.

MANY years ago, when the stir about Copernicus was beginning, I wrote a letter of some length, in which, supported by the authority of numerous fathers in the Church, I showed what an abuse it was to appeal so much to Holy Scripture in questions of natural science, and I proposed that in future it should not be brought into them. What do you say to the leading philosophers of the faculty here, to whom I have offered a thousand times of my own accord to show my studies, but who, with the lazy obstinacy of a serpent who has eaten his fill, have never consented to look at planets, nor the moon, nor my telescope? Verily, just as serpents close their ears, so do these men close their eyes to the light of truth. These are great matters, yet they do not occasion me any surprise. People of this sort think that philosophy is a kind of book like the *Æneid* or the *Odyssey*, and that the truth is to be sought, not in the universe, not in nature, but in conning texts!—GALILEO, *in letter to Kepler*.

THOUSANDS of young men are being educated at this moment by the various churches. What for? In order that they may be prepared to investigate the phenomena by which we are surrounded? No! The object, and the only object, is that they may be prepared to defend a creed; that they may learn the arguments of their respective churches, and repeat them in the dull ears of a thoughtless congregation. Honest investigation is utterly impossible within the pale of any church, for the reason, that if you think the church is right you will not investigate, and if you think it wrong, the church will investigate you. Most of the theological literature is the result of suppression, fear, tyranny and hypocrisy.—INGERSOLL.

EDITORIALS.

AMONG THE TORONTO PREACHERS.

A murder or a bank robbery, an earthquake or a cyclone, is a god-send for the preachers, and a few Sundays ago the Toronto preachers availed themselves greedily of our many recent exposures to give their hearers an extra dose of goody-goody cant and humbug. Forgetting the many centuries during which the Christian clergy have been making the same appeal without any perceptible improvement, they still keep up the stereotyped refrain, "Come to church and all will be well!" as if most of the delinquents were not already pious churchmen, or as if religious professors were not fully as criminal as any other class of the community. Rev. W. G. Wallace, D.D., "improved the occasion" in this astonishing style:

"It is with shamed faces and bowed heads that we should regard the ugly facts of widespread corruption in public life, unfaithfulness to business trust, and the loose views of social morality in high as well as in low circles which almost daily come to light. But men could not do such things, nor would the community hold as guiltless men who commit such offences, were it not that the sense of righteousness and of responsibility has ebbed so low. Our theology is too dead level. It has no mountain-peaks to awe men, no mountain ways to try them, no mountain air to put iron into their blood. An easy-going theology breeds an easy-going morality, and the moral confusions of men's thinking produce moral lapses in their living. There needs to blow steadily through our pulpits and into our every-day life a fresh current of Calvinism, with its doctrine of God's absolute holiness and his demand for truth in the lives of men."

Of course, it is good business to attribute criminality and immorality to the lack of "mountain-peaks" in theology with which to awe men, and to pretend that an improvement would be made by "a fresh current of Calvinism, with its doctrine of God's absolute holiness," etc. Dr. Wallace may sigh for a more powerful Calvinism, but we imagine he is as likely to get it as we are to have a return to Popery. There is a big wave in that direction in Canada to-day, but France and Spain and Italy are showing us what the inevitable outcome must be. No, the day of Calvinistic theology is past. At best it was only Popery without a Pope—or with only a small one.

But what has God's "absolute holiness" to do with defaulting bank managers? Does Dr. Wallace expect weak men to be as good as infinitely perfect gods? What, too, does he know about "absolute holiness?" Are there comparatively holy gods? or can gods be absolutely holy part

of the time and absolutely wicked the rest of it? A "fresh current of Calvinism" blowing through the pulpits might easily drive a huge mass of lunacy out of them, even if it replaced the lunacy with savagery.

—:o:—

SOWING THE SEED.

Dr. S. Wesley Dean, of Simpson Avenue Methodist Church, thought that, as like produced like and men could only reap what they sowed, if we wanted clean politics we must sow good statesmen. If we wanted honest men we must sow good boys. If we wanted honest bank presidents we must sow honest depositors, etc., etc. All the illustrations of the rev. gentleman admit of unlimited exposition; but, leaving them on one side, we might ask him, how would he proceed to sow good boys or honest depositors? Pulpit talk is cheap and easy. The difficulty seems to be to say things which will convey some rational meaning and carry a useful and practical lesson.

In our opinion, the old saw, "Charity begins at home," will apply in other departments of ethics, and especially in that of honesty. The task of the preacher should be to show how reforms can be brought about, but almost universally he has but one remedy—join the church; his assumption being that the church is the home of all good people and its preachers the exponents of all good qualities. But if criminal statistics can be relied upon, the very reverse is the case; and in our best judgment there is good reason why this is so. The preacher pretends to show other people how to be honest, but he seems to forget that, like charity, and in a far more real sense, honesty begins at home. He also seems too often to forget that other old saw, that "Example is better than precept." "Do as I say, not as I do," said the wily old priest, but such injunctions are lost upon the mass of people, whose eyes are far more efficient guides than their ears.

Honesty should begin at home, but under present ecclesiastical conditions an honest preacher, if he is an intelligent man, can hardly exist. He starts his apprenticeship with a creed as a standard which is more or less plainly negatived by every piece of real knowledge he afterwards acquires. His professional career commences with a declaration of his "call" by God to the ministry—a declaration which in almost every case he knows to be false, and which only means that he is going into a respectable and profitable business. And too often his ecclesiastical career ends, as might have been expected, with an example of the natural result of clothing a half-educated hypocrite with an odor of sanctity,

giving him exceptional privileges on that account, and paying him large wages for a minimum of useful work.

Yes, we need honest bank presidents, but how sowing honest depositors would produce them we cannot see. The fact is, depositors are not trusted and must perforce be honest or quit the depositing business, but we are compelled to trust the bank cashier to some extent, and human nature at its present stage of development will oftentimes fall short of its ideal. To develop honest cashiers, we need first and foremost to reduce to a minimum this margin of trust by efficient restrictions and as perfect a system of accounts as can be devised.

And we need honest preachers, but in their case we need the same restrictions as we need in the case of the bank cashiers. "King Trust Is Dead!" was the legend put over his bar by a wise and experienced publican; and the publican's experience points to a remedy for clerical deception and hypocrisy. "Where trust is, there also will be deceit," and until over every church door is inscribed the epitaph, "Blind Faith Is Dead!" and every preacher is compelled to give a reason for his faith and to answer publicly the doubts and objections alike of friend or enemy, we feel bound to denounce the church as a hotbed of hypocrisy and the preacher as a cowardly assassin of truth and the last man to talk about the need of honesty.

—:O:—

HOW GOD GUIDES MEN.

Rev. O. C. Horsman, of Morristown, N.Y., expounded "Divine Guidance" to the University students. He suggested four answers to the question, "How does God guide men?"—1. Miracles; 2. Impulse; 3. Bible; 4. Sanctified Judgment. Ignoring all the direct evidence given by the Roman Catholics in favor of present-day miracles (certainly as valid as the evidence in favor of any other miracles, ancient or modern), Mr. Horsman promptly ruled miracles out of the game. "Miracles had had their time and place, but would not be practicable to-day," he said. But he didn't give a particle of evidence to show why miracles would be less or more useful or practicable at one period than at another, nor could he do so, or tell us when his own statement would be less true than it is to-day—"If the Almighty dealt with man in that way now, it would make cripples of them!" We might ask him seriously if the belief in miracles has not already done this terrible thing? Still, it is something gained that he should admit that miracles are not for intelligent men. We wonder if he believes in answers to prayer!

"Impulse," said the preacher, "was an unreliable guide. Many people believed and acted on impulse, believing it to be divine guidance, but impulse was plural, and might inspire one to do either good or evil." Very good; we agree. Impulse won't do for men. Will it do for gods? Men certainly are likely to do better if they use their experience and reasoning power; is it not reasonable to suppose the same rule holds good with the divine ruler? Can gods evade the laws of logic or the rules of philosophy? And yet what can reason and experience have to do with omniscience and omnipotence? Surely God must act from impulse or instinct if he acts at all. Perhaps he does not act at all, as many of the ancients thought. Possibly Creation is finished, and that is why miracles are out of date?

—:O:—

THE BIBLE AS A GUIDE—AIDED BY "SANCTIFIED JUDGMENT."

"The Bible is a splendid guide, but it needs interpretation." Just so. "The interpretation's the thing, my lord," and, without it, we are led to believe that the Bible is anything but a good guide, though in a rather doubtful fashion Mr. Horsman said he really believed it to be the word of God! If this be true, we conclude that God must have acted from impulse when he wrote it; for, surely, if a divine being had deliberately intended it to be a guide for man, he would have written it so that it could have been "understood of the people" for whom he intended it, and not so as to need the assistance of interpreters at so much per—interpreters who differ as widely as the Pope and Mother Eddy.

But Mr. Horsman thought each man should be left to interpret the Bible according to his own "sanctified judgment." The worst point in all of these preachers' expositions is, that they always end in some blind alley. We agree that the Bible should be left to the tender mercies of each individual's judgment, and we should not care very much if as a result the ranks of Methodism or Popery, Dowieism or Christian Science, or any other species of religious monolunacy or New Thoughtism were enlarged. "A little knowledge is a dangerous thing," and it might be regarded as a real miracle if all inquirers reached the same conclusion.

What we object to is the "sanctified" part of the judgment. What is a "sanctified judgment?" If it is a judgment honestly based on the widest available information, then the writer imagines his judgment to be as much sanctified as Mr. Horsman's or that of any other preacher. What we suppose Mr. Horsman means is, that the individual interpreter must begin his inquiry—like the last Bible Revisers—firmly possessed

with a conviction of the "essential truths of the Christian religion." If this is Mr. Horsman's meaning, then, instead of "sanctified judgment," we must write "bigoted prejudice."

—:o:—

"HOW THE AUTHORITY OF JESUS EXPRESSES ITSELF."

This was Prof. Kennedy's subject at Bloor Street Presbyterian Church. Prof. Kennedy represents Knox College, and what he says gives us an insight into the arcana of wisdom to be attained at that privileged seat of theological learning :

"That authority is first felt on a large scale in his teachings, and *was meant* to be so felt. There was a *convincingness* and an independence in his dealing with truth which were unique—not of the kind found in Gotama or Mahomet, or modern types of teachers like Mrs. Baker Eddy."

How can Prof. Kennedy possibly know how the teachings of Jesus were *meant* to be taken? Has he telephone or wireless telegraph communication with Heaven? Does he imagine that there is any more *convincingness* in the New Testament teachings for a Christian than there is in those of the Koran for a Mahomedan? If we say of an ordinary man that he is "independent" in dealing with truth, we should imply something very different, we imagine, from what Mr. Kennedy intends in regard to the methods of Jesus.

The climax of Prof. Kennedy's irrationalism is reached when he compares the method of Jesus with the methods of Gotama, Mahomet, and Mrs. Eddy. In the first, we see something approaching a philosophical system; and in the second, a mixture of common sense injunction and superstition at least as rational as the best of the Bible itself. As for Mrs. Eddy, it may be said that her system puts into practice the teachings of Jesus, and that thus far her method has been as authoritative and as convincing as that of Jesus—and far more successful.

—:o:—

NO RIGHTEOUSNESS WILL DO BUT JESUS CHRIST'S !

"The teaching of Jesus authenticates itself," says the Knox College Professor, as if the Sermon on the Mount were a geometrical problem that could be correctly solved or an axiom that could not be disputed. Surely teachings that admittedly need so much interpretation should not be spoken of by a sane man in this extravagant fashion.

"As Matthew Arnold said: 'Nothing will do except righteousness;

and no other conception of righteousness will do except Jesus Christ's conception of it—his method, his secret, his temper.' Those who have submitted themselves to his authority have found a *living person behind the statements of truth and the commands of duty.*"

This may be Matthew Arnold's conception and Prof. Kennedy's also, and to a majority of professing Christians it no doubt sounds natural, even if they have not felt the authority of Jesus "on a large scale." Where other men see a confused mass of conflicting legends and crude teachings, the work of many hands and many minds, Prof. Kennedy finds evidence of "a living person behind" them, as if they were the connected and rational utterances of one sane man! Certainly, from the days of Tatian down to our own, the efforts of some of the best men in the church have been spent in attempting to harmonize the conflicting Gospel records and explaining the impossible Gospel ethics.

Does Prof. Kennedy pretend that outside of Christendom there has been no idea of righteousness worth possessing? What must he think of a Creator who permits the immense majority of his children to live in vice and misery while favoring a small fraction with a higher ideal?

Surely, if the authority of Jesus expressed itself in any literary production, the preaching of such intellectual midgets as Prof. Kennedy to enforce or expound it would be unnecessary.

The great fact that negatives directly all the vapid chatter of the Bibliolators is this—that after centuries of assertion that the Bible is "the very word of the very god," a revised and corrected edition of it is called for by its worshippers; while the most learned and all the most civilized churchmen are giving up large sections of it as not the word of God at all!

If the New Testament pretended to be the inspired word of God, there might be some justification for Prof. Kennedy's Bibliolatry. As it is, there is not even a pretence that it is anything else than the writings of Matthew, Mark, Luke, John, etc.; nor is there any claim that these men were "inspired"—whatever that word may mean.

How is it possible for a sane man to see a single mind behind such totally different productions as John's Gospels and the Synoptics? Even a child can see the difference. We wonder if Prof. Kennedy can see the same mind behind Revelations and, say, the Acts of the Apostles.

Our conclusion is, that a person who "submits himself to His authority," who finds "a living person behind the statements of truth," and who thinks there is "no righteousness but Christ's" that will do for man, has lost his mental balance or is a mere religious huckster.

THE "AMERICAN TYPE" OF MAN AND IMMIGRATION.

A blue-book has just been presented to the British Parliament by Ronald C. Lindsay, second secretary of the British Embassy at Washington, in which he deals with the questions of the exclusion of undesirable immigrants and of the fusion of races in the United States. Mr. Lindsay takes, on the latter question, the view that we expressed some time ago in criticizing the views of Mr. Burbank, the celebrated floricultural expert. It would be fantastic, he says, to imagine that the various European races would fuse physically in a short time. At present there is no such thing as an "American Type;" and many generations must elapse before Americans can be differentiated from Europeans to the extent, for instance, that Frenchmen are from Germans. At the same time, an assimilation has been going on of a more superficial nature—an assimilation of sentiments rather than of physical characters,—and its results are seen in the fact that, just as a convert is often more bigoted than those born in the faith, so the foreign immigrants, and more especially their children, are often more American than the Americans themselves.

Mr. Lindsay thinks the country is paying a heavy price for its new citizens, as they are undoubtedly of a lower type generally than the natives, and the task of elevating in the scale of citizenship is a heavy one. In various ways they probably tend to lower the moral tone of the community; and certainly, in political affairs they have sometimes lent themselves to wholesale corruption. Neither native Canadians nor Americans are in a position to throw stones at them on such a ground as this.

Mr. Lindsay thinks that, if the task of dealing with the new element is a difficult one, there is no reason to fear failure. We agree with this, "if" only fair measures are taken to educate the children and to prevent the horrible over-crowding in tenement houses which is one of the worst features among all the foreign immigrants. Sanitary conditions are often bad enough among the natives. Among the immigrants they are simply appalling, and dangerous to the rest of the community.

—:o:—

"EVERYTHING IS NAKED SAVE HYPOCRISY."

Although France is pretty well excited over the struggle with the Papacy, she has naturally some time to spare for the comical side of life. She has for ages jeered at English prudes, and has joined with the latter in ridiculing the Puritan ladies of Yankeeland who carefully covered up

the naked legs of their chairs and tables and pianos. Now it is the turn of the Britishers to scoff at French prudery. The occasion was the recent unveiling by the Under-Secretary for Fine Arts, in the public square of Castelnaudary, an old town of the Department of Aude, of a statue of Daphne; and, of all people in the world, the man to protest against the nude statue was the local abbé, as if French priests had ever done anything to change for the better the character given them by Rabelais.

The sculptor sarcastically pointed out that in depicting the nymph fleeing from the ardent Apollo he could hardly be expected to dress her in the latest Paris creation, or even cover her with a latter-day motor coat. This did not overcome the abbé's objection, for he has written to the mayor protesting that the statue is an outrage on public morals. In reply the mayor says he cannot understand why the abbé should be shocked by the legend of the pure Daphne. The Vatican collection, he points out, contains many statues as innocent of clothing as the Daphne at Castelnaudary; and he winds up with a quotation from an old French poem: "Everything is naked save hypocrisy." The local newspapers are now discussing the matter, and the priest is likely to lose whatever popularity he may have had prior to his outburst.

—:O:—

THE TORONTO "EVENING TELEGRAM'S" THEOLOGY.

The Toronto *Evening Telegram* of Dec. 1 contained quite a large number of letters asking the editor for information on all sorts of subjects from sugar-candy to battleships. One of the most curious asked these among some other childish questions: "How many years before B.C.(!) was it that Adam was driven from the Garden of Eden?" "When Cain went to the Land of Nod his wife knew him. Where did his wife come from?" The editor answers the first question by saying, curtly and truly enough, "Nobody knows;" and he might have added, "and nobody cares." To the second question he replies: "There were many inhabitants on this planet then!" Now, if the first answer is correct, how is it possible the editor can answer the second with such cocksureness? In any case, we congratulate him on his unorthodoxy—though this may have been unintentional.

The correspondent signs himself "Quiz," and his object may possibly have been to quiz the editor; but the latter should have told him that he misquoted the holy book, which says, not that Cain's wife knew him, but that "Cain knew his wife."

JOTTINGS.

It is said that Andrew Carnegie has pensioned Booker T. Washington.

A pew in Grace Church, Broadway, N.Y., was recently sold for \$3,675.

As a result of a Catholic "revival" in Schenectady, N.Y., sixteen hundred women have signed the pledge.

Dr. Crapsey, of Rochester, has been suspended from the ministry by the final court of appeal of the Protestant Episcopal Church.

An English magistrate says the plan has been found successful of giving habitual drunkards the alternative of going to jail or signing the pledge.

To justify their exclusion of the Japanese children from the public schools, the Californians say that more than 15,000 Japanese immigrants have entered the United States during the past two years; that they are dangerous competitors of the whites in both industries and trade; and that they are as unassimilable and not as honest as the Chinese.

The Superintendent of the Washington "Zoo" is bothered about Sunday work. The attendants are applying for at least two Sundays free from work each month; but Sunday happens to be the most popular day, and the animals need attention every day. We suppose the superintendent does not wish to increase the staff sufficiently to do the work properly.

Like many other unscrupulous preachers, the Rev. O. C. Morse, secretary of the American Bible League, asserts that "the greatest of our scientists have time and again exploded that theory" [Darwinism]. The unfortunately too true meaning of such ridiculous utterances is, that the people to whom they are made don't know any better, or, if they do, are afraid to say so.

The Pope "sees his finish" in France, and has ordered Cardinal Vicar Respighi to arrange for special prayers for the enemies of the church, this being the only means left to relieve the "present grievous condition of the church, attacked and oppressed by many of her own children, who have become her foes." If "all is lost but—prayer," we may consider the job finished.

The separation of Church and State in France is making steady progress to its final consummation. Much opposition in certain quarters has occurred to the official stock-taking of church property, but in various ways the officials have managed to successfully carry out their orders, and the new year will probably see the whole matter ended and all religious sects placed on terms of equality.

The Dublin, Ga., *Times* says: "Next Sunday, Nov. 11, concerted prayer will be offered in the Southern Presbyterian Church for more ministers. The church faces the proposition of having 3,156 churches and only 841 ministers to serve them." This seems pretty solid evidence of the decline of the old Presbyterian faith at all events, however it may be with the other forms of Christian superstition.

ANENT SPOOKS.

—:0:—

Editor GAA PAA : IT is the general opinion that history repeats itself. Do lies do the same?

Incidentally I picked up a copy of the *Minneapolis Journal* for Nov. 19th, which had a front-page story about Spooks and Ghosts in Norway.

By reading that tale I find it is apparently an enlarged rehash of a ghost story that circulated in my parts of Norway some thirty odd years ago, and therefore I ask : Do lies repeat themselves?

I have a reputation as a spook and ghost hunter, having graduated from the State of Texas in 1886. I can testify to the fact that there are no spooks nor ghosts neither in Texas nor in Norway, nor anywhere else ; not even in Georgia, nor the Province of Quebec, the two places where they are most likely to be found on the North American Continent.

Will you, please, draw your honored contemporary's attention to the fact that this is the twentieth century, and that last century's ghostology is altogether faulty and needs revision from beginning to end, and also that printer's ink and journalists' reputations are in our times too expensive quantities to seriously consider spook and ghost stories at all, except as products of ignorance and superstition, which it is the mission of a respectable journalism to dispel.

J. S. ODEGAARD.

We would suggest, as an amendment to the exception : "and for business purposes." Our contributor evidently has overlooked the fact that the *Journal* and the other Minneapolis dailies carry advertisements for mediums, clairvoyants, magnetic and "Christian science" healers, astrologers, palmists and other fortune-tellers by whole columns, and to deal in spook and ghost stories also, well, it certainly ought to be quite in harmony with those other things just as suggestive of the 20th century. Don't you remember the famous saying of a Shakespearean spook in that *Dream of Night* of a quite different season than the present one?

By the way, it would seem, from the above letter, that the writer does not believe in ghosts nor spooks. There we disagree again. At least here in town we are favored not only with the presence of a manifold variety of these two species, but we have several kinds of revenants, wehrwolfs and spirits besides. Of the first-named brand there are, for instance, a few here whose peculiarity manifests itself in a shadow-like hovering about the embalmed mummies of antiquated ideas. Not a few of these were turned loose and strutted around in broad daylight among our countrymen here in town last fall, when the corpse of Royalty was exhumed in Norway after a short graveyard slumber. Some of these shades would even try to imitate the snarl of the wehrwolf, when somebody showed irreverence to their adored royal mummy.

Of the last named species—the spirits—well, yes, they are very common, and will undoubtedly continue so, in spite of our city ghost and spook hunter Jones, who tries very much to imitate his sanctified tribesman Patrick, he of frogs and snakes banishment fame, and now is trying hard to banish the spirits by cooping them up on Sundays.

Yes, there are ghosts, all right.—*Ed. Gaa Paa.*

THE GOLDEN RULE OLD AS THE WORLD.

—:O:—

“DO AS YOU WOULD BE DONE BY” HAS BEEN A PRECEPT
OF ALL RELIGIONS.

—:O:—

“ALL things whatsoever ye would that men should do to you, do ye even so to them.”

The Golden Rule may be said to have existed always and to be a part of all religions. Sixteen hundred years before the birth of Jesus, there ran an Egyptian vale to the dead: “He sought for others the good he desired for himself. Let him pass on.”

A century later than this—thirty-four hundred years away from this present—when the Hindu kingdoms were being established along the Ganges, it was written: “The true rule in business is to guard and do by the things of others as they do by their own.”

The Greeks in 1070 B.C. came yet nearer the wording of Jesus, with: “Do not that to thy neighbor which thou wouldst take ill from him.”

The books and scrolls of the Hebraic law taught the truth. In a time-stained parchment, believed to have been inscribed first some twenty-five hundred years ago, is to be read: “Whatsoever you do not wish your neighbor to do to you, do not that to him.” And to strengthen this, the teachers of 600 B.C. added immediately: “This is the whole law. The rest is mere exposition of it.”

Confucius in 551 B.C. advised: “What you would not wish done to yourself, do not unto others.”

At the first Buddhistic Council, held at Rajagriha in 477 B.C., the scribes almost duplicated the advice of Egypt’s priests, writing: “One should seek for others the happiness one desires for oneself.”

A century and a half before Christ the law of Rome once more repeated the theme: “The law imprinted on the hearts of all men is to love the members of society as themselves.”

It is practically certain that no land which has at any time laid claim to a more or less true form of civilization has omitted some phrasing of this basic ethical teaching from its moral or civil philosophy. When Alexander of Macedon marched into Persia in 334 B.C., did he not find there before him the most usual of all these closely paralleled formulæ?

“Do as you would be done by,” ran the Zoroastrian precept.

Finally, Mohammed gave yet another expression to it, for the Koran instructs: “Let none of you treat his brother in a way he himself would dislike to be treated.”—*Each.*

 WHERE EVERYBODY SCORCHES.

Here lies a scorcher who scorched
At evening, at noon and at dawn,
Till he passed in his checks
On a great pile of wrecks—
Now he'll get all he wants where he's gone.—*Judge.*

THE RELATIONS OF BELIEF AND CRIME.

—:O:—
BY A. A. BELL.

—:O:—

DR. H. C. Minton, professor of theology in the San Anselmo Seminary, in a lecture delivered at the first Presbyterian Church at Berkeley, declared that "educated unbelievers are only trained criminals." The appended crushing reply is from the San Francisco *Evening Post*:

1. In the creed of the bigot an unbeliever is one who does not agree with him. "Unbelieving dogs" is the appellation which the Mohammedan applies to all Christians. "Mohammedan Infidel" is the characterization which the Christian applies to the Mohammedan.

2. Belief in its most rational acceptance is the conclusion of the mind, based upon evidence. Unbelief is referable to the want of evidence. There is, therefore, no merit in belief, or demerit in unbelief, unless the mind has accepted insufficient evidence to establish the one, or refused reasonable evidence in arriving at the opposite state. If belief is merely the subject of the will, then creeds are not founded in truth, but are merely the result of a consenting mental attitude which may be chosen or dismissed by the mind as the voluntary act of the will.

3. The acceptance of the view that belief is a subject of the will degrades the body of religious doctrine to a creation of mere credulity, and deprives it of its nobler character as flowing from the profound and conscious convictions of the mind and reason. Unless the religious as well as other convictions of the mind flow from reason and conscience, they are merely the result of mental caprice, and may be taken on and laid off at will. If belief is the subject of the will, and any man may choose to believe anything, then the stake was a proper remedy for heresy. The heretical conclusions of the mind were not the result of honest conviction, superinduced by evidence which justified itself to the reason of men, but the voluntarily assumed attitude of hostility towards the prevailing faith of the time. Heresy was therefore a voluntary offence, and not the exercise of either religious conscience or faith. The belief and opinions which are born of hearing and determination are in very truth the only real beliefs of mankind. Whatever is merely assented to by the will, unfounded on the conclusions of the mind based upon the systematic reasoning toward such conclusions, cannot in justice be characterized as belief. It may be assent, it may be toleration, it may be hypocrisy, but has no place in the convictions or the judgments of men.

4. Since it is clear that belief is the result of evidence, it would be interesting to know whom Dr. Minton characterizes as unbelievers. He evidently has in his mind a class of persons to whom he applies this term, who, in his opinion, when they are educated become criminals. An intimation of the class to whom the doctor refers is found in subsequent statements in the same address. He says: "Our schools omit Christ and the Bible." The unbelievers referred to, then, must be those who do not agree with the prevailing orthodox faith of the time, and this is the class who fall under the condemnation of Dr. Minton and who, when educated, become "only trained criminals."

5. An examination of the prisons of California, made by a commission appointed by

the governor of the state, disclosed the fact that ninety per cent. of the criminals of the state accepted with unquestioning faith the commonly-received religious tenets of the time. They were in its truest sense unquestioning believers; yet they were criminals. They were uneducated believers, and therefore untrained criminals, according to the standards of Dr. Minton; but they were criminals just the same. There is no essential difference between the religious conclusions of the criminal and non-criminal classes, and this statement cannot be controverted by the testimony of the criminals themselves. Durrant, "the criminal of the century," was a believer, but his crimes did not flow from his belief any more than the crime of any other criminal flows from his unbelief.

6. According to the standards of Dr. Minton, the entire Jewish race are unbelievers, and yet in all the history of America there has been but one Jew executed for murder. Alexander Goldstone, who was executed for the murder of a little girl in this city, was the only Jew ever sentenced to the gallows in this country. Pagan Japan has never been cursed with the brigandage which has afflicted believing Italy and Spain. Personal and national honor among the adherents to the doctrines of Confucius is quite as high as in any Christian country of the world. In the common observation of men who have had a large experience and a broad contact with their fellows, there are no marked differences between the standards of human duty adhered to by the believing or unbelieving classes of citizens.

7. Essentially criminal natures are such despite the creeds to which they yield credence. Penologists have never been able to correlate the criminal tendencies in the mind with the religious beliefs of the same mind. Not one per cent. of those who die upon the scaffold could be classed as unbelievers. Nearly, if not quite, all prove by their penitence the latent acceptance in the mind, of the prevailing faiths of the time.

8. The declaration, therefore, of Dr. Minton that "educated unbelievers" are "only trained criminals" must proceed from a spirit of intolerance and an inherent attribute of bigotry. It is a declaration that unbelief in its essence is criminal, and that education only enlarges and energizes its criminality. All the facts derived from the observation of the students of penology proclaim the fallacy of this conclusion.

I think the above is a complete reply to the assertion of Prof. Minton, and that it ought to be published in every liberal paper in the United States. Unbelievers are known all over the world as persons of the utmost veracity and integrity. Shelley, the poet, was noted for his virtue. Gibbon, the great historian, was the idol of society! Adam Smith, author of the "Wealth of Nations," declared that Hume, the historian and philosopher, was as nearly perfect as the frailty of human nature would permit. John Stuart Mill, called the Socrates of England, was an upright man and one who eschewed evil. Girard, the philanthropist, was noted for his benevolence. Washington, Jefferson and Lincoln, unbelievers in Christianity, were not "Educated Criminals." Some of the most noted writers and philosophers of the present day, although educated unbelievers, are not criminals, and to make such an assertion is a slander, which Shakespeare labels "the foulest whelp of sin."

Professor Tyndall seems to have had in his mind such "gladiators of the pulpit" as the Rev. Dr. Minton when he said, as published in "Fragments of Science:"

"It may comfort some to know that there are many among us whom the gladiators of the pulpit would call Atheists and Materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with an offensive brand. When I say 'offensive,' I refer simply to the intention of those who use such terms, and not because Atheism or Materialism, when compared with many of the notions ventilated in the columns of religious newspapers, has any particular offensiveness for me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown, if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen—I should seek him, and find him among the band of Atheists to whom I refer."

My Christian Friend: You sometimes wonder that a man can be really happy after having given up orthodoxy. To you, it may seem impossible that one can smile when he knows no hell for his enemies, and I believe the following from Renan may interest you. Your college president or your pastor, if he is a well-read man, will tell you that Ernest Renan, who by the way, wrote a famous "Life of Christ," possessed one of the deepest minds of the 19th century. He was educated for the church, so he knew the religious side of life well. He was all his life a deep student and profound thinker and, those who knew him best say, one of the most lovable characters the world has ever known. He was certainly sincere. He did more thinking than is done by fifty ordinary men, and when he reached conclusions they were worth reaching. A short time before his death, he wrote this paragraph:

"In childhood and early youth I tasted the purest joys of the believer, and from the bottom of my soul I say those joys were naught compared with those I feel in the pure contemplation of the beautiful and the impassioned pursuit of the true. I wish for all my brethren who have remained in orthodoxy, a peace comparable to that in which I live since my struggles came to an end and the lulled tempest left me in the midst of a great, still ocean; a sea without billows and without shoals, where there is no other star than reason and no other compass than one's own heart."—*Ernest Renan.*

MAN BY NATURE IS AN ATHEIST—JOHN WESLEY.

"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men, in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education) he is, by nature, a mere Atheist."—*Wesley's Sermons, Vol. ii., p. 309.*

DEATH MAY END ALL.

In a sermon Bishop Foster paused and exclaimed : " However much it may awaken surprise, candor and truth compel me to make this confession, —When we die, I do not know but what death ends all. Where man is, or that he exists at all after death is unknown to me. He does not return to us nor can we go to him. Doubtless this is the experience of mankind." —*Beyond the Grave.*

FOR FREEDOM OF SPEECH.

Here's freedom for him that wad read ;
 Here's freedom for him that wad write ;
 There's nane ever feared that truth should be heard
 Save them that the truth wad indict.

RELIGIOUS CONSERVATISM.

Spain has progressed in the arts and sciences, in all that tends to enrich and ennoble a nation, in the precise proportion that she has lost faith in the Catholic Church. This may be said of every other nation in Christendom. Torquemada is dead ; Castelar is alive. The dungeons of the Inquisition are empty, and a little light has penetrated the clouds and mists—not much, but a little. Spain is not yet clothed and in her right mind. A few years ago the cholera visited Madrid and other cities. Physicians were mobbed. Processions of saints carried the host through the streets for the purpose of staying the plague. The streets were not cleaned ; the sewers were filled. Filth and faith, old partners, reigned supreme. The Church, " eminent for its sanctity," stood in the light and cast its shadow on the ignorant and prostrate. The Church, in its " inexhaustible fruitfulness in all good things," allowed its children to perish through ignorance, and used the diseases it had produced as an instrumentality to further enslave its votaries and its victims.—*R. G. Ingersoll.*

Jabez Balfour, the ex-convict, who is relating his prison experiences in the *Weekly Dispatch*, has the following paragraph on clerical offenders :

" One of the least unsuccessful escapes that I ever knew was curiously enough that of a clergyman. He was a tall, thin, be-spectacled, and red-nosed divine, certainly not the kind of man one would expect to embark on so desperate a plan. I had often watched him in prison with a good deal of interest. Clergymen and ministers of all denominations are, I regret to state, far from being unknown in our penal establishments. I have been associated on intimate terms, in the course of my imprisonment, with a dissenting minister and a clergyman of the Church of England, both being in prison for the same offence, and both adhering very zealously to the distinctive differences of Church and Chapel. Their offence was bigamy, and as I have met other clerical bigamists I fear that it must be regarded as a somewhat popular offence with the ' cloth.' "

It is an old story—" The sons of God saw the daughters of men that they were fair."

THE SUNDAY SCHOOL AND BIBLE CLASS.

—:O:—
BY MAD MURDOCK.
—:O:—

LESSON II.

“Now, young men, you know we stopped last Sabbath at the end of the work of creation,” said the blacksmith. “‘And Goad rested the seventh day and sanctified it.’ Now we will just go on with the second chapter. ‘And the Lord Goad formed man of the dust of the ground.’ And what did he do with him?”

“Put him in the Garden of Eden.”

“Yes, and what was he to do there?”

“Keep down the thistles and prune the trees.”

“No, Murdock, my boy, thistles are not mentioned till after the fall of man, but he was to dress it and keep it, to be the gardener; now what can you think of that grows in a garden?”

“Cabbages and ingyuns.”

“Well, maybe; but there would be fruits and all kinds of things like that. Now, what two great trees grew in the garden?”

“The tree of life, and the tree of the knowledge of good and evil.”

“Very good, Murdock. Now, what could Adam eat?”

“Anything he liked.”

“Except one fruit, and that was—?”

“Tree of knowledge of good and evil.”

“Yes, and why did Goad forbid Adam to eat of it?”

“So’s he wouldn’t know anything!”

“Oh, no, Murdock, you know Goad wishes us all to be intailigent; it was to try if he would be obedient. Then what did Goad say?”

“He said, ‘Be fruitful and multiply.’”

“No, there was no multiplication then. He saw that something wasn’t good; what was that?”

“Not good for man to be alone.”

“That’s right. So he decided to make wumman.”

“But teacher, didn’t God make man male and female in the last chapter? Everything was done then.”

“That was merely a sign-oapsis of the work of creation; in this chapter we get some of the parteculars. So we see that he prepared a way to make wumman from a bone out of Adam’s side. Now why did he do that? Enny of you; I’m sure the question is easy if you have studied Goad’s word.”

“He made Eve out of a bone because she was to be Adam’s bonnie wife.”

"Now, young man, you must not be freevolous in Goad's house."

"For his own glory."

"That's it, Johnston. Everything he does is for his own glory and to show his power to the heathen and to those who do not trust in him."

"But there were no heathen then, teacher."

"But there were going to be, and they would hear of his power through Moses, the man of Goad."

"But according to our Bible Moses did not write about these events till over 2,500 years after Adam's time. What about the heathen who lived in the time between?"

"What infidel has been putting evil in your mind? That is a question for professors and scholars like that; young men should be very careful not to impute motives to the Most High, for he is a jealous Goad, and his wrath is fe-ar-ful to those that believe not in his word. Well, now, let us get on with the lesson. What did Goad want to give him a companion for?"

"Maybe so's he could smoke while she got dinner."

"Murdock, that is blasphemious. What did Goad do to Adam before he made the mother of all living?"

"He put him to sleep."

"Very good, Murdock. Yes, he put him to sleep, but with what we do not know. It might have been poppies in the garden, and the clora-foarm might do it, or it might—"

"It couldn't have been chloroform, as there were no chemists then."

"It might have been hypnotism."

"No, boys, I wouldn't suppose it was heepnotism, because it's not likely that it was known in them days; but whatever it was, he was put to sleep so that he would not suffer pain, for Goad's tender mercies are past human comprehaension. Then he took a reeb from Adam's side and made a help-meet for him and closed up the wound in his side."

"But, teacher, we have the same number of ribs in each side."

"Yes, but Goad only took a reeb from Adam; it wouldn't be heraedeetary."

"But Adam would be lop-sided afterwards."

"Don't you think that he who made the world could provide Adam with an extra reeb, so that after the o-per-ation he would have the same number of reebes on each side."

"Then if that was so lopsidedness would be hereditary."

"Murdock, my boy, that is very dangerous taalk; a few questions like that and you will be doubting the whole story, and you know, you will be damned if you doubt, for our Goad holds the sin of unbelief as the greatest of sins."

"Then what is the use of studying the Bible if we must not ask questions?"

"Right kind of questions are all right, but not enny questions that obscure the Holy Word; now in the third chapter the sairpent was more sub-till than any beast of the field, and he told lies to the wumman and tempted her to eat of the tree of the knowledge of good and evil. He told them that they would not die if they took of the fruit, and she took of the fruit and gave to her husband and he did eat. The sairpent knew that Adam would commit sin if he took of the fruit, so he deceived the wumman."

"Teacher, didn't God make the serpent?"

"Well, boys, common taters have agreed that it wasn't a real sairpent; it was Satan, the divvil, that tempted Eve."

"But, teacher, didn't God make everything that was made?"

"That is an infidel question, but we must believe that as every creature of Goad is good he did not make the divvil, because he is bad."

"Then are we to believe the devil made himself or is eternal and all powerful?"

"You must not speak of the prince of darkness that way, it is not raeverend. We will close the lesson for to-day."

"The collection to-day is to provide fans and hammocks for the missionaries in Patagonia."

THE EVOLUTION OF MAN.

—:O:—

BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

—:O:—

IV.

MAN, in his individual development from a fertilized ovum, comes from a source infinitely lower than the ape. Why, therefore, should he feel such reluctance to believe that he has passed, during geologic ages, through the phase of generalized simian ancestors? Is there not much more of hope in the knowledge that he has risen higher and higher through the æons of the past than in the belief that he was created an innocent and noble character and then fell to utter wretchedness through great temptation? The motto of Evolution is "Excelsior!" For it shows that the human race, through all the incalculable ages of the past, has risen to higher and higher levels, to nobler and nobler phases of being. His progress in the almost infinite past suggests the hope that he will mount higher and higher towards perfection during the limitless future. Not only may we hope that there will be boundless improvement of the human race, but boundless evolution

of each individual human being as well. Evolution's motto for each individual may also be "Excelsior!"

Man, in specializing along certain lines since separating from the ancestral simian stock, has displayed more and more that structure of his skeleton and of the soft parts moulded upon it that is best adapted to the needs of the mind resident within him. His bones are not merely the jointed framework of an animal, but a framework adapted to that erect attitude which so befits his intellectual nature. His feet are not the climbing and grasping feet of the ape, but organs for giving firmness to the tread and dignity to the bearing of a creature capable of high thought. The arms and hands are not for strength alone, for these members are much stronger in many a brute; but they also give greater expression and power to the thoughts that come from within. The hands possess such molding of fingers, thumbs, and palms, such delicacy for tactile impressions, and such capacity for nice adjustments, that they are not alone used for feeding the mouth and fighting antagonists, but they also contribute pre-eminently to the desires of a large mind and are the efficient servants of its promptings. As Dana well says:

"The face, with its expressive features, is formed so as to respond not solely to the emotions of pleasure and pain, but to shades of sentiment and interacting sympathies the most varied, high as heaven and low as earth—aye, lower, in debased human nature; the whole being, body, limbs, and head, with eyes looking, not towards the earth, but beyond an infinite horizon, is a majestic expression of the divine feature in man and of the infinitude of his aspirations."

But it is well to remember that man's structure is riddled with evidences that he passed from an ancestral, quadrupedal condition, through the semi-erect to his present upright posture, slowly and laboriously. His erect attitude, geologically speaking, is a very recent accomplishment, and his anatomy, therefore, reveals many imperfect adaptations to his newly-acquired posture. These imperfect adaptations are the sources of many grave diseases in mankind. It would require too technical a knowledge of anatomy to explain the imperfect adaptations, and I will therefore simply mention rupture and uterine displacements as due to imperfect adaptation to the upright attitude.

The common origin of man and the ape accounts for many interesting and otherwise inexplicable facts in anatomy. There is, for instance, a muscle that is normally present in the orang-outang known as the *Opponens Hallucis*. This muscle enables the orang to oppose his big toe to the other toes, just as we can oppose our thumb to the other fingers of our hand. This muscle is absent from the foot of man ordinarily. But occasionally it is found in man, in the dissecting-room, as a rarity—as an

anomaly. The question naturally arises, why should this muscle be present normally in the orang and absent normally in man, occurring in the latter only as an abnormality? The theory of evolution gives the only rational answer. The man-like, ape-like, generalized ancestors of man and the orang possessed this muscle, which was useful to them in grasping the branches of the trees among which they lived. These ancestors used the feet and hands alike for purposes of grasping (prehension) and locomotion. But those descendants that evolved more and more man-ward used the feet more for purposes of locomotion and less for grasping, while they used the hands more for grasping and less for locomotion, until finally man was created—a creature that used his feet exclusively for locomotion and his hands entirely for grasping. Through disuse, therefore, the *Opponens Hallucis* gradually disappeared in man; so that now it occurs only as a rare abnormality. The hereditary units that make this muscle still lie dormant in most men, but are usually so weak, through disuse, that they do not develop. Some unusual stimulus occasionally causes the latent hereditary units to develop and makes it appear in man. The same is the case with many other muscles and structures that are normal in the modern anthropoid apes, and only occur as rarities in man. The appearance of those muscles in man are instances of *atavism*, i.e., reversion to conditions that were normal in the ancestors of man and the apes, as they are still normal in the latter.

Useless Scaffolding Left in the Body.

Man, in his post-natal growth, as well as during his embryological development, exhibits reminiscences of his animal ancestry. In the structure and movement of the new-born babe, as well as in the adult frame, we find continuous witnesses to the ancient animal strain.

On the theory that men in bygone ages were closely allied to simian creatures in habit as well as in structure; that they led an arboreal life; and that, like the baby-monkeys to-day, the baby-men of other ages clung to their mothers as they climbed among the trees, Dr. Louis Robinson predicted that a baby's power for grasping would likely be found to equal that of a young monkey which had reached a corresponding period of growth. He tested a large number of new-born infants in reference to this power by extending his finger or a cane, to imitate the branch of a tree, and observed how long they would hang there without any other support. He made experiments on about sixty children under a month old. About thirty of the children experimented upon were not over an hour old. Dr. Robinson states that each of the infants, with two exceptions, was able to hang to the finger or cane by its hands, like an acrobat from a horizontal bar, and sustain the whole weight of its body for at least ten seconds,

Twelve of the infants, less than an hour old, held on for half a minute before the grasp relaxed; while four of this age held on for one minute. Over fifty of the infants, when four days old, could continue the grip for half a minute. Three weeks after birth the faculty for holding on reached its maximum, for at this age several succeeded in hanging on for a minute and a half; two held on for over two minutes; and one infant held on for over two minutes and a half. One infant that was less than an hour old hung by both hands to Dr. Robinson's finger for ten seconds, and then deliberately let go with its right hand, as if to seek a better hold, and continued his grasp with the left hand only, for five seconds longer. In none of these experiments did the limbs of the infants hang down in the attitude of the erect position, but the thighs were invariably in the baby-monkey attitude, at right angles to the body. The doctor says that this attitude and the disproportionately large development of the arms compared with the legs give the photographs of the infants a striking resemblance to a well-known picture of the celebrated chimpanzee, Sally, at the Zoölogical Garden in London. In these experiments the infants very seldom gave any sign of distress, and uttered no cry until the grasp began to give way. The fact that the flexor muscles of the forearm of a new-born infant show such remarkable strength while the other parts of the muscular system are so conspicuously weak and flaccid,—that they are able to perform a feat of muscular strength that will tax the powers of many a healthy adult,—can be explained only on the theory of inherited instinct from simian ancestors that lived in trees. This instinct is no longer useful to an infant. It is a vestigial instinct, a useless scaffolding in its life history.

(To be continued.)

The *Truth Seeker* has taken notice of the newspaper reports that Mrs. Mary Baker G. Eddy, the founder of Christian Science, so-called, is passing away, and that another woman personates her in the carriage in which she is supposed to take her daily outing. We have received from Mr. H. Cornell Wilson, of the Christian Science publication Committee, copies of signed statements, bearing date October 28 and 30, by the Hon. Edward M. Pearson, Secretary of State of New Hampshire, and Charles R. Corning, Mayor of Concord, in which it is affirmed that Mrs. Eddy is still in a good state of preservation, considering her advanced age, and in the full possession of her faculties. Both the signatories have interviewed her. Mr. Pearson, who has known Mrs. Eddy for fifteen years, saw her leave the room and enter her carriage. Mr. Corning testifies that the lady in the carriage was Mrs. Eddy, and he has known her by sight "for many years." There is nothing incredible in these statements. Mrs. Eddy is eighty-five years old and there have been instances of women a decade more advanced in years who have retained all of the physical and mental activity claimed for her. Many of her followers are still loudly asserting their belief that the old lady will live for ever.

AN ADDRESS TO A MUMMY.

—:O:—
BY HORACE SMITH.

HORACE SMITH, novelist and poet, was born in 1779 and died in 1849. He began his literary career in 1807, publishing "Horatio: Memoirs of the Davenport Farm." In 1812, assisted by his brother James, he wrote "Rejected Addresses," perhaps the most famous collection of parodies ever composed. These addresses are pretended to have been composed for delivery at the opening of Drury Lane Theatre in 1812, and the best travesties are of Wordsworth, Coleridge, Crabbe, Scott, Moore, Byron and Southey. In 1813, Horace Smith published "Horace in London," which consists of the first two books of Horace's odes adapted to modern times in modern verse; and this was followed by a large number of novels and miscellaneous works.

And thou hast walked about (how strange
a story !)

In Thebes' streets three thousand years
ago,

When the Memnonium was in all its glory
And time had not begun to overthrow
Those temples, palaces, and piles stupen-
dous,

Of which the very ruins are tremendous.

Speak ! for thou long enough hast acted
Dummy,

And thou hast a tongue—come, let us
hear its tune ;

Thou'rt standing on thy legs above
ground, Mummy !

Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied
creatures,

But with thy bones, and flesh, and limbs,
and features.

Tell us—for doubtless thou canst recol-
lect -

To whom should we assign the Sphinx's
fame ?

Was Cheops or Cephrenes architect
Of either Pyramid that bears his name ?

Is Pompey's Pillar really a misnomer ?
Had Thebes a hundred gates, as sung by
Homer ?

Perchance that very hand, now pinion'd
flat,

Has hob-a-nobb'd with Pharaoh glass
to glass ;

Or dropp'd a halfpenny in Homer's hat,
Or doffed thine own to let Queen Dido
pass,

Or held, by Solomon's own invitation,
A torch at the great Temple's dedication ?

I need not ask thee if that hand, when
arm'd,

Has any Roman soldier maul'd and
knuckled ;

For thou wast dead and buried and em-
balm'd

Ere Romulus and Remus had been
suckled :

Antiquity appears to have begun
Long after thy primeval race was run.

Since first thy form was in this box ex-
tended,

We have, above ground, seen some
strange mutations ;

The Roman empire has begun and ended,
New worlds have risen—we have lost
old nations ;

And countless kings have into dust been
humbled,

While not a fragment of thy flesh has
crumbled.

Didst thou not hear the pother o'er thy
head,

When the great Persian conqueror,
Cambyses,

Marched armies o'er thy tomb with thun-
dering tread,

O'erthrew Osiris, Orus, Apis, Isis,

And shook the Pyramids with fear and wonder,

When the gigantic Memnon fell asunder ?

If the tomb's secrets may not be confess'd,

The nature of thy private life unfold :

A heart has throbb'd beneath that leathern breast,

And tears adown that dusty cheek have rolled :

Have children climbed those knees and kissed that face ?

What was thy name and station, age and race ?

Statue of flesh—immortal of the dead !

Imperishable type of evanescence !

Posthumous man, who quitt'st thy narrow bed,

And standest undecay'd within our presence,

Thou wilt hear nothing till the Judgment morning,

When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,

If its undying guest be lost forever ?

O, let us keep the soul embalm'd and pure

In living virtue, that when both must sever,

Although corruption may our frame consume,

The immortal spirit in the skies may bloom.

MIXED METAPHORS IN THE HOUSE OF COMMONS.

To the House, listening for long hours to the unending flow of talk, the occasional mixed metaphor comes as a happy relief, greeted uproariously if there is excitement in the air and the audience is alert, welcomed with quiet smiles when men are jaded. The public seldom hears of these incidents. The newspaper reporters treat such lapses with a kindly neglect, and they are beneath the notice of the descriptive journalist.

The discussions on the London Education Bill furnished a number of admirable specimens. It was in one of the debates on that measure that Mr. Walter Long said : " Sir, we are told that by this legislation the heart of the country has been shaken to its very foundations ; " and it was one of its clauses that an active educationist on the Liberal side declared to be " a burning blot on the Bill." An ex-Minister of Education, rejoicing at the elimination of the Borough Council representatives from the central Education Committee, expressed his relief by saying : " I am only too thankful that we have removed one of these miserable barbed-wire entanglements, and that we find ourselves in smooth waters at last." A Liberal Member, who ought to have known better, seeing that he is a manufacturer, denounced the scheme of this Bill for " making a perfect network, a perfect mosaic, of wheels and cogs and pinions."

Army reform was only second to education in its yield of mixed metaphors to the industrious collector. The very first sentence in one of Mr. Brodrick's speeches told that " among the many jarring notes heard in this House on military affairs this subject at least must be regarded as

an oasis." And not long after a member of the same party, outspoken in his demands for Army reform, and indignant at the lack of independence on the part of the majority of those who sat on the Government benches, declared that the real reason for their silence was that "they were atrophied by the crumbs from the Ministerial table."

It was not a mixed metaphor, but it was none the less delightful, when a representative of an industrial constituency, in a debate on the legal position of Trade Unions, said: "The interests of the employers and employed are the same nine times out of ten,—I will even say ninety-nine times out of ten." In this same debate, Mr. Asquith, who is rarely guilty of such lapses, said that, owing to the discussion being very strictly limited by one of the Standing Orders, "our tongues are tied, our hands are fettered, and we are really beating the air to no purpose." They were not mixed metaphors, again, but the House appreciated the remarks at their full value, when Mr. John Burns, in a discussion on the Children's Employment Bill on June 23rd, said, in a weary, protesting tone, "I will now repeat what I was about to say when the honorable member interrupted me;" and when an ardent supporter of the Sugar Convention Bill declared that "the West Indies would now have a future which they had never had in the past." Mr. Ritchie on one occasion spoke of a "thorny subject which had long been a bone of contention among us;" and a Conservative member, in an eloquent speech which aroused much attention denouncing the repeal of the Corn tax, and complaining of the plight in which he was placed by being called upon first to defend and then to condemn that tax, reached the height of his denunciation in the following sentence: "The Chancellor of the Exchequer has denuded us of every rag of the principles which we have been proclaiming from the house-top." But the best blunder of the Session stands to the credit of another Ministerialist who noticed while he was speaking that a Liberal member was showing signs of dissent. "Ah!" he said, "the honorable member opposite shakes his head at that. But he can't shake mine!"

It is not a little strange that, of all the Irish "bulls" heard during the session—and those quoted here are not a selection—not one was perpetrated by an Irish member. It was an Irishman, however, though not a Parliamentarian, who said not long ago, speaking of a mutual acquaintance that "the worst of So-and-so is that he never opens his mouth without treading on somebody's corns." This, of course, recalls the famous bull—attributed, is it not, to Sir Boyle Roche?—"Blank never opens his mouth without putting his foot in it." For sheer concentration of mixed metaphors there is no recorded instance, perhaps, which surpasses a paragraph in a telegram from the Paris correspondent of the *Daily News*, printed in that newspaper on November 24th, 1900. "To-night the Prefect of Police," it runs, "is taking strong measures to prevent uproarious scenes in front of the Hotel Scribe, but will hide his hand. It would be better to show it. The enemies of the Republic are making use of Mr. Krüger to kick it over. The Republicans, afraid of going against the stream, tack. The Socialists alone have blood in their veins, and even they are too liable to run off the rails." The House of Commons, with all its aptitude in this direction, never rises to such heights as that.—*Spectator*.

Outmatched The Yankee.

A Yankee passenger in a train the other day was wearying his fellow-travellers with "tall" stories, and remarked: "We can start with a twelve-storey hotel one month and have it finished the next." This was too much for a burly Yorkshireman who sat next to him. "Man, that's nowt," he replied. "Ah've seen 'em when ah've bin going to work just laying the foundation stones of a row of houses, and when ah've bin coming home at neet they've bin putting the folks out for back rent."—*London Globe*.

Church-Going Weather.

The Rev. Richard Free, vicar of St. Clement's, Fulham, England, writes amusingly of non-church-going in the parish magazine. Asking his friend "Ken," who knows everything, why people do not go to church, he received the answer:

" 'Weather.' "

" 'Weather ! ' I exclaimed, ' why, the weather has been beautiful. ' "

" ' Precisely, and that's the reason. ' "

" ' Why, it's just the same when the weather's beastly, ' I answered. "

" ' Exactly. If the weather's cold they're afraid of catching cold ; if it's hot they fear sunstroke ; if it's wet they daren't run the risk of rheumatism ; and if it's dry—well, there are germs of consumption in dust. ' "

The chronic kicker was complaining. Yes, he had a good job ; the best he ever had. Hours were short, the taskmaker was humane and the wages were big.

" Then what are you grumbling about ? " demanded his friend.

" ' Bout the wages. ' "

" Aren't they all right ? "

" Oh ! I 'spose they're all right, but I can't afford to take a day off ! "

" Can't afford to take a day off ? "

" Nope ; the wages are so blamed big I'd be losin' too much. "

Auntie—I think you say your prayers very nicely, Reggie.

Reggie—Ah, but you should hear me gargle !—*Punch*.

Teacher—Where did Columbus first land ?

Johnny Lefthook—I don't know, mum. I didn't read no accounts of de fight.

Downtown—Is your son's collegiate education of any practical value ?

Goldbond—Oh, yes ; it cured his mother of bragging about him.—*Judge*.

Dick (looking at illustrated Bible)—I wonder what the Noahs did with themselves all day long in the ark ?

Mabel—Fished, I should think.

Bobbie—They didn't fish for long.

Dick and Mabel—Why not ?

Bobbie—Well, you see, there were only two worms !—*Punch*.

Why Metals Rust.

Gold does not tarnish like other metals because it is not acted upon by oxygen or water. It is the moisture in the atmosphere which causes other metals to tarnish, owing to their oxidation. Water contains a large proportion of oxygen, and it is the oxygen in the moist air combining with the surface of the metals that covers them with tarnish. Platinum, like gold, resists the influence of oxygen and moisture and when pure neither rusts nor tarnishes. Aluminum also does not rust, neither hot or cold water having any action upon it. The sulphureted hydrogen of the atmosphere, which so readily tarnishes silver, has no effect upon aluminum, which under ordinary circumstances preserves its appearance as perfectly as gold does. Silver tarnishes on exposure to the air, the agent producing this effect being the sulphur. Iron is the metal which tarnishes and rusts most easily, its oxidization proceeding until the metal is completely eaten or burnt away with the rust.

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—:O:—

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HERETICAL OPINIONS OF SIX HISTORIC AMERICANS.

—:O:—

"SIR, WASHINGTON WAS A DEIST," was the answer of Dr. Abercrombie to a question by Dr. Wilson. Washington and his wife used to attend Dr. Abercrombie's church, but on an evil occasion the doctor undertook to reprove those dignified by age and position who "turned their backs upon the celebration of the Lord's Supper." Washington had been in the habit, on communion Sundays, of leaving the church with the bulk of the congregation, his wife staying to "commune" with the saints. Washington is said to have admitted to a friend the justness of the reproof, and said he would not give cause for a repetition of it. He kept his word. Says Rev. E. D. Neill, in the *Episcopal Recorder*, "After that he never came to church with his wife on Communion Sunday."

ALL RELIGIONS ALIKE.—I have recently been examining all the known superstitions of the world, and do not find in our particular superstition [Christianity] one redeeming feature. They are all alike founded upon fables and mythologies.—THOMAS JEFFERSON, *in letter to Dr. Woods*.

RELIGIOUS TESTS.—I think they [religious tests] were invented not so much to secure religion as the emoluments of it. When a religion is good, I conceive that it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one.—BENJAMIN FRANKLIN, *Works*, viii. 506.

THOMAS PAINE'S CREED.—I believe in one God, and no more; and I hope for happiness beyond this life.... I trouble

not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form and manner he pleases, either with or without this body. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My mind is my own church. To do good is my religion.—THOMAS PAINE, in *"Age of Reason."*

ABRAHAM LINCOLN'S RELIGION.—No man had a stronger or firmer faith in Providence—God—than Mr. Lincoln, but the continued use by him late in life of the word "god" must not be interpreted to mean that he believed in a personal god. In 1854 he asked me to erase the word "god" from a speech which I had written and read to him for criticism, because my language indicated a personal god, whereas he insisted that no such personality ever existed.—HON. W. H. HERNDON, in *"Life of Lincoln."*

It was one of the peculiarities of Mr. Lincoln to hide these religious [Christian] experiences from the world. Who had never in their whole lives heard from his lips one word of all these religious convictions and experiences. . . . They [his friends] did not regard him as a religious man. All this department of his life he had kept carefully hidden from them. . . . There was much of his conduct that was simply a cover to these thoughts—an effort to conceal them.—REV. DR. HOLLAND, in *"Life of Lincoln."*

GENERAL GRANT.—Grant was not a believer in Christianity as a revealed religion, and none of his language applying to the point goes further than to mean that he accepted the moral teachings of Christ and the Bible as beneficial to mankind.—COL. INGERSOLL.

It is not on record that he [Grant] spoke at any time of the Savior, or expressed his sense of dependence on his atonement and mediation.—*Christian Statesman.*

Dr. Newman asked him what the supreme thought of his mind was when death seemed so near. To this interrogatory came the prompt answer: "The comfort of the consciousness that I have tried to live a good and honorable life."—JOHN E. REMSBURG, in *"Six Historic Americans."*

EDITORIALS.

J. E. REMSBURG'S "SIX HISTORIC AMERICANS."

Mr. Remsburg's volume is one that every Freethinker should possess. Not only does it give us a calm and impartial survey of all the evidence available bearing upon the questions immediately involved, but it gives us a close view of the "Christian at work" in his favorite and perennial occupation of fabricating evidence where evidence is lacking and falsifying it where it is adverse. A good instance of the former kind occurred when the negroes of Baltimore presented Lincoln with a \$500 Bible. Two months after this event Lincoln was credited with the following speech, though when the Bible was presented no report contained it or anything like it:

"In regard to the Great Book, I have only to say that it is the best gift which God has given to man. All the good from the Savior of the world is communicated to us through this book. But for this book we could not know right from wrong. All those things desirable to man are contained in it."

The obvious absurdity of attributing such an utterance as this to a man like Lincoln might shame even a Sunday school class, yet, in his "Life of Lincoln," Mr. Arnold says of it: "His reply to the negroes of Baltimore ought to silence for ever those who charge him with unbelief."

Of the latter, an instance occurs in the report of an Inaugural by Mr. Lincoln, in which he is to-day reported to have said, "Both read the same Word of God." But Lincoln actually said, "Both read the same Bible"—a very different story. Lincoln said, "Every drop of blood shed by the lash shall be paid for by another drawn by the sword, as was said three thousand years ago." The pious revisers added the words "by God" after "said," giving a pious, if very foolish, aspect to Lincoln's speech.

The paragraphs quoted on our first and second pages will give some idea of the exhaustive way in which Mr. Remsburg has treated his subject, and his "Six Historic Americans" will be an invaluable weapon in the hands of those who have to defend the characters of all the great men of history from the attacks of unscrupulous ecclesiastical ghouls.

Mr. Remsburg's work is handsomely printed in large, readable type, is illustrated with some fine portraits, including a beautiful photo of Mrs. Cadwallader-Guild's bust of Lincoln, and will be a valuable addition to any library.

THE PROBLEM OF HOUSING THE POOR.

This was the chief matter discussed at the annual meeting of the Associated Charities held at the Toronto City Hall on Monday, Dec. 10th. It was expected that Goldwin Smith would be present and speak, but his doctors vetoed such a proceeding, and he was only represented by a letter. In this letter, after stating some of the difficulties connected with the proposal that the city should provide homes for the poorer classes—difficulties, however, which are identically the same as those met by advocates of almost every other phase of social reform—Mr. Smith wrote :

“ It is too true that Toronto, like other cities, is cursed with slums. In the midst of our wealth are hovels unfit for habitation, though crowded with human beings. These seem likely to be the seed-plots of disease as well as scenes of discomfort and degradation. That part of the case may need special treatment.”

There can be no question that this indictment is a long way within the mark. Of the, say, 45,000 houses within the city limits, it may be said, we believe truthfully, that fully one-half are a long way below a reasonable standard of healthy or comfortable habitability. In a climate such as ours, a standard should be insisted upon that would prevent grasping and unscrupulous landlords from renting houses that are a menace to the public health.

As to the question of municipalities building houses for the poorer classes, it may be said that objections to such schemes apply just as well to public parks, schools, water-works, or libraries. They are all interferences with the system of free exchange or free trade between individuals; they all use the public funds in competition with private trade and private enterprise; the sole important question being: Is it not far better for society as a whole that this should be done than that citizens should be left to provide these things for themselves or hand them over to wealthy monopolists?

In the case of some things, such as parks and waterworks, a common agreement has been reached that they are legitimate subjects for public action and control; but the “rights of property” still hold sway over the minds of the people to such an extent, that it is commonly thought to be totally illegitimate for the public to do anything that might tend to lower the house-owner’s rents or increase his responsibilities. “Why, it is using our own money to compete with us and lower our incomes!” say the landlords; just as the opponents of public schools said their effect would be to make the children dissatisfied with a workman’s lot, and thus use the capitalist’s money to deprive him of his laborers. But

if the public treasury secures a fair return for the money invested and provides homes that afford a reasonable standard of sanitary conveniences, the only ground on which the private landlord could object to the interference of the public authority is, that he has a prescriptive right to secure out of the necessities of the people the maximum profits possible on his investment, regardless of all consideration for the public health or prosperity. It is a question of lives against dollars, and no one but a miser would hesitate about the course to be taken.

—:O:—

THE RIGHTS AND DUTIES OF LANDLORDS.

In our opinion, it is a disgrace to our city that it has no public baths and washhouses, such as might have been seen in large cities in England and Scotland half a century ago. In a Canadian winter, with the thermometer hovering around zero, we believe it is difficult, in the majority of houses, and even in many with baths, for the occupants to bathe except with great risk. Badly constructed houses, poor lumber, and faulty plumbing frequently lead to frozen pipes and c'osets at the first severe frost; and so largely, indeed, is this the case, that it is often difficult to secure the services of a plumber for several days after a burst water-pipe has been thawed out by the handy housekeeper. Under such circumstances, comfort, health, and decency are impossible; and this state of things will doubtless continue while landlords have the market in their hands unrestrained by efficient municipal regulations or competition.

The greatest cause of the recent increase in Toronto's slumdom is the immense influx during the last few years of foreigners from Russia and Southern and South-eastern Europe and China. Many of these have come among us with very limited resources, and it is perhaps excusable that they should crowd their lodging-houses to a dangerous degree, and utterly regardless of health or decency. But such a state of things is a menace to the rest of the population, and should not be permitted to continue. It is a large factor in raising the selling values and rents of other properties far beyond a legitimate figure, because a tenant can pay double rent if he sub-lets to fifty people instead of five, and owners can demand exorbitant prices from purchasers who intend to let their houses in this way, knowing well that by so doing they can realize the purchase-money in two or three years. By such means large numbers of houses are getting into the hands of Italians, Jews, and others, and naturally the prices and rents of other properties are being forced up beyond any legitimate point. In principle, it is an exact counterpart of the case of a

number of laborers slaving long hours for low wages and competing with others who only do a fair day's work for fair wages. Even if Italians, Roumanians, etc., are willing to live in bestial surroundings, on grounds of public policy they should not be allowed to do so.

We echo the suggestion of the chairman, Rev. H. F. Perry, that the law should step in and regulate these matters, permitting only a certain number of occupants to each house according to its cubical contents; and also that of the secretary, Mr. F. J. Walsh :

“ Individual enterprise alone has failed all around. It has been assumed by thousands, who ought to have known better, that private enterprise would do all that was necessary in that respect, but individual enterprise unstimulated, unregulated, unassisted, undirected, has hopelessly failed. It has left us face to face with a very deficient supply.

“ Public and private enterprise must be combined. Such a vast amount of new accommodation is required, that there is room for all agencies, municipal or otherwise, to assist in the work; and it is clear that, instead of creating friction by merely pitting the one against the other as the ‘only’ cure, it will be necessary to combine and utilize every available remedy of either public or private origin if the present serious deficiency of healthy houses is to be met by the provision of a sufficient number of new dwellings.”

In Britain, it has been found that those who have availed themselves of the improved dwellings have not been those of the lowest classes; but the effect has been to relieve to some extent the pressure, and thus tend to raise the hygienic standard of the occupied houses. If the houses provided by the municipality paid their fair share of taxation, whatever loss fell upon the owners of insanitary houses would only be equivalent to that entailed by fair competition and reasonable sanitary laws.

And this is what our twentieth century Christianity amounts to—that a large section of the people of a great city are living in conditions of squalor, vice, and degradation hitherto unknown, conditions dangerous alike to the health and prosperity of the whole people; while the wealthy classes and property owners try to evade their fair share of the taxation needed to bring about better conditions. Where is the Christianity?

It is noticeable that nearly all of the Directors of the Associated Charities are preachers, all drawing good salaries for preaching “Christ and him crucified” as the one means of saving mankind. Does it ever occur to these comfortably fixed gentlemen that nineteen centuries of Christianity has utterly failed? Does it ever occur to them that their much-vaunted religion is a fraud? With over two hundred preaching shops, Toronto, like all other Christian cities, is becoming a centre of

moral and physical degradation, with a caste system almost as clearly defined as that of Hinduism; apathetic and cringing poverty crowded in the slums, and wealth in palaces rolling in luxury, pretending to be righteous and to do justice to the workers, while grasping for power and privileges and monopolies that are eating away the life of the nation. And this is about all that Christianity is anywhere.

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THE ENGLISH CHURCH PRAYER-BOOK A BOND OF EMPIRE !

"Quarters," a writer in the *Manchester Guardian*, in criticising the speech of the Bishop of Qu'Appelle at a meeting of the S.P.G.F.P., says :

"One wonders whether the bishop was well-informed, or, if so, whether he was discreet when he went so far as to hint at a leaning of Western Canada towards a union with the United States, and when he based on that fear an appeal to make the English Church and Prayer-book a bond of empire and a corrective to centrifugal tendencies. To connect such great spiritual endeavors with motives so secular and political strikes one as somewhat grotesque and almost profane bathos."

The writer of this paragraph is somewhat of an optimist in speaking of the Anglican Church and its Prayer-book as a "great spiritual endeavor," but even if they are, one could not but wish that they were more intimately associated with the secular and political motives of men. It strikes us as a grotesque notion that the secular and spiritual sides of life should be dissociated—that is to say, if the Church has anything to do with spirituality or righteousness, as the *Manchester Guardian* writer appears to think it has. Our opinion is that, instead of being in any way grotesque, an alliance of the Preachers and the Politicians is just what we might expect—under present conditions.

The Bishop of Qu'Appelle is like most other parsons, who manufacture bugaboos in order to prescribe their own nostrum as the one and only remedy. The Canadian priests who go over to Britain to beg money to pay their touring expenses through Canada should be treated like other begging fakers. We believe with Franklin, that a religion that cannot support itself is radically a bad one.

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SABBATARIANISM IN NEW YORK.

At a meeting of the Association of Ministers of Greater New York on Nov. 30, a committee was appointed which drafted and sent to Mayor McClellan a protest against the "desecration of the Sabbath" by theatri-

cal performances. The committee stated that the protest is joined in by the Actors' Associations and the labor unions generally. Like too many other clerical assertions, this last one was immediately contradicted by the report of a joint meeting of the Central Federated Union and the Actors' Protective Union, at which Rev. Moran made the usual clerical appeal for the support of the unions on the ground that Sunday labor was injurious to the actors themselves. Mr. Moran's appeal, however, was ridiculed by the actors, and he was told that "if the clergy attended to the spiritual affairs of the people, the unions could attend to their temporal welfare without the help of the clergy." Delegate Barry, of the Actors' Union, said the men received double pay for Sunday work and were only too glad to get it; and finally the preachers retired.

The preachers' plea that they are looking after the temporal welfare of the workers is about as hollow a one as could be imagined, and it is cheering to see that a few union men can see it and are not afraid to say so. We do not say that we are in favor of Sunday work, but some work is necessary if the masses are to be free to enjoy the day according to their best ideals, and we dispute the right of the clergy and their bigoted followers to regulate such matters according to their ideals and for their own special benefit. We agree that the laborers work far harder than is at all necessary, and should be glad to see two Sundays a week; but Sabbatarian legislation to prevent the free enjoyment of the holiday by every person in the community is of a piece with that tyranny which has ever marked the ascendancy of any one of the Christian sects from the day when a Pope first dominated Christendom. As the Lord's Day Alliance have repeatedly told us, the present Blue Laws are only a foretaste of what we are to have when they have attained full power.

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"RELIGION IS ESSENTIAL," SAYS ROOSEVELT.

Among the "Words of the Great and Wise" quoted by our goody-goody newspapers are these of the one and only Theodore:

"I cannot understand any American citizen who has the faintest feeling of patriotism and devotion to his country failing to appreciate the absolutely essential need of religion in the broadest sense to the welfare of this country. If it were not for the fact that, in our villages and towns as they have grown up, the churches have grown up in them, and in the churches are men whose work is not for the things of the body but for the welfare of the soul, it would not be the nation it is, because the nation would not be a fit abode for civilized man. Put riches below the things of the soul. Give to the body what the body is entitled to.

The multi-millionaire is not a harm but a good to the community if he appreciates that he is only a trustee for that great wealth—that he is a trustee for the cause of goodness."

Like most other "great and wise" men in our day—though unlike our own great and good Goldwin Smith, who tries to sift from out of the refuse-heap called orthodox religion a few grains of "real Christianity"—Mr. Roosevelt in these phrases only stamps himself as a commonplace worshiper of conventional religion and successful wealth-hunting. "Can the Ethiopian change his skin or the leopard his spots!" and how can we expect a man who has acquired his millions by practices closely akin to those of the pirate and the forger, to turn round and regard himself as "trustee for the cause of goodness?" That the multi-millionaire is in any way a benefit to a community is very problematical, in whatever manner he may have acquired his wealth. In most cases, the harm he has already done must enormously outweigh any good he may possibly do by any distribution of his wealth. It is open to question, indeed, whether a millionaire's charity is not in itself an injury rather than a benefit to society, for there is nothing done by its means that would not be done by any self-respecting community. In the case of the colleges aided by millionaires' money, the effect is only to increase pauperism among the upper classes, who should be able to pay for the education of their children. As it is, "Charity Boy" might justly be written on the forehead of every youth whose education has been paid for by the money of a millionaire.

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THE "ENDLESS PRAYER CHAIN" LUNACY.

A New York correspondent sends us the following copy of a document sent to him, which seems to be causing a great deal of trouble, and which fanatical Christians think they are justified in forcing upon friends and enemies alike, in season and out of season, in the interests of their own opinions:

ENDLESS PRAYER CHAIN.

"Oh! Lord Jesus! We implore Thee, Oh, eternal God, to have mercy on all mankind. Keep us from all sin by thy precious blood, and take us to be with Thee eternally. Amen."

This prayer was used by Bishop Lawrence recommending it to be re-written and sent to nine other persons who paid no attention to it and met with a terrible accident.

He who re-writes this prayer, one each day for nine days, and sends it to nine persons commencing on the day it is received, will on the ninth day experience a great joy. It was said at Jerusalem at the Holy Feast that he who would re-write this prayer would be delivered from every calamity.

Please do not break this chain.

After a "terrible calamity" for neglect and "a great joy" for compliance, "Please do not break this chain" comes as a pitiful anti-climax. The handwriting of the original letter is that of a lady, and in sending it to our friend she no doubt thought she had done her duty to her Jesus, and would experience a great joy on the ninth day, whether or not she finds out that her precious chain is broken and can't be mended.

The New York *Sun* of Nov. 28 had this editorial on the subject :

"Last week the 'prayer chain' which has caused the Right Reverend Bishop of Massachusetts so much annoyance during the last year or so reached Long Island. The prayer is a short petition, of which the recipient is asked to make nine copies and to mail each copy to a friend. It is prophesied in the letter accompanying the prayer that whoever neglects to utter it will suffer some misfortune.

"Bishop Lawrence, whose name is used in the letter without authority, has denied many times that he has any responsibility for the so-called prayer-chain; in fact, so numerous have been the inquiries regarding it that he has adopted a set form of answer. This document has had wide circulation in secular and religious publications, but apparently it has had no effect. If it breaks the prayer chain in one community the nuisance soon develops in another. It would seem that the whole country must have seen prayer and disavowal by this time, but such is not the case. Meantime the prayer and the threat accompanying it have caused many good persons much anxiety, to say nothing of great annoyance. Absurd as it is, some men and women have felt themselves compelled through fear to obey the anonymous 'Friend' who signs the letters, and several cases of serious nervous disorders produced by it in delicate persons have been reported. It has been not only bothersome, but positively harmful in its effects.

"Bishop Lawrence has done his utmost to put an end to the chain, with small results. It is likely to run its length, regardless of what he may do to stay it, and its persistence throws a curious side-light on the frequently repeated statement that religious faith is waning in this country."

We can easily believe that to many the "side-light" thrown by this prayer-chain folly upon the religious sentiments of the mass of the people will appear curious, but to those who take a broad view of those sentiments it will appear only natural that those who have been trained in the "truths" of religion should regard the incantations and anathemas of their priests with as much awe and reverence as the African natives regard those of their marabouts. The street-corner shouter who uses his God's name in every sentence can always secure an audience of respectably dressed people, though what he utters may be the rankest sort of lunacy. It is the cropping out of the irrational superstition which the schoolmaster has not yet begun to learn how to exorcise.

JOTTINGS.

Rev. Lewis A. Hath, 57 years old, Protestant chaplain of the State Industrial School, Rochester, N.Y., committed suicide Dec. 1, by shooting himself.

John Alexander Dowie is said to be now a raving maniac, imagining himself to be general of a large army. Zion City is being sold up for the benefit of creditors.

Rev. J. J. S. Bird, of Bath, a Church clergyman, left estate valued at £7,580 odd, and the Rev. G. M. Wilson, of Great Canfield, Essex, left £29,313. The present address of these gentlemen, says the *Freethinker*, may be conjectured.

Senator Tillman, of South Carolina, is causing much excitement in the States by advocating the strongest repressive measures against the negroes. He predicts "the bloodiest race-war the world has ever known" between the blacks and whites of America within twenty years.

The French Senate is now considering a national old-age pensions bill. It has been carried through the Chamber of Deputies with the large majority of 512 to 5. It provides for the payment of \$75 a year to all workers, laborers, artisans, clerks, men and women, over 60 years of age. Nearly three millions of persons will come within this scheme, and the annual expenditure required is estimated at \$217,500,000.

The Rev. E. B. Real, of Rogers, Ark., is a superannuated Methodist minister, and the other day, being only 81 years of age, he proposed to make Mrs. Jane Salisbury, a buxom widow of 51, the partner of his joys and sorrows. Of course, if the old man wanted a good nurse, probably Mrs. Salisbury would have filled the bill; but his relatives thought apparently she could do so without passing through the marriage ceremony and thus becoming a sharer of the old preacher's wealth as well as of the items already referred to. At all events, they sought and procured a legal injunction restraining Mr. Real from entering into any conjugal partnerships, on the grounds, among others, that he was "in feeble health and unable to marry."

The New York *Sun's* London correspondent says that in a lecture before the Psycho-Therapeutic Society Dr. Ward announced that Prof. Elmer Gates, of Washington, D.C., has proved that, under some newly-discovered light-rays "about five octaves beyond the violet rays," living bodies cast a shadow which disappears when death occurs. A rat was found to cast a shadow, but when the rat was killed it became transparent to the new rays. Then occurred a wonderful phenomenon. "At the very instant the rat became transparent a shadow of exactly the same shape was noticed to pass, as it were, out of and beyond the glass tube and vanished as it passed upward on the sensitized screen." Evidently this rat was on the road to heaven, and we must be on the road to getting an answer to the Preacher's query: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Though it seems that rats' spirits go upward as well as men's.

THE EVOLUTION OF MAN.

—:O:—
BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

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V.

CLUB-FOOT.—There is an ordinary case of malformation in the foot of a child known as club-foot. The most common kind of this deformity is that where the sole is turned inwards and upwards and the heel is raised. Before birth all children pass through this condition as a perfectly normal and natural one, and only gradually outgrow it (evolve beyond it). But some children fail to evolve beyond this condition and have club-feet throughout life, unless relieved by the surgeon. It is a very instructive fact that this particular form of club-foot is the normal condition of the adult gorilla and the orang-outang. The foot of every child passes through this gorilla phase, and if it does not develop beyond this phase it retains the simian characters, and we call it an abnormality. In this abnormality the anatomist finds that those bones that enter into the formation of the ankle joint have the pronounced anatomical characters of the orang-outang.

RIBS.—Adult man possesses twelve pairs of ribs. The chimpanzee and gorilla possess fourteen pairs. An older comparative anatomy predicted that in an early embryonic condition man would be found to possess thirteen or fourteen pairs. The prophecy has been verified.

HAIR.—The apes have hair over the entire body. At the sixth month of the embryonic development the human foetus is thickly covered with a somewhat long, dark hair over all the body, except those parts that are uncovered in the apes, viz., the palms of the hands and the soles of the feet. This covering of hair is called lanugo. Since it covers all the body except the points noted, it extends, of course, all over the ears, face and forehead. It is usually shed before birth. It is a simian characteristic, and sometimes fails to disappear, but persists and develops greatly. Therefore there are occasionally found such men ("dog-faced men") as the Russian Jeftichjeff. The Ainos of one of the Japanese Islands also possess this extreme hairiness.

VERMIFORM APPENDIX.—There are a number of vestigial structures in man that are not only useless but even a menace to life. The most striking of the vestigial structures that come under this category is a portion of man's large intestine which is called the Appendix Vermiformis. This useless structure is a veritable death trap. In some animals, such as the herbivorous ones, the appendix is very large, sometimes larger than the body itself, and is of great use in digestion. But in man it has shrunk to a small rudiment varying from two to six inches in length, which is very

liable to a grave form of disease that frequently causes death unless timely treated by the surgeon. In the early embryo the appendix is equal in calibre to the rest of the bowel, but at a certain date ceases to grow *pari passu* with it. At birth it has become a small rudiment of the large intestine. In the new-born infant the appendix is often of the same size as it is in the adult. This precocity of an organ is always an indication that it was of great importance to the ancestors of the human species.

TAIL.—Man, like the anthropoid apes, has no external tail; but, exactly like them, he has a rudimentary one concealed beneath the skin. The embryos of man and the ape at an early stage of growth possess a very conspicuous tail, which is even larger than the limbs. In the embryo of man even the muscles for wagging the tail are still found. In the adult man these muscles are represented, normally, by bands of fibrous tissue. In the dissecting room one occasionally finds these muscles well developed in the adult man. Man and the anthropoid apes have descended from more primitive simian ancestors that possessed tails.

HEARING.—Prominent among vestigial structures, though less easy for beginners to understand, are those that point to piscine ancestors and which, therefore, smack of the sea. Embryology points indubitably to the fact that the ancient, geologic progenitors of man once lived a marine life. In the history of the globe there was a time when all the animals lived in the sea. Land animals appeared as later creations. Man, in evolving from the primitive protozoan, passed through a marine-worm phase and finally, through the ages, attained to the fish stage. The chief characteristic of a fish is its apparatus for breathing the air dissolved in the water. This apparatus consists of gills—strong bars with delicate, highly vascular, fringe-like curtains hung on them, and through which the blood is continually circulating. The circulating blood throws out its impure gases and takes in from the water the pure air, thus breathing. These bars or arches are five or seven in number in many fishes. Slits extend from the surface of the fish between the bars to the throat, so that the water which the fish takes into its mouth is forced out between the bars, thus bathing the delicate curtains on them by which air is breathed from the water. Sometimes the slits between the bars are open and unprotected, as in the sharks; but in the modern fishes (teleosts) they are protected by a lid (operculum). If these slits did not exist in the neck all fishes would quickly perish. They are of so great use to the fish that Natural Selection has taken exceptional care in perfecting their mechanism.

It is one of the most interesting facts in evolution that these slits in the fish's neck are still represented in the neck of man. One of the most prominent features in every mammalian embryo is the presence of four clefts of the old gill-slits. So persistent are these characters that children

are occasionally born with persistent fissures leading to the throat, so that milk, when swallowed, will come out on the neck through an opening. Thus we have a persistent piscine characteristic as an abnormality in the child.

When the fish-like ancestors of man left the water the elaborate breathing apparatus was no longer needed for respiration. Nature, in creating new adaptations for the land animal, did not discard the elaborate gill apparatus that had been evolved through the ages, but utilized this old apparatus for the new adaptations. Nature is exceedingly economical and does not discard old organs when they can be molded for new functions.

In the course of ages, through minute gradations, the first gill-slit and portions of its adjacent bars were moulded for purposes of hearing. In man there are two passages leading to the drum or middle ear; one is the external auditory canal (the opening which is seen in what is popularly called the ear), and the other is a canal leading from the throat to the middle ear. In the adult these two channels are partitioned off from each other by the membrane of the drum. These canals are the counterpart or homologues of the spiracle associated in the shark with the first gill-slit. The external ear is developed by the coalescence of six rounded tubercles appearing in the bars or branchial arches that surround the first gill-slit. In the course of ages the remaining gill-bars (branchial arches) were also modified for special uses.

In relation with the external ear of man are found rudimentary muscles that are no longer useful and ordinarily are not under the control of the will. These muscles are the exact counterparts of well-developed functional muscles found in great numbers of the lower animals. They are present in man as vestigial structures, because he is descended from animals in whom these muscles were well-developed and functional.

The anatomy of man reveals so many additional vestigial structures that we may look upon him as a museum of obsolete anatomies; he is an old curiosity shop containing many discarded tools, many outgrown and aborted organs. The lower animals, as well as man, contain so many useless (vestigial) structures among their useful organs, and they are so significant of a former state of things in which they were useful, that anatomists are willing to stake the theory of evolution upon their presence alone. Evolution explains a multitude of other facts about man that are inexplicable on any other theory.

In addition to pointing out the possible track along which man has evolved from a primitive protozoan it would be interesting as well as exceedingly instructive to trace the development of each structure and organ in his body. But the subject is a vast one, and cannot be presented here even in briefest outline. Yet it will be very valuable to trace the unfolding of one organ, and that the highest, as a sample of what occurs with every part of the body. I refer to the development of the brain.

(To be continued.)

WHAT IS MORALITY?

—:O:—

BY MARGARET GRANT, IN "MOTHER EARTH."

—:O:—

"RIGHT's right! that's one thing you can't get away from, Margaret."

It was my friend, Sarah Warner, who said that to me. Sarah is one of the bulwarks of society if anybody ever was one, but she has a way of exploding statements at you that leaves you with a stunned sense of having somehow been put in the wrong. Perhaps that is characteristic of the bulwark sort of person. I have noticed something of that kind in that splendid man, Theodore Roosevelt.

Now I had never said that right was not right, but there I was in the position of having been trying to get away from such a false statement.

"Why, Sarah," I cried warmly, "I am not trying to get away from it. Of course right is right."

"Well, I should think so," she returned, triumphantly uncompromising. "Right is right; it always has been so, and always will be so. I'm glad you admit it."

I don't know why it is that I always want to argue with Sarah, but I do; I think it is something in her way of saying things.

"Why, of course," I answered, "I know as well as you do that right is right, but perhaps it isn't always so easy to know what it is besides right."

"What do you mean by that, Margaret?" she demanded austere. "Another of your dreadful subtleties, I suppose."

"Why, Sarah!" I replied in a grieved tone, "how can you say such a thing? I only mean that the right isn't always obvious."

"Morality is morality," she retorted curtly.

"Of course," I assented, "but what is morality?"

"What is morality?" she cried, aghast. "Well, I never!"

"Well, what is it?" I persisted.

"Huh!" she exclaimed, "as if there could be any doubt about it. Why, morality is—" She was going to say morality, but checked herself—"morality is—Well, I take my stand on the Bible."

"Both testaments?" I asked gently.

"Certainly; both testaments."

"Umm!" I murmured; "and do I understand you to mean that morality is the same to-day as yesterday? It doesn't change?"

"Why, Margaret!" she cried, "how can it change? Morality is morality. It is very simple."

"And there is only one kind of morality?" I asked.

"How can there be more than one kind? Haven't we the ten commandments? Are they not plain enough for anybody? And I am sure," she went on, half-closing her eyes and lowering her voice a little, "we can have no higher authority than God. He gave them to Moses with his own hand."

"Yes," I assented, "that is true; and they are endorsed by President Roosevelt, are they not?"

"Margaret!" she cried in that tone of reprehension that always startles me; "what are you talking about? Endorses them?"

"Well, discovered them, then," I cried in hasty correction of my mistake.

"Margaret," she said coldly, "sometimes I cannot make you out. But as to this question of morality, no one need be in any error with the ten commandments to guide him. The ten commandments and the Bible, of course."

"I suppose," I said, "that before Moses got the ten commandments there were no rules of morality; people used to lie and steal and murder and so on, and it was all right."

Sarah looked a trifle disturbed and doubtful, but I felt that I was on the right track at last, and so went eagerly on:

"Yes, Sarah," I said, "that must be right, for don't you remember how God told the Jews to take away from Egypt everything they could lay their hands on? And, of course, he wouldn't have done that if it had been wrong to steal, I am sure. No, of course you are right, there was no morality before Moses got the commandments."

"But, Margaret," she interposed hesitatingly, "I—I don't think I said that. To tell the truth, I don't think it ever occurred to me before what folks did before they had the ten commandments. But anyhow," she added in a tone of deepest conviction, "after we got the commandments there was no reason for anyone to go wrong on the subject of morality."

"No-o," I answered, "not for those who got the commandments."

"What do you mean?" she demanded.

"Why, you know it was only the Jews who received the commandments; and, after all, there were only a few thousand of them; all the rest of the world just had to go on being immoral, I suppose; or should I say, immoral?"

Sarah bridled and looked austere, as is her way when she is puzzled; then her face brightened up, and she cried out:

"I don't know what people did before they had the commandments, but after that, of course, there couldn't be any doubt, for the Jews anyhow; and really, it didn't make much difference about other people, since the Jews were chosen of God."

I wasn't quite sure what she meant by saying they were chosen of God, but I nodded my head. I was going to ask her why He hadn't chosen the Americans while He was about it, but what was the use of starting an argument about that before we had settled the question of morality?

"Certainly," I agreed: "and so the Jews were very moral after that."

"I presume there were bad Jews," she said swiftly.

"But anyhow," I went on, "ever since the commandments were given to Moses, morality has been the same?"

"How could it be otherwise? Morality is morality."

"You believe in polygamy then? Solomon had a thousand wives, you know," I suggested. "Or if you think Solomon overdid the matter a little, why there was David, who was a man after God's own heart. He not only had several wives, but there was that little episode of Uriah's wife. I don't believe we would condone an affair of that sort even in our precious Theodore."

"Pardon me, Margaret," Sarah said coldly, "but I do not care to discuss sacred matters in such a flippant way. It is not for me to criticise my Maker."

"Do you think I would have you criticise your Maker, Sarah?" I demanded reproachfully. "No, indeed! In fact, when I consider the matter, I don't know but I am inclined to agree with you that morality is the same to-day as it was in the good old biblical times. Don't you remember how the Lord used to put the enemies of the Israelites into their power and command them to smite them hip and thigh? I never did know just what it meant to smite them like that, though I don't think it meant to spank them. And how Jehovah would tell them to kill the women and the children? Isn't that just like us out there in the Philippines, when we got those wretches in the top of the extinct volcano and then murdered the women and children? Yes, Sarah, I think as I study the matter that our morality is very much the same as that of the old Israelites."

"If you please, Margaret—" she began; but I interrupted.

"Then the way those old Israelites used to divorce their wives when they were tired of them! Talk about the divorce evil! Why—"

"Margaret! I will not have you use the Bible as a basis of—"

"Well, well!" I conceded, "perhaps you are right; perhaps it isn't fair. Do you remember what dear Dr. Parkhurst said about the old testament?"

"No, what did he say? It must have been something good and to the point."

"Yes," I replied, "it was very much to the point. I'll read it to you, for I cut it out of the newspaper at the time. Here it is: 'To the undiscriminating mind, anything is regarded as right for which any authority may be found anywhere within the lids of the Bible. If anyone wants to do a particular thing, adopt a custom or practise a habit, and can find nothing to sustain him in Matthew, he will turn to the old testament, and if nothing offers in the later portions he will go rummaging back to Chronicles and Kings, and keep retrograding until he finds a "Thus saith the Lord," addressed to people at a stage of civilization sufficiently backward and coarse to be on a level with himself, and therefore so far down as to be divinely allowed to do just the thing that he wants to do.'"

"Upon my word!" said Sarah.

"Yes," I agreed, "I don't believe it will be safe after all to go to the Bible for our moral examples; you are quite right, Sarah."

"But I didn't mean—"

"Of course you didn't mean to copy David or Solomon, or some of the other funny characters. I understand that. Perhaps Dr. Parkhurst is right, after all, and morals do change with time and place."

"Did he say that? Please read it again, Margaret! I can't believe—"

"And you know," I interrupted, "that there are people who say morals are a matter of geography."

"Now, that's ridiculous, Margaret. Do you mean to tell me that murder can be right in one part of the earth when we all know it is wrong in itself, and therefore must be wrong anywhere. Murder is always wrong—must be."

"Murder wrong in itself, Sarah? Do you really think so?"

"Well!" she exclaimed scornfully, "I'd just like you to show me a case when it was right."

"Let me see!" said I, reflecting for a moment, "there is our noble Theodore, who has a lien on the commandments, you know; didn't he cable his congratulations to our brave soldier boys when they shot down the women and babies in the old volcano?"

"That's war. Of course it's all right in war. Of course I'm sorry for the women and children but they shouldn't have been there. If people go to war they must expect to be killed."

"Women and children, too?"

"That's just an unfortunate incident of war; and if our noble president congratulated our soldiers on what they had done, I for one will believe that it was right the women and children should be killed."

"But you said murder was wrong in itself. If that be so how—"

"Now, Margaret," she interposed severely, "I know very well that you are not in earnest. Of course people must be killed in war. Besides justified killing is not murder. For example, we must execute men who kill others."

"They used to kill them for stealing a loaf of bread."

"That was in barbarous times, of course. We don't do it now; not in this country, anyhow."

"Out West they hang horse-thieves now."

"That's out West."

"But the people out there think they are justified."

"Perhaps they are; I'm sure I don't know."

"Then it may be a matter of geography, after all. But, of course, those wild westerners are not to be classed with our high-minded Puritan forefathers who had the most rigid notions of morality."

"Certainly not, Margaret. Ah! I am proud of being able to trace my decent from the early Puritans. The first of the—"

But I had heard the story of her pedigree, and interrupted her.

"Yes," I said, "they were fine. I have read how they came over here and first stole the land from the Indians, and then hid behind trees and shot at them so as to get fifty dollars a piece for their scalps."

"Well," said Sarah, "the Indians had no use for the land, and they were so troublesome they simply had to be killed."

"Then murder isn't really wrong in itself, it seems; nor theft either. For wasn't almost every foot of land in this country stolen from the Indians? Of course they were sometimes cheated of it in a sharp bargain, but that is the same as stealing."

"Now, Margaret, you know as well as I do that they were savages."

"So they were, Sarah," I assented. "They were savages and as such did not come under the same rules of morality as the Puritans. I begin to see better what your notion of murder is. When the white man shoots down naked savages, that is civilization; when the meat-packers of Chicago send out poisonous food and three thousand of our soldiers are killed by it, according to General Miles, that is trade; when thousands of little children die each year from factory work, that is industry; when thousands of men die each year from preventable causes in mines, mills and railroads,

that is commerce. I presume it is sure enough murder when a poor wretch turns upon his industrial exploiter and strikes him down."

"You have a very specious way of putting it, Margaret, but you know as well as I do that, if civilization claims its victims, it is always for the good of society. Of course it is natural that workers should die in the hazardous occupations; we expect it. But consider the general welfare! As for the man who permits his own inefficiency to so sour his nature as to impel him to take the life of one whose only crime is that his native powers have brought him prosperity, why, I have no words to sufficiently condemn his act."

"That settles the question of murder, then," I said; "and I suppose you are perfectly satisfied that murder is murder, the same now as it ever was?"

"Why, of course. Now, don't be cross because you have been worsted in the argument, Margaret."

"Well," I said, "it certainly looks to me as if somebody had the worst of the argument if you are right. It seems as if murder isn't murder when the State commits it, whether in the name of law or war; and it isn't murder when the capitalist commits it, whether in the factory, or the glass-works or the mines or the mills or on the railroads; whether by sending out poisonous food under a lying label, by starving men, women and children with low wages, or by shooting them down when they strike for higher wages. From what I can make out, Sarah, murder is murder only when a wage slave, exploited by the capitalist, with all the force and power of the State behind him, becomes so maddened that he retorts upon violence with violence."

Sarah smiled in a superior way and began to pull her gloves out.

"You always become so unreasonable when you are beaten in an argument, Margaret. You would have been wiser if you had taken some other example of morality."

"And I think," said I, "that we would have been wiser to define morality in the beginning. We evidently have different ideas about it."

"Perhaps you would better define it, then," she said, sarcastically.

"I am afraid I can't give a definition that will be accepted everywhere," I admitted. "Under a Christian civilization I find murder done in the name of religion, in the name of the State and in the name of industry. And you say it is not murder then. In some parts of Africa a man buries his father alive because he hasn't enough food for him and the old man is unable to procure it for himself."

"That is wicked murder," said Sarah indignantly.

"But both the son and the father think it mere humanity. You see it is the point of view. The same as it is with adultery, which the commandments say must not be committed. In some countries they call it adultery when a man pays a woman a price for the use of her body."

"I should think it was," snapped Sarah, feeling herself strong. "A woman who degrades herself to accept—"

"But in this and other Christian countries," I went on, disregarding her interruption, "that form of adultery is held in the highest esteem."

"How can you say such a thing, Margaret?"

"Why, Sarah, didn't you find fault with Kitty Smith for marrying John for love?"

"He hadn't a cent to his name."

"And didn't you say Mary Jones had done well when she married that old fossil who had made a fortune gambling in Wall Street?"

"He settled a million on her and gave her a magnificent house on Riverside Drive."

"Oh!" I murmured, and Sarah held her head up in the pride of vindicated respectability. "Well," I went on, "in Thibet it is considered entirely proper for one woman to have several husbands, while in other parts it is equally correct for one man to have several wives."

"It is needless to go on," Sarah interrupted in a shocked tone; "there is but one correct way—the Anglo-Saxon way."

"It is certainly interesting," I admitted; "the pretence of monogamy in the midst of real polygamy; buying a woman with a house and lot for the respectable and acknowledged wife, and maintaining mistresses and houses of prostitution on the side, as the men say."

"I cannot remain to listen to such attacks upon our most sacred institution, Margaret," said Sarah, rising with dignity. "Pardon me if I say good afternoon at once. Sometimes I think you would undermine the commandments even."

"But I would like to say something about lying and stealing, Sarah."

"I hope you are not going to try to make them out right, Margaret," she said, closing her lips firmly.

"No indeed, Sarah. The truth is that I am in doubt about what lying and stealing are."

"Ridiculous. Stealing is taking what doesn't belong to you, and lying is saying what you know to be untrue. It is very simple."

"And is it always wrong to lie and steal?"

"Margaret! Of course it is, and you know it."

"Then when our splendid president took Panama—"

"Margaret, you know that it had to be done, or we would never have had our canal. It was magnificent in him to do that."

"Yes, I have heard that if you really steal enough it isn't stealing. What fine men Rockefeller and Morgan and Harriman and Rogers and Ryan and all those life insurance and railroad and oil men are! How magnificent! It isn't stealing when they make illegal combinations to get control of the goods of the little wretches, or when they rig the market and play a 'sure thing' game with the money of widows and orphans and silly little honest men. And there is no lying when Standard Oil goes into court. The rules on lying and stealing only apply to the poor people, so that the monopoly in those articles of morality may remain with them as a sort of consolation prize, I suppose, for the monopolies that are vested in our ruling class."

"Margaret!"

"Oh, I know what you are going to say, Sarah; and you are right, of course: What would become of our captains of industry if they couldn't perjure themselves in court, but had to tell the truth like common workmen? Trade would be ruined and industry at a standstill. Even buying judges and senators and whole houses of legislatures wouldn't help them

to maintain their proud supremacy if they had to tell the truth like common people. And if they could not steal! Well, where would the oil industry be? Where would the coal come from? What would we do for our daily papers if our forests could not be stolen under our eyes? Oh, you are quite right, Sarah; and I begin to see with you that our whole system of civilization as well as our magnificent industrial system, to say nothing of our beautiful and beneficent governmental system, would shrivel and crumble until nothing was left of any of them, if our ruling class was held to the same code of morals. No, Sarah, you are altogether right; I see it now; morality is a beautiful device of the ruling class for the better exploitation of the simple-minded but useful worker."

"Margaret Grant," screamed Sarah, quite purple in the face, "I never said such a thing; and I would thank you not to put words in my mouth." And she slammed the door!

MONTREAL PIONEER FREETHOUGHT CLUB.

—:0:—

THE Annual Meeting of the Montreal Pioneer Freethought Club was held Dec. 9th, 1906, at 3 p.m., at 407 Metcalfe Ave., Westmount. The following members were present:

C. Stevens, A. Chisholm, T. J. Griffith, Geo. E. Figg, M. Boas, Dr. M. O'B. Ward, W. Darlington, and B. Marcuse.

After the reading of the minutes of the previous meeting, the chairman, Mr. Marcuse, said that the Club had been for many years, particularly since the death of Capt. R. C. Adams, in a state of suspended animation, and he thought that something ought to be done, particularly by younger men, to galvanize that body back into life, and that no doubt the older members would be ready to assist as much as possible. He therefore considered it advisable that a radical change should be made in the selection of officers and directors for the purpose of inaugurating a new movement. The idea of changing the officers and directors did not seem to coincide with the views of the members present, although all of them agreed that it would be advisable to resume activity.

It was moved by Mr. Chisholm, seconded by Mr. Stevens, and carried, that all the old officers and directors be re-elected.

It was also resolved that a committee consisting of Messrs. Stevens and Chisholm be appointed to interview Mr. W. W. Robertson for the purpose of requesting him to deliver a public lecture before the Club at a meeting to be held shortly.

The death of two prominent Freethinkers, namely, Messrs. G. J. Holyoake and Charles Watts, having been referred to by the President, it was moved by Mr. Griffith, seconded by Mr. Boas, and carried, that the Presi-

dent be instructed to write letters of condolence to Mrs. Watts and Mrs. E. Holyoake Marsh.

Mention was made also of the death of the late Mayor of this city, Mr. Honoré Beaugrand, who, while not a member of the Association, was always a staunch Liberal and Freethinker. During the last weeks of his illness the Roman Catholic clergy had tried its utmost to secure his return to Catholicism, and it was deemed of such importance that the Archbishop of Montreal himself visited the sick man. He succeeded, according to the papers, in converting Mr. Beaugrand, but the conversion took place while the patient was either physically unable to assist or was in a delirious state. It is a fact that he told the Archbishop that his presence at his bedside annoyed him. However, the rites of the church actually administered were of no value from the Catholic believer's point of view, because Mr. Beaugrand's testament, which could not be upset, provided for the cremation of his body, which of course is against the rules of the church.

Some of the members present thought that the scope of the Freethought Club should be widened, so as to include in its discussions other subjects besides those pertaining to religious matters, and although this is not according to the intentions of the founders of the Club, it seemed to be agreed to by some of those present, at least in a general way.

The members then inspected the Library of the Club, and expressed themselves gratified at its excellent condition.

The meeting then adjourned.

Montreal, Dec. 10th, 1906.

DEAR MADAM: At the Annual Meeting of the Montreal Pioneer Freethought Club, held on Sunday, the 9th December, the undersigned was instructed to send you a letter expressing the grief of the members at the death of your honorable father, Mr. Geo. Jacob Holyoake, and their sympathy with you and the members of your family in your bereavement.

Several of the older members of our organization remember with much pleasure that on the 24th September, 1882, your father, accompanied by his daughter, honored our Club with his visit. This was in the very early days of the existence of our Club, and a most interesting and instructive discourse entitled "My Early Religious Days" was listened to with marked attention, according to the records of the Association.

The members of our Club feel that as Freethinkers they have lost in your father a most valuable friend and teacher, and his memory will long remain dear to them.

On behalf of the Montreal Pioneer Freethought Club,

Yours respectfully,

B. MARCUSE,

President.

Mrs. E. Holyoake Marsh,
62 Pentonville Road,
London N., England.

Montreal, Dec. 10th, 1906.

DEAR MADAM : At the Annual Meeting of the Montreal Pioneer Freethought Club, held on Sunday, the 9th December, it was resolved to record regret at the demise of your husband, Mr. Charles Watts, and the undersigned was instructed to address to you a letter of condolence.

As Freethinkers the members of the Club feel greatly indebted to him for the impetus he gave to the Freethought Movement in the early days of their organization.

They remember with gratitude and pleasure the many occasions when he by word and pen so ably advocated Freethought, Free Speech, and Rationalism in matters religious and social.

To you the loss of your husband, the comrade and companion of many happy years, must have been a very great bereavement, and the members of the Club share your sorrow and sympathize with you and your family.

They hope that Time may already have softened your pain, and that there may still be many years of happiness and prosperity in store for you.

On behalf of the Montreal Pioneer Freethought Club,

Yours respectfully,

B. MARCUSE,

President.

Mrs. Chas. Watts,

13 Carminia Road,

Balham, London S.W.,

England.

DEATH OF "SALADIN" (W. STEWART ROSS), *Editor of "The Agnostic Journal."*

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AT the moment of going to press we have received the announcement of the death of Saladin, who by his brilliant pen has done so much to throw a gleam of sunshine over the generally rather too prosaic treatment of our Freethought propagandism. Saladin was born March 20, 1844, and died Nov. 30, 1906; he was thus in his 63rd year—a comparatively young man. It is pleasing to note that his talents drew the following testimony from the pious London *Daily Chronicle* :

"DEATH OF SALADIN.—The death took place yesterday, at the age of 62, of Mr. W. Stewart Ross, a Lowland Scot, better known to readers of his old weekly review and his innumerable Agnostic books as 'Saladin.' His pen-name gives the key to his literary style, which was of the 'slashing' order, rich to excess, but vigorous and picturesque. For the last thirty years he carried on an uncompromising warfare with the creeds. Among his more recent books are 'The Bottomless Pit,' 'Birds of Pray,' 'The Holy Lance,' and 'The Man She Loved.' He was a man of enormous literary activity, and turned out lyrics and longer poems with great facility."

We shall take occasion to prepare some fuller notice of Saladin's life and works. His death will leave a very perceptible gap in the ranks of Freethought advocates, and his loss will be keenly felt by a large circle of admirers.

A HISTORY OF FREETHOUGHT.

:O:

BY B. F. UNDERWOOD, QUINCY, ILL.

:O:

THE publishing house of Watts & Co., London, has issued a work entitled "A Short History of Freethought, Ancient and Modern," by John M. Robertson.

The first edition of the work under this title, published in 1899, a mere skeleton of the present recast, was exhausted within a year of its appearance, but the author was not satisfied with it, and has, after all this time, re-written the work, greatly expanding it in every section, doubling the length of some of the chapters, and adding other entirely new ones, making it twice its former size..

What is freethought? What does the word connote? The words "free-thinking" and "freethinker" appeared in English literature near the end of the seventeenth century. Previous to that time such words as "atheism," "deism" and "infidelity" were used as they are sometimes opprobriously used to-day, to designate unorthodox religious thought. It was not until 1713 that Anthony Collins' "Discourse of Freethinking, Occasioned by the Rise and Growth of a Sect, called Freethinkers," brought the words "freethinker" and "freethought" into general use in controversy.

I cannot do better here than to give Mr. Robertson's own definition of freethought:

"For practical purposes, then, freethought may be defined as a conscious reaction against some phase or phases of conventional or traditional doctrine in religion—on the one hand a claim to think freely in the sense, not of disregard for logic, but of special loyalty to it on problems to which the past course of things has given a great intellectual and practical importance; on the other hand, the actual practice of such thinking."

There is an apparent anomaly in the use of the word freethought by the class of thinkers to whom Mr. Robertson belongs, namely, necessarians, those who hold to a sequent order in which antecedent and consequent, "cause and effect," are necessary manifestations of force, admitting of no more freedom in man's thought or action than there is in the fire to burn or the water to run down hill. "Necessity is the mother of the world," says the poet Shelley. It is only in the sense of thinking on religious subjects free from old prejudices and preconceptions, free from restraints imposed by religious authorities, that Mr. Robertson uses the word freethinker to distinguish this class from those who are subject, more or less, to the authority of creeds and ecclesiastical and theological traditions. He finds freethought among radical churchmen, sometimes more marked than among conservative anti-churchmen.

Mr. Robertson attaches great importance to the critical attitude in matters of religion. The anti-theological propaganda he regards as vastly important to intellectual discipline and moral enlightenment. The

movement toward freedom from mere authority in thinking has been, he believes, the greatest force in human culture. With him, freethought is primarily reason in revolt against false conceptions of religion. There are many passages in the work which indicate that the author recognizes an affirmative, constructive side of freethought, which aims to replace the *a priori* creeds and dogmas of the past with the larger and better reasoned thought of the present.

The author does not confine his discussion to the history of Christianity. He goes back to the more ancient religions of India, Egypt, Persia, China, Phœnicia, Judea, Greece and Rome, and other countries, and traces the growth of the rational spirit through the various forms of pagan or pre-Christian supernaturalism. Even in Judea he finds it in some of the prophets and in Job and Ecclesiastes. In Greece he finds more scientific discussion in three hundred years down to the time of Epicurus, than in all Christian Europe in thirteen hundred years. Thales, Hippo, Pythagoras, Pindar, Euripides, Zenophanes, Anaxagoras, Socrates, Plato, Aristotle, Epicurus, Epictetus and Lucian receive due attention, and their relative positions are very carefully and accurately stated. In pagan Rome Lucretius, author of the great poem, "On the Nature of Things," Cicero, Julius Cæsar, Horace, Ovid, Virgil, and Seneca are cited as representing the freer thought of their country and time.

Mr. Robertson finds much freethought among the early Christian dissenters and heretics—the Gnostics, the Manichaens, the Arians, etc., over whom the orthodox interpreters of the gospels were triumphant, and whose triumph was followed by a long continued intellectual decadence. Celsus, Porphyry, Proclus and Julian, as opponents of the Christian system, in the early Christian centuries, of course receive considerable attention, and the general character and spirit of their works are referred to in terms of qualified and discriminating praise.

A freethought movement is recognized in the rise and early progress of Mohammedism, which was a revolt against the polytheism and image worship of Christendom. The author declares that the "history of Saracen culture is the history of the attainment of saner ideas and a higher plane of thought." We are reminded of the attainments and the achievements of the scholars of Bagdad, and of the contribution of Saracenic civilization to the world's knowledge, culture and progress. Omar Khayyam, astronomer and poet, is described as the "most famous of all eastern freethinkers."

Some forms and phases of freethought, Mr. Robertson points out, struggled, though feebly, through the Middle Ages, and rendered possible the Renaissance. In the period of the Renaissance, Mr. Robertson brings before us men who were more or less imbued with the freethought spirit—Dante, Boccaccio, Petrarch, Machiavelli, Frederick II.

The influence of Roger Bacon and Wycklif in England, and of others who excited the opposition of Rome in various countries previous to the Reformation, is traced, and the Reformation is shown to have been the result of many protests and heresies and sociological forces, extended

through centuries. The popular notion that the great event was exclusively or mainly the result of Luther's work and the work of his associates, is adequately refuted. The time was ripe for the religious revolution, and it came. In the Catholic world existed no small amount of intellectual freedom and independence. To quote from Mr. Robertson :

"It is significant that throughout the sixteenth century most of the great scientific thinkers and the freethinkers with the strongest bent to new science lived in the Catholic world. Rabelais and Bruno were priests, as was Copernicus ; Galileo had never withdrawn from the church which humiliated him ; even Kepler returned to the Catholic environment after professing Protestantism. Gilbert and Harriott thrived in the as yet un-Puritanized atmosphere of Elizabethan England, before the age of Bibliolatry."

Modern freethought is especially traced to Italy, the country where it received its main impulse. Other countries complained that atheism and sundry other heresies were brought out of Italy. Copernicus' new astronomy, Galileo's discoveries, the heresy of Bruno and Vanini, both burned to death, are given the attention which their conspicuous positions and self-sacrificing spirit merit. In other countries Grotius, Bayle, Rabelais, Montaigne, Descartes, Voltaire, Rousseau, Spinoza, Hobbes, and Locke, Anthony Collins, Mandeville, Tindal, Bolinbroke, Hume, Gibbon, Erasmus Darwin, Diderot, D'Holbach, D'Alembert, Condorcet, Montesquieu are among those whose work and influence are described with a strong hand.

Mr. Robertson surveys the fruitful field of freethought in all the leading countries of Europe, in the United States, in Mohammedan countries, in Japan and in other nations of the Orient. His work is hardly less than an outline of the intellectual side of human progress. How men have been hampered in their thinking by traditional beliefs and by fear of going against dominant religious systems, how attempts to stretch original, vigorous thinkers upon Procrustean beds of superstition and to suppress or restrain utterance and to arrest intellectual development, have kept back human advancement, is made very clear and conclusive. The history of the gradual emancipation of thought to a point where thinkers can give their conclusions to the world without fear of the rack or the dungeon, and the strong forces which have been put in operation in all periods of the world's history by the clash of ideas, are portrayed strongly and vividly.

The chapters on "The Rise of Modern Freethought," on "British Freethought" in the seventeenth and eighteenth centuries and on "European Freethought from Descartes to the French Revolution," are admirable—full of facts most luminously presented. A chapter on "Freethought in the Nineteenth Century" is so meagre, considering the largeness of the subject, that it is extremely disappointing. The author is aware of its deficiencies and calls attention to them in his preface, stating that a highly qualified student is now engaged on a

detailed record of this period. Notwithstanding this fact, a more complete treatment of the period was necessary to the completeness and usefulness of this work, and its absence is much to be regretted.

The chapter on "The State of Thought in the Nations" is not entirely satisfactory, as it presents hardly an adequate idea of the various forms and forces of freethought in Great Britain, the United States and other lands. The chapter on early freethought in the United States, and the references to the present freethought movement in this country are far from what they should be in a work of this character. Mr. Robertson seems not to have had access to some of the best sources of information on this subject. If he could have read F. M. Holland's "Liberty in the Nineteenth Century," Count Goblet d'Alviella's "Contemporaneous Evolution of Religious Thought in England, America and India," and some other works which he seems not to have seen, he would have been able to make this part of his work more complete and satisfactory.

While Mr. Robertson's definitions of freethought are certainly broad enough, he sometimes refers to freethought apparently under what Spencer calls the "anti-theological bias," as if freethought were merely the negative, critical, destructive side of the "phenomenon," as when he tells us that American freethought "remains dependent mainly on struggling organization and journals," whereas freethought, as correctly defined by Mr. Robertson, is widely diffused and assumes many phases, existing inside and outside of the churches, manifesting itself in literature, in legislation, in public opinion, in every department of thought and activity, finding expression from the pulpit, in the daily newspaper, in the magazine, in works of fiction, as well as in works of philosophy, history and science.

I recognize the great importance of both the critical and the constructive sides of freethought, and Mr. Robertson, we must admit, has not failed to present the subject in both these aspects. He has produced the only work of the kind, so far as I know, that has ever been written, and it is a scientific, philosophic and literary production which, in spite of its defects, does great credit to him as a thinker and a scholar. It is fairly entitled to rank with Lange's "History of Materialism," Draper's "History of Intellectual Development of Europe," and Lecky's "History of Rationalism in Europe." Mr. Robertson's scholarship is thorough-going and his research has been more extensive and painstaking in this field of thought than that of any other writer with whose works I am acquainted.

The Church is always anxious to have some king or president certify to the moral character of Christ, the authority of the Scriptures, and the justice of the Jewish God. Of late years, confessions of gentlemen about to be hanged have been considered of great value, and the scaffold is regarded as a means of grace.—*Ingersoll*.

EVOLUTION : FROM TADPOLE TO TROUSERS.

—:O:—
BY LANGDON SMITH.
—:O:—

THE following clever verses were first published in the New York *Morning Journal* :

When you were a tadpole and I was a fish,
In the Paleozoic time,
And side by side on the ebbing tide
We sprawled through the ooze and
slime,
Or skittered with many a caudal flip
Through the depths of the Cambrian
fen,
My heart was rife with the joy of life,
For I loved you even then.

Mindless we lived, and mindless we loved,
And mindless at last we died ;
And deep in a rift of the Caradoc drift
We slumbered side by side.
The world turned on in the lathe of time,
The hot lands heaved amain,
Till we caught our breath from the womb
of death,
And crept into light again.

We were Amphibians, scaled and tailed,
And drab as a dead man's hand ;
We coiled at ease 'neath the dripping
trees,
Or trailed through the mud and sand,
Croaking and blind, with our three-clawed
feet
Writing a language dumb,
With never a spark in the empty dark
To hint at a life to come.

Yet happy we lived, and happy we loved,
And happy we died once more ;
Our forms were rolled in the clinging mold
Of a Neocomian shore.

The eons came, and the eons fled,
And the sleep that wrapped us fast
Was riven away in a newer day,
And the night of death was passed.

Then light and swift through the jungle
trees
We swung in our airy flights,

Or breathed in the balms of the fronded
palms,
In the hush of the moonless nights.
And oh ! what beautiful years were these,
When our hearts clung each to each ;
When life was filled and our senses
thrilled
In the first faint dawn of speech.

Thus life by life, and love by love,
We passed through the cycles strange,
And breath by breath, and death by death,
We followed the chain of change,
Till there came a time in the law of life
When over the nursing sod
The shadows broke, and the soul awoke
In a strange dim dream of God.

I was thewed like an Auroch bull,
And tusked like the great Cave Bear ;
And you, my sweet, from head to feet,
Were gowned in your glorious hair.
Deep in the gloom of a fireless cave,
When the night fell o'er the plain,
And the moon hung red o'er the river bed,
We mumbled the bones of the slain.

I flaked a flint to a cutting edge,
And shaped it with brutish craft ;
I broke a shank from the woodland dank,
And fitted it, head and haft.

Then I hid me close to the reedy tarn,
Where the Mammoth came to drink :
Through brawn and bone I drave the
And slew him upon the brink. [stone,

Loud I howled through the moonlit
wastes,

Loud answered our kith and kin ;
From west and east to the crimson feast
The clan came trooping in.
O'er joint and gristle and padded hoof,
We fought and clawed and tore,
And cheek by jowl, with many a growl,
We talked the marvel o'er.

I carved that fight on a reindeer bone,
 With rude and hairy hand,
 I pictured his fall on the cavern wall
 That men might understand.
 For we lived by blood and the right of
 might,
 Ere human laws were drawn.
 And the Age of Sin did not begin
 Till our brutal tusks were gone.

And that was a million years ago,
 In a time that no man knows ;
 Yet here to-night in the mellow light,
 We sit at Delmonico's ;
 Your eyes are deep as the Devon springs,
 Your hair is as dark as jet ;
 Your years are few, your life is new,
 Your soul untried, and yet—

Our trail is on the Kimmeridge clay,
 And the scarp of the Purbeck flags,
 We have left our bones in the Bagshot
 stones,
 And deep in the Coraline crags ;

Our love is old, our lives are old,
 And death shall come amain ;
 Should it come to-day, what man may say
 We shall not live again ?

God wrought our souls from the Tremadoc beds
 And furnished them wings to fly ;
 He sowed our spawn in the world's dim
 dawn,
 And I know that it shall not die.
 Though cities have sprung above the
 graves,
 Where the crooked-boned men made
 war,
 And the ox-wain creaks o'er the buried
 caves,
 Where the mummied mammoths are.

Then as we linger at luncheon here,
 O'er many a dainty dish,
 Let us drink anew to the time when you
 Were a Tadpole and I was a Fish.

HUMORS OF THE LIBRARY.

Among "books called for recently," says the *Bulletin* of the New York Free Circulating library, were : Camille, by Shakespeare : The Wandering Evangeline ; Laramie's robbers ("Les Miserables") ; Daughter of life (Fife) ; Three mosquitoes ; Engulane, by Whongfellow ; Trial of Lord Gilbers, by Parker ("Trail of the Sword," by Gilbert Parker) ; History of O'Brien (of a Crime) ; Scrapegoat ("The Scapegoat") ; The Walking Jew ; My Cellar ("Marcella") ; Mr. Midshipman, Esq. ; Twenty Thousand Legs Under the Sea ; Huxley's Gray Fish ; Advice of Sherlock Holmes ; Wilkie Collin's poetry ; A red history with a white map outside.

The *Bulletin* also records the following scraps heard at the application and delivery desks :

"Missus ! I want to sign a pledge." "Must my referee give my reputation to you, and tell if I will steal or not ?" "I would like to start the library." "I would like an occupation card." "I want to join the application. Let me have an applicant." "How old are you ?" "I'm ten, but I nebber growed."

"Do I have to pay interest on this book ?" "Give me the same book with another story." "The book is out of print." "Well, can't you print it again ?" "Don't like King Richard II. ; that's only a small play. I go to see big plays in the Fifth Avenue." "You would not understand this book." "Oh, I've got a dictionary at home."

WHO ARE THE LUNATICS?

—:O:—

It looks as if it would be the proper thing to put everybody in a Lunatic Asylum, and let lunatics out, if we may judge from the actions of some people. Every once in a while you hear of a fool killing his sweetheart or mother with a gun he might have known was loaded, or some other bright idea. But the blue ribbon lunatics live near a place called Hickory Valley, Tennessee. An old negro was digging a well there the other day, when the walls caved in and buried him under two foot of dirt. His sympathetic gourd-headed friends rushed to his rescue, and after digging him out as far as the shoulders, put a rope around his neck, and all hands pulled until they pulled his head off. These are the kind of polliwogs that pass on what are to be called lunatics.

A disciple of old Walton was fishing one day on the banks of a creek that was overlooked by an Asylum. A crazy man watched him from a window above for a long time, and finally yelled out :

"Say, mister, what you doing?"

"Fishing," was the reply.

"Caught any?" says he.

"No," said the lone fisherman.

"How long you been fishing?"

"All day," was the answer.

"Don't you think you had better come inside?" was the charitable advice of the so-called crazy man; and of the two I think he was the wiser.

Again, one day a visitor was wandering through the Asylum grounds when he met a patient wheeling a barrow upside-down.

"Say, my friend," questioned the visitor, "why don't you wheel your barrow right side up?"

"Oh no," said he in a confidential manner, "they might put something in it."

If there is any loss of reason, who are the losers: the fellows in, or the fellows out?

By the way, did you ever know *that all* the great reformers, the Saviors, the Apostles, the Prophets and fathers or originators of the different sects and religions were considered by their contemporaries to be lunatics?—*The Blue Devil, Louisville, Ky.*

NOT NEEDED.

Frank Lincoln, who used to be well known in Chicago as an entertainer and humorist, has been appearing in London for some time in a monologue. One afternoon recently he had just made his bow and was about to begin when a cat walked in and sat down on the stage. With quick wit Mr. Lincoln said severely: "You get out; this is a monologue, not a catalogue," which was unanimously voted the best hit of his entertainment.

A minister of the gospel one Sabbath announced to his flock that he would have to leave them as he was called to another field. "How much more salary do you expect to get there than here?" asked one of the deacons.

"Three hundred dollars," remarked the minister with some hesitation.

"I don't blame you for goin'," remarked the deacon, who had been a worldly man in his time, "but you should be more exact in your language. That isn't a 'call,' it's a 'raise.'"—*Ex.*

THANK GOD!

You should thank God that you have to struggle along for your daily bread and thus avoid the temptations and responsibilities that the possession of wealth and power create or produce.
—*John D. Rockefeller, Jr.*

I have to work to earn my bread,
But I am thanking God for that ;
I own no roof to shield my head,
But I am thanking God for that ;
When snow drifts in beneath my door
I have to rise at half-past four
And hop out on a rugless floor,
But I am thanking God for that.

I have to toil till late at night,
But I am thanking God for that ;
My hands are rough, my purse is light,
But I am thanking God for that ;
I may not give to those who sigh
For succor as I hurry by,
For they possess as much as I,
And I am thanking God for that.

The ones I love may sit in want,
But I am thanking God for that ;
My hopes are dead, my frame is gaunt,
But I am thanking God for that ;
I have to toil, or well or ill,
In sorrow I must labor still,
And dreams of work my slumbers fill,
But I am thanking God for that.

I pass where others live at ease,
But I am thanking God for that ;
I have but bare necessities,
And I am thanking God for that ;
How sweet is poverty, how sweet
The crusts are that I have to eat !
Through life I go with weary feet,
But I am thanking God for that.

—*S. E. Kiser.*

**AN ENGLISH JOKE REPEATED
IN FRENCH.**

When Mr. W. H. Mallock, of Balliol College, Oxford, wrote his book entitled

“Is Life Worth Living?” the question was thus answered by a wit: “That depends upon the liver.” A Frenchman was told that the pun could not be reproduced in French. “*Mais oui*,” he replied; “*c’est une question de foie (foi)*”—a happy rendering of the English repartee.

AS YOU MAKE IT.

To the preacher life’s a sermon,
To the joker it’s a jest ;
To the miser life is money,
To the loafer life is rest.

To the lawyer life’s a trial,
To the poet life’s a song ;
To the doctor life’s a patient
That needs treatment right along.

To the soldier life’s a battle,
To the teacher life’s a school ;
Life’s a “good thing” to the grafter,
It’s a failure to the fool.

To the man upon the engine
Life’s a long and heavy grade ;
It’s a gamble to the gambler,
To the merchant life is trade.

Life’s a picture to the artist,
To the rascal life’s a fraud ;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life’s a play ;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work ;
Life’s an everlasting effort
To shun duty to the shirk.

To the heaven-blest romancer
Life’s a story ever new ;
Life is what we try to make it—
Brother, what is life to you ?

—*Ex.*

WHY THE SKY IS BLUE.

:O:—

You have all noticed that, when we look away from the sun into the cloudless sky, the heavens appear blue; when, however, we look in the direction of the sun, especially when, after sunset, we look toward the western horizon, the color is a yellowish red. With the spectroscope it can be shown that the white light from the sun is produced by a mingling of different colored rays. Indeed, this can be shown by means of any triangular prism, say one of the pendants of the chandelier. One of these placed in the path of a beam of light will project on a screen a band of seven colors—red, orange, yellow, green, light blue, dark blue and violet. Understanding this, we can readily see how the effect is blue when a piece of blue glass is interposed, or red when red glass is used. All but the blue and red rays respectively are absorbed; these, however, pass through freely, and we say that the body is blue, or red, when really the color is not a property of the glass in any true sense, but of the sunlight.

What has this to do with the sky colors? I will now show you. Dissolve a little white castile soap in a tumbler of water, so as to make the water slightly turbid. Place a back screen behind the tumbler and hold the whole so that the sunlight must be reflected from the liquid before it can reach your eye. The liquid will appear blue. Hold it next in a direct line toward the sun and it appears yellowish red. Now these are the exact appearances of the sky. Sky light is refracted light. The water particles in the atmosphere, like the particles of soap in the water, refract blue light; while the background of darkness surrounding the earth replaced the black screen. The atmosphere, like the solution of soap and water, transmits yellow and red rays but slightly refracted, while the blue, being a weak color, is refracted too low to be seen; hence when we look toward the source of light in the evening or morning the sky is of a yellowish red color. This effect is more pronounced than during the day, because when the sun is near the horizon the rays travel a greater distance in the air in order to reach the earth than when directly above us. Consequently the blue rays are more thoroughly refracted.

The atmosphere has many effects in modifying the appearance of the sky and the heavenly bodies. Look at Venus over there near the western horizon and just below the crescent moon, which has come into plain view while we have been talking (on account of the deepening darkness). Its real distance from the horizon is not as great as it appears, for the rays of light which it reflects to us, and which it receives from the sun, are bent downward when they pass into our air, perhaps fifty miles from the earth's surface.—*Cincinnati Times Star*.

TRANSSTYXIAN WEATHER.

Little whiffs of winter,
Little flakes of snow,
Make us long for weather
They have down below.

—*Baltimore Sun*.

